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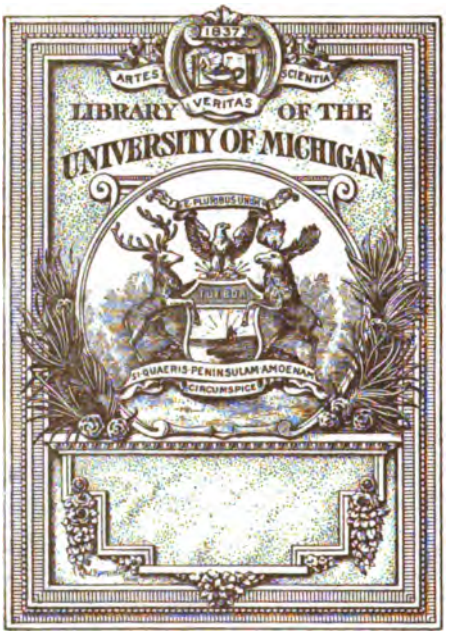

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THE MENORAH

A Monthly Magazine

OFFICIAL ORGAN OF THE B'NĒ B'RĪTH

EDITED BY BENJAMIN F. PEIXOTTO

VOL. III.

JULY TO DECEMBER, 1887.

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THE MENORAH

VOL. III. *JULY, 1887.* NO. 1.

HISTORY OF JEWISH LITERATURE

BY DR. GUSTAVE KARPELES.

Translated from the German by Richard J. H Gottheil, Ph D. Columbia College, New York.

FIRST PERIOD

THE BIBLICAL LITERATURE—INTRODUCTION

IN a touching and poetic family scene* picturing Israel in captivity, the head of the family asks the members successively what they had saved when the enemy drove them from the hearth of their home, from the land of their fathers:

"'Fine linen, a white carpet
And a golden nose-ring . . . .'"

answers the prudent mother. But the father advises her to throw carpet and linen to the flames, and to bury the jewels deep in the river Euphrates. He then asks the daughter what she had saved fleeing from Carmel, the mount of the holy land. The lovely daughter gives answer:

"White lilies from our garden
In remembrance of our native land . . ."

But with troubled mien her father calls to her: "Alas! thy flowers will fade. They are strangers in Babylon, and will thrive only in Judæa's soil." Then turning to his son, he asks him what he had saved as the flames devoured his home:

"Sickle and spade I made my own,
For my sword the sickle, the spade to dig my grave."

"Rust will eat even into iron!" answered the hoary father. "Ye have saved vain and foolish things. Their end is rottenness!"

"See, my children, this word of life!
I treasured it in my bosom as we fled; preserve it."

* See "Israel in der Verbannung" in S. L. Steinheim's *Gesänge aus der Verbannung. Frankfurt a. M*, 1837, *p.* 78.

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The author of this family scene has not only sounded the peculiarity of Israel; has not only shown himself to be a poet of deep feeling. With a devout appreciation, and more forcibly than whole libraries of historical and critical works, he has disclosed the history, position, and meaning of this Book, which the whole enlightened world knows as the *Bible*, and which alone must fill up the first period in the history of Jewish Literature.

What has caused this book to become of such world importance? Criticism has offered many reasons intending to explain this singular and unparalelled fact. None of them, however, are in any way satisfactory. Let every one remain attached to his own peculiar church dogmas; yet will no one fail to see in the preservation of this book, in its dissemination, and in the reverence accorded to it, one of those phenomena which are properly called providential, and which disclose to us a higher power influencing the fortunes of man.

To-day, after a lapse of thousands of years, the farmer in the barren Alpine regions still sees his own family life depicted in the book of the shepherds Abraham and Isaac. The child of the century of enlightenment becomes attached first and foremost to that "brown folio." The man of many experiences always opens with joy the "friend of his childhood," the great family Bible, and reads therefrom of Joseph and his brothers, of Jacob and Esau, of Moses and the Egyptians. This only gives additional weight to the great fact which finds its explanation neither in history, nor in ethics, nor in æsthetics, but which may well point to some mysterious and deeply hidden cause.

It is true that the position won by the Bible, as the foundation of two great religious systems, as the educator of millions upon millions in all centuries, has been baneful to its inner worth, and has considerably prevented its proper appreciation. The Jewish faith has put a religious construction upon Holy Writ not wholly strange to it, as the oldest document of Jewish law. But the Christian church has proclaimed a dogmatic conception of the Bible, which sees

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in certain passages and sayings of the Prophets, types of the future and of the founder of that church.

In this way the plain sense of Holy Writ has suffered distortion. A two-fold exegesis has grown up, one simple, rational and historical in its method ; the other allegorical, typical and dogmatic. Both ways of interpretation run in parallel lines, though they have not seldom stood in each other's way, have often been in open feud with each other, and in the end done violence to the Bible word.

In addition to these there has sprung up since the last century, especially since the appearance of Herder, a third way of looking at the Bible. It is the purely æsthetic; and this gains ever more ground, and has good promise for the future. It is in this manner that we shall treat of the Bible as the foundation of this history of literature. It has been too long neglected in favor of the dogmatic treatment, and too long misapprehended by rationalists. It must now step boldly to the front. Then the lofty beauty of these holy annals will not be buried in oblivion beneath a mass of critical and theological disputes.

Looked at from this standpoint of literary history it matters little what position is given the Bible in the different religious systems. This standpoint accords well with every reasonable conception of religion. It is opposed only to theological conceit and to rampant Atheism. Whether the Bible be regarded as God's word and His holy revelation, or as a human product working under Heavenly inspiration, is a question to be answered by belief and tradition, reason and science. It is probable that no agreement will ever be reached in this war of centuries. But neither this war nor either of the two opinions are of much weight in a true estimate of the æsthetic value of the Bible, or as regards its place in the history of literature. The saying of the Talmudic doctors may aptly be quoted here : "The Bible speaks in human accents." This saying contains the first hint at a plain and common-sense treatment of the Biblical writings. And indeed these teachers of the Talmud, who have been so often misrepresented, have at times spoken more liberally on

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this question than many modern theologians and Biblical critics. These would hardly dare to say as they did: "The plain meaning of Scripture is a thing for itself, and the dogma is also a thing for itself;" or that: "the Bible can be explained in seventy different ways." They add, however, "the Biblical text ought never to be robbed of its natural meaning."

But for us who have read and ever will read these elevating documents of man's primeval history with profit and with pleasure, with whose whole development that Bible is so closely interwoven, who have been educated together with its heroes and its prophets,—for us the Bible has a greater and an imperishable significance as the *Book of Books;* and it will retain this significance as long as our civilization holds its own in the onward march of humanity. For we find in this book by the side of the most pleasing legends and the simplest pastorals the most profound problems in the philosophy of life, the clearest moral sayings, and the most wonderful poetic pictures. We find there, side by side, the picture of a future ideal state, the most humane and most noble view of this life, the loftiest strains of natural poetry, and the loveliest notes of erotic lyric; the most fervent and fiery songs of national prosperity and adversity; the muffled tones of a Pessimism despairing of the world; and God-rejoicing hymns of a lofty theodocy. All this is welded together into a higher harmony. A book such as this could well form the sole basis of a literature embracing all departments of human knowledge and human endeavors. It is but natural that in the future everything had to become subordinate to a better understanding of this book. It became the guiding star of Jewish life, a mirror for the work of the nation. Its fate was closely connected with theirs; and it is not inappropriate when they are called: "the people of the Book."

Nothing shall disturb us in this treatment of the Bible. It is at once simple and perhaps in best accord with its true sense. That which belongs to higher criticism is of no great consequence for the æsthetic consideration. It may well be

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omitted from this narrative, in so far as it does not add to the understanding of the simple sense.

This is the more possible seeing that this critical exegesis has always been associated with dogmatics, archæology and grammatical science, and has left the literary and historical conception almost entirely on one side. And yet it is to this conception of the Bible that the future belongs, however far the present may be removed from it. Neither historical investigation nor critical research are hereby checked. On the contrary, they are demanded, nay, even presupposed. But looked at from this standpoint, the immense apparatus of critical learning which has often been brought in to aid investigation, is superfluous ballast. It does not advance the understanding of the plain word of Scripture. On the contrary it materially encumbers it, obscuring its plain and simple wording.

A short survey of the position of the ancient Israelites in respect to culture and religion, of the land in which the Bible had its rise, of the language in which it is written, as well as of the divisions of this literature itself, will suffice to facilitate the understanding of the whole. Deeper studies will of course materially aid such an understanding. The Hebrews or Israelites belong to the Semitic race. The name *Hebrew* is derived from Eber the son of Shelah, from whom, in the seventh generation, Abraham sprang. The name *Semite* is is taken from Shem, the son of Noah. To the Semitic race belong the Assyrians, Babylonians or Chaldæans, the Syrians, Phœnecians, Hebrews, Arabs, and the Ethiopians. There has been much adverse criticism to giving the collective name "Semites" to these nations. But it has notwithstanding, kept its own to this day. These scruples seem in place with regard to Phœnecians and Ethiopians, although their languages are part of the great Semitic family of speech.*

* The learned author is hardly correct here. The light thrown by the inscriptions upon the Phœnicians seems to prove conclusively their Semitic origin. See the latest word on the subject by Prof. Socin in *Encyclopedia Britannica* XVIII., p. 802, cf. Nöldeke, ibid XXI., 642; *Die Semitischen Sprachen*, p. 6. The original stock of the Ethiopians was, without doubt, Semitic During the process of their settlement in Africa, it is true, many Hamitic elements were introduced. Nöldeke, ibid 655. *Die Semitischen Sprachen*, p. 59.—TRAN.

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Historians and ethnographers have written much during the last decades that is new and interesting about the language and mental abilities of the Semites. The great excavations in the Orient, the Phœnecian inscription of Marseilles, the sarcophagus of Eshmûnazar, King of Sidon, the stone of Mêshâ, King of Moab, the many Babylonian and Assyrian inscriptions which have busied the leading English, French and German archæologists—all have served to throw new light upon these races. The priority of appearance upon the stage of history has been accorded to the Babylonians.

But, granted all these learned investigations, injustice has, nevertheless, been done to the Hebrews, in placing them, without further consideration, among the Semites, and in giving them a similar treatment. The Hebrews, like the other Semites, are wanting in the power of abstract thought, which has its cause in the peculiar condition of their language. They also lack the power of plastic representation. Poverty of language and of ideas, partly also of imagination and feeling, is a property of the whole race. But it is entirely wrong to speak of *a* Semitic religion, and to attempt to find in all these peoples of Western Asia a common instinct or intuition for Monotheism. How can the loftiest and most speculative idea of the world be a thing of the instinct; how indeed in a people who have just been denied the power of philosophic thought? But the Semitic religions are very far removed from the idea of Monotheism, just as all the religious systems of the ancient world are. In their highest development they recognize a divine unity; in the world at large, a universe. The religion of the Hebrews saw in the Deity, only spirit, unconditioned free and moral will; not ending with Nature, and identical with the world at large, but governing all things finite and natural in infinite freedom and majesty. The Hebrew religion is spiritual Monotheism; the religion of the other Semitic races, even in its highest development, is nothing more than natural religion. The monotheistic instinct is the invention of modern investigators. In formulating this hypothesis they have not taken account

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of Al-Lât of the Arabs, Astarte of the Syrians and Phœnecians, Moloch and Dagon, etc., etc. It is also an idle speculation whence the Hebrews may have gotten this Monotheism. They could hardly have learned it from the Egyptians. Juvenal's characteristic of this people shows clearly their religious principles. The celebrated *Book of the Dead* itself, and the genealogy of Amon-Kneph are witnesses that these Egyptian mysteries had nothing in common with the pure monotheistic idea. Nor were the Chaldæans their teachers in religious matters. For upon all their inscriptions the dragon *Tiamat* plays the chief part as the primeval power.* The first page of the Bible tells us plainly and distinctly: "In the beginning God created heaven and earth."

It is true that, from the affinity in the great myths of the creation and flood, we can infer the use of a common source. It is undoubtedly the duty of science to seek the results of investigation, regardless of racial or national pride, of religious belief and of dogma; but science must not try to construe its pet theories at the expense of truth and justice.

It is conceivable that a people, the basis of whose civilization was so thoroughly monotheistic, should not have cultivated Art. That was the vocation of the people whose future mission was forecast in the ideal genealogical tree of Noah, by giving them the name Japhet (beauty).

The mission of the Hebrews, however, was to know God and to spread this knowledge in the world. Art was even despised by the Jews, for it led their Semitic brethren to copy and deify nature. For the believing Jew, nature had to stand back before God as the world-creator. Music was actively cultivated, as well as poetry, especially lyric, for that spoke to the feelings. Their achievements herein can stand comparison with the most important productions of other nations of antiquity. They even excel them in certain directions. Nor was architecture and its subordinate arts, such as land-

* This is not quite correct. According to the Assyrian Creation-tablets, brought to light by George Smith, there were two principles which caused the visible world to exist; a masculine one, *apsu*, the abyss, and *mummu-tidmat*, the chaos of the sea (Hebr. tehôm). See Schrader, *Die Keilinschriften und das Alte Testament*, 2 p. 2. Lenormant, *The Beginnings of History* p. 490. —TRAN.

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scape gardening, foreign to the Hebrews. The plastic art and painting were left undeveloped, as we have seen, on religious grounds; while the dance, with its musical accompaniment was in popular favor. Taken all in all, the fostering and development of the fine arts was not Israel's strength and world-mission.

Instead of this, however, they excel all the other Semitic nations in their literature. For of these other nations we have only traces of a literary activity among the Arabs and among the latterly recovered remains of the Babylonians. And this activity can in no way be compared with that of the Hebrews.

In their civilization, on the other hand, they partly follow the other Semites. Israel was a nation of agriculturists and of shepherds. In its home in Palestine there "flowed milk and honey." The ideal of social life was a time when "every one should sit under his own vine and his own fig-tree." It is true that in the time of the later Kings this simplicity vanished. Luxury and voluptuousness forced their way in from the neighboring States. But still the religious idea kept the people intact. Without this it had certainly disappeared from off the earth, as have the Edomites, Moabites and all the other races who flourished at that time, and who, in point of civilization, often rose above the Jewish people.

This religious idea naturally led the Hebrews to mental activity. At a very early period they made use of written letters. The form of these was in general that of the Phœnecian alphabet. They are known to us from old inscriptions and coins, and are still in use among the Samaritans. It is said that many a dark passage in the Bible becomes intelligible if we transcribe the words back again into the old characters. We then see that then some letters looked alike which now bear no resemblance to each other.

The alphabet now in common use was introduced by Ezra. It is probable that the Israelites exchanged the ponderous Phœnecian characters for a lighter and more pleasing alphabet during the Babylonian Exile. This new

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script was known as the Assyrian or Chaldæan. In it the Hebrew Bible has always been written and printed On account of the simplicity and regularity of the single letters it has also been called the "right-angled" script. It was the more easy to introduce it as the Hebrew and the Aramaic languages had one and the same set of sounds. The old Hebrew language is a branch of the Semitic family; but it has had its own peculiar development.

The Hebrew language in its pure and unalloyed condition was sonorous, pithy and characteristic, especially as the expression of the deepest feeling and heartiness, of a creative originality and a pleasing realism. It is natural that the greatest variety shows itself in the expression of religious ideas. The German language even does not equal it in this. "In it we hear the breathing of the soul itself," said Herder, "It does not sing as does the Greek ; it breathes, it lives." The Hebrew language is all this to us, though we are in part unacquainted with its pronunciation, and are unable to pronounce its deep-sounding gutterals. How must the soul of the living word have thrilled the people in those days ! It was, as they justly called it,

> "God's spirit which in them spake,
> The breath of the Almighty giving them life."

The relation of Hebrew to the other Semitic languages was probably as follows : It is distinguished from the Aramaic by its great intrinsic power, by its rich poetic ideas, and by its flexibility. It differs from the Arabic in the energy of its expressions and in its easier and richer flow.

As regards the literary language, two periods in its development are apparent : a pre-exilic and a post-exilic one. In the first of these periods the language remains true to itself. The life of the people suffered no such powerful change as it did in the second, in which, on this account, the foreign Aramaic element could find entrance. A large part of the Hebrew stock of words is now lost to us. We have about 6,000 left, which are contained in the Bible and partly in later literary productions.

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As long as it was the living and ruling language of the country, it was called "Canaanitish." Later on it received the names "Jewish language," "holy language," and "language of the Bible." Almost the whole Bible is written in this language. Only the last books contain parts in Aramaic, and these are also interwoven with some foreign words of Greek, Egyptian and Persian origin.

It is hardly to be doubted that the Hebrew came into use as a written language at an early date. If this stood in need of historical proof, we would find such in the rapid growth of the language soon after the taking possession of Canaan. It thus becomes a useless question whether the old Hebrews were busied with reading and writing in the desert and in their nomad life. As far as our knowlegde reaches, they wrote with a pointed *kalamus* dipped in color upon materials supposedly made of the skins of beasts or of the fibres of plants. These were then kept in the form of rolls.

We have early notice of instruction having been given in language and religion. The occurrence of *School of the Prophets* under Samuel allows us to draw the conclusion that sufficient provision had before been made for elementary education.

Let us now cast a glance at the land which has become the home of the Bible, the cradle of two religions, which has been so full of extraordinary events. In the northern valley of the Euphrates the high Taurus range stretches from the Armenian highlands to the southwest point of Asia Minor, which lies opposite the island of Rhodes. Where these mountains near the Bay of Alexandrette (formerly called Issus) they stretch out their spurs southward to the Orontes, at the south side of which Lebanon rises, a chain of mountains containing two ranges—Lebanon proper and anti-Lebanon. Both reach to the plain of Damascus, losing themselves there in small and low hills, which entirely disappear in the desert sands of Arabia Between both, however, a wide plain catches the eye of the wanderer, and from here many rivers stream on all sides into the lands lying upon a lower level.

To the south of Lebanon proper, or snow mountain, is a

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fissure in the earth two or three miles wide, forming the bed of the Jordan. Starting from here the stream flows through the whole land, ending at last in the Dead Sea. Many rows of hills rise up on both its banks. The deep inroad made by the cove at Acca reveals the fruitful plain of Esdraelon, with the Tabor hills in the background. Beyond this to the north is the plain of Damascus, to the south the banks of the Jordan with its hills, deserts, inlets and cities. This is the holy, the promised land, Palestine.

In addition to the working of a hidden natural power which the land discloses in many instances, there comes the attraction of Nature exhausting her powers in producing picturesque effects. By the side of luxuriously verdant river banks one sees the snow-covered tops of the Lebanon ; by the side of pasturages tinted in rich colors desert wastes ; the pleasing waters of Genessareth and the Dead Sea ! The land was undoubtedly at one time fruitful. The Hebrew counted six seasons of two months each, in which rain and snow, blossom and harvest, succeeded each other. In this way was the word of Scripture fulfilled, in which he put all his trust as long as he remained on the soil of his own land, honored and feared by the surrounding nations.

This time of their national greatness witnessed also the golden age of their literature. On this account it is thoroughly national, and deserving more than any other name that of "national literature." Were this history not so well known it would be necessary to give here an outline of the historical and religious development of the people. For only in this way can the literary development become intelligible, originating as it does in the inmost life of the people, and being the resultant of their whole past history.

But who is there who does not know this history, so variegated and highly-colored ; this wild and weird story, telling of that wonderful journey from Mesopotamia under the leadership of Abraham, telling of the Patriarchs one after another, of the journey to Egypt, and again through the desert, over Sinai, into the land of promise ; of the wars of the judges and kings, of the inspired prophets, of the loss of na-

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tional independence—yes, even of the rebuilding of the Temple and the heroic feats of the Maccabæans.

Throughout all their wanderings, before the exile as the Israelitish, after it as the Jewish people, that one book follows them, the Bible, the holy chronicle of their religion and history.

The name Bible is of Greek origin—*βιβλία*, *i. e.*, *θεῖα the books.* The Christian Church has given it, in contradistinction to the New, the name of "*Old Testament.*" The Jews call it *Holy Writ.* It is unnecessary to dwell here upon the division made by both the Jewish and the Christian Church alike into *canonical* and deutero-canonical, or *apocryphal* books, nor upon the still further division into *Thorâh*, *Prophetical Writings*, and *Hagiographa.* For our purpose it will be better, in treating of the Biblical literature, to omit those books belonging to the Apocrypha. As regards the Biblical books, it seems best to divide them, in a manner best adapted to a history of literature, into *historical*, *prophetical*, and *poetical* writings.

To the *historical* writings belong the *Pentateuch*—containing the five books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—*Joshua*, *Judges I. and II. Samuel*, *I. and II.*, *Kings*, *Ezra*, *Nehemiah*, *I. and II. Chronicles.* To these must be reckoned the poetical tales: *Ruth*, *Esther* and *Jonah.*

The *prophetical* writings comprise the utterances of *Isaiah*, *Jeremiah*, *Ezekiel*, and the minor prophets, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Nahum*, *Habakuk*, *Zephaniah*, *Haggai*, *Zachariah*, *Malachi* and the book *Daniel.*

The *poetical* books of the Bible contain the *Psalms*, *Proverbs*, *Job*, *Lamentations*, *Song of Songs and Koheleth.*

All in all, the Bible contains twenty-four books. Their origin goes back to the beginning of Hebrew national life, and extends down to the sad days of the Persian and Greek supremacy. The canon was probably brought to a close when Rome's iron hand wielded the sceptre over Judea's land and people, and destroyed Israel's national life. Of the Bible Rome could not rob it—that lofty yet simple book, "modest

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as Nature herself and as artless; bearing an unassuming and working-day look, but like the sun which warms us, like bread which supports us ; a book whose pages look so cheering and kindly and are so full of blessing, like an aged grandmother herself reading with quivering lips daily in that book. And this is called simply *the Book*, the Bible. How justly has the name *Sacred Scripture* been given to it! He who has lost his God may there find *Him* again. He who has never known Him feels the "breath of the divine words upon his cheeks." A man of old has well-defined the worth and merit of this book in the following solemn words: All this is the book of the covenant, gotten with the assistance of the Almighty Himself. It is the Law which Moses has given as a treasure to the house of Jacob. From it wisdom has flowed as the waters of the Pison when it is much swelled, and as the waters of the Tigris when it overflows its banks at spring time. From it has come discretion as the Euphrates when it is greatly rushing, and as the Jordan at harvest time. Discipline has flowed from it as the light and as the waters of the Nile at autumn tide. He has not been born who has completely learned its wisdom, nor will he ever be who shall fathom its depths, for its meaning is deeper than the sea, its word deeper than the lowest abyss.

O D E

Not as an Empress, do we come to greet thee,
August Victoria,
On this auspicious Jubilee :
Wide as old England's realms extend,
O'er earth and sea—
Her flag in every clime unfurled,
Her morning drum-beat compassing the world—
Yet here her sway Imperial finds an end,
In our loved land of Liberty !

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Nor is it as our Queen, for us to hail thee,
Excellent Majesty,
On this auspicious Jubilee :
Long, long ago our patriot fathers broke
The tie which bound us to a foreign yoke,
And made us free ;
Subjects thenceforward of ourselves alone,
We pay no homage to an earthly throne—
Only to God we bend the knee !

Still, still, to-day and here, thou hast a part,
Illustrious Lady,
In every honest Anglo-Saxon heart,
Albeit untrained to notes of loyalty,
As lovers of our old ancestral race—
In reverence for the goodness and the grace
Which lend thy fifty years of Royalty
A monumental glory on the Historic page,
Emblazoning them forever as the Victorian Age.

For all the virtue, faith, and fortitude,
The piety and truth,
Which mark thy noble womanhood,
As erst thy golden youth –
We also would do honor to thy name,
Joining our distant voices to the loud acclaim
Which rings o'er earth and sea,
In attestation of the just renown
Thy reign has added to the British Crown !

Meanwhile no swelling sounds of exultation
Can banish from our memory,
On this auspicious Jubilee,
A saintly figure, standing at thy side,
The cherished consort of thy power and pride,
Through weary years the subject of thy tears,
And mourned in every nation—
Whose latest words a wrong to us withstood,
The friend of peace—ALBERT, the Wise and Good !

ROBERT C. WINTHROP.

Boston, June 21, 1887.

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HOW ARTICLE FORTY-FOUR OF THE TREATY OF BERLIN IS EXECUTED

THE *Revista Israelita* published some months ago a complete list of all the Israelites to whom the Roumanian Legislature had granted citizenship, from 1879, when Article 7 of the Constitution was revised, down to December, 1885.

From this list, we can see that the Roumanian Legislature, in order to give Art. 44 of the treaty of Berlin a show of execution, had naturalized the colossal number of sixty-seven Israelites, till March 1883.

But deeming the naturalization of sixty-seven Israelites in the course of five years, sufficient proof of a sincere and impartial application of the above mentioned article, the Legislature thought that the moment had arrived to put a stop to this invasion *en masse* of the Hebrews in the Roumanian fort and have since—for four years—with an admirable consistency rejected all applications for naturalization of the Israelites.

One single time, in an unlucky day of December 1885, the Legislature had the weakness of voting for the citizenship of Mr. Benedetto Franchetti, the veteran Impressario for many years of the Italian opera at Bucharest.

There are in the country quite a number of young physicians, doctors and baccalaureates in law; engineers, apothecaries, doctors of philosophy and chemistry, soldiers, etc. who have been knocking in vain at the door of the Roumanian Legislature, who, after having sacrificed their youth in studying some specialty, after having sacrificed not only the most beautiful years of their life but also money, (as most of them have pursued their studies abroad), are to-day in a desperate condition, threatened with hunger or exile, and constrained to accept most humiliating and sad positions and occupation.

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And this is the erudite Israelitish youth. The new Israelitish generation, who have appropriated to themselves the language, the way of living and thinking with the Roumanians, who have assimilated themselves, in short, with our Christian fellow-citizens, in such a manner as no longer to be distinguished from them.

These are those Jewish young men with academic diplomas, of whom most of the senators and representatives have ever kept on repeating: "to them citizenship must be given," "to these young elements, in every regard assimilated to the Roumanians, the legislative bodies must open the way, etc."

What mockery!

Who asks to-day, who the suppliant is? whence he comes? what business he follows? what he knows? what service he has rendered or can render?

The sole and exclusive preoccupation of the Roumanian legislator, is in knowing, of what confession is the candidate for Roumanian citizenship.

French, German, Austrian, Greek, Italian, etc. etc. *laissier passer*, Jews? away! begone!

And in what scornful and humiliating manner is the future of these poor people, whom an adverse fate condemns to asking their naturalization of the legislative bodies of Roumania, decided upon!

At a recent session of the Chamber of Deputies when the naturalization of a young Hebrew L. L. D. of the University of Brussels, by the name of Schwarz, was in question the following ridiculous reasons were given for his rejection:

"Name is enough," exclaimed a deputy. Schwarz is black; therefore I cast a black vote.

"Schwarz is his name" cried another, "Let us do him a favor, there you have Schwarz" and cast a black ballot.

Another: "What shall I do for him? Schwarz! there, Schwarz!"

Still another, a deputy of Moldavia, throws a black ball, and exclaims imitating the singing jargon of the Jews, "pi Schwarz l'am farsvartt."

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Thus, after exhaustive trouble for months and large expenses in order to gather all the papers, documents, certificates and what not, and after they have succeeded, who knows by how many backings, that the petition (written on stamped government paper costing twenty-five francs a sheet) presented to the Ministry of Justice, should not pass to oblivion, "the papers not being satisfactory," but be sent to the Council of the Ministers and thence to the palace and from there to return again to the Council to learn the royal report on it, which goes back to the Minister of Justice to arrive at last before the Senate and Chamber of Deputies; after having gone through all scoffings, in short, the tortures of the committee of naturalization, in which are gathered all judeophobes; after having been fortunate enough, say of obtaining a majority in the committee, after its report is finally given a hearing before the Chambers, then to be rejected and mocked at, for the only ground of being a Jew!

To prove,—if any proof be necessary, that the Roumanian Legislature, on voting on citizenships, do not care a whit for anything else but knowing whether the supplicant is a Christian or Israelite, and that they vote *pele-mele* for any one, without questioning much what kind of a man he is, if he only be not of the race of Israel, it will more than suffice to reproduce here, after the *Monitoriul Official*, a few of the sessions of the Legislature, in which, matters of citizenship were looked into:

I. The debate of the Legislature, *Monitoriul.* No. 31, of the 4th of November, 1883:

Chamber: Alexander Lucasievici, Orthodox Greek, fifty-nine yeas, six nays, admitted; Alexander Wagner, Lutheran, thirty-nine yeas, twelve nays, admitted; Beruh Schwarz, Dr. in law, Israelite, eleven yeas, forty-three nays, rejected; Alexander Fostiropulu, Orthodox Greek, forty-four yeas, five nays, admitted; Ignat Mihali, Orthodox, fifty-one yeas, –nays, admitted; Em. Bruckner, Catholic, forty-five yeas, six nays, admitted; I C. Tacit, Orthodox, forty-six yeas, one nay, admitted.

In this list was only one Israelite, and he was rejected

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II. Debates of the Legislature *Monitoriul* No. 109 of March 4th, 1884.

Chamber: G. E. Cinca, Orthodox, fifty-four yeas, eight nays, admitted; Isaac M. Levy, Israelite, eighteen yeas, fifty-three nays, rejected; P. Mioscu, Orthodox, forty-four yeas, seven nays, admitted; Wolf Salomonica, Israelite, three yeas, sixty-three nays, rejected; Ion Nicolan, Orthodox, forty-eight yeas, six nays, rejected; Oscar Lobel, Israelite, four yeas, fifty-nine nays, rejected; Paul Pantu, Orthodox, forty-three, seven nays, admitted; Leon Lobel, Israelite, three yeas, fifty nays, rejected; P. C. Schuller, Catholic, fifty-two yeas, eight nays, admitted; F. W. Schuller, Catholic, sixty-three yeas, one nay, admitted; Henry Raymond, sixty yeas, four nays, admitted; E. Raymond, sixty yeas, four nays, admitted; Paul Velescu, Orthodox, forty-nine yeas, two nays.

Four rejected—four Israelites, all the others admitted.

III. Debates of the Legislature No. 35 of January 29th, 1887.

Jon Vlahopulo, Orthodox Greek, forty-seven yeas, twelve nays, admitted; Ezra Ruhas, Israelite, eight yeas, sixty-two nays, rejected; S. Schnietan, Protestant, fifty-four yeas, sixteen nays, admitted; M. Burghurd, Catholic, fifty four yeas, twelve nays, admitted; S. Prat, Catholic, fifty-one yeas, five nays, admitted; C. Starch, Protestant, fifty-seven yeas, six nays, admitted; Frank Olbrich, Catholic, fifty yeas, fifteen nays, admitted.

Also: A. Nagy, W. Olbrich, H. Thomas, J. Fuchs, A. Wheeler, all Christians, to whom the Chamber of Deputies give the citizenship without difficulties and with large majorities.

Thus, only one of this whole list was a Jew, and he was the only one rejected.

The above cited cases speak eloquently for themselves.

They vote for any foreigner, but never for a Jew. If we would now examine the reports of the committee of naturalization of both the Chamber and the Senate, we would see again that the only condition necessary for the suppliants admitted is to not be a Jew.

Let us cite a few instances:

Jacob A. Filderman presents for the support of his petition, the proofs of his being born in Bucharest; he enjoys a good reputation, he drew lots (for the army), his parents

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always paid the taxes and license as merchant in the City of Bucharest etc. and the committee moved the rejection of the petition on the ground: "It does not follow clearly and legally that Filderman's father and himself have been established in the country and have not enjoyed a foreign protection;" the petition was rejected with fifty-seven *pro* and three *con.*

S. Schinettan, also asks for the naturalization and brings in support some papers, showing that he was born in Cronstadt, came into the country in 1860, paid all taxes to the government, has always had a good character, and that he has renounced all foreign protection; the committee unanimously recommends the petition to the Chamber, which passes it with fifty-four yeas against sixteen nays.

That is to say, the former is born in Bucharest, the latter in Cronstadt; the former brings old receipts of personal taxes of his father and a certificate that his father paid the license as a wholesale merchant in Bucharest, having the privilege of being a merchant, the latter declares having thrown off the Hungarian Protection, namely: Filderman is a native, the other a foreigner; Filderman produces proof by means of receipts of taxes, his own and his father's, that he was not a subject to a foreign power; the other confesses he was a Hungarian but had disposed of this protection; and the Chamber, although Article 7, of the Constitution requires that neither the supplicant nor even his parents, should ever have enjoyed any foreign protection, without considering Schinettan's own confession of having been a Hungarian citizen, that he and his parents were Hungarians, rejects the former petition and gives the other the citizen's paper!

Why on earth this injustice towards Filderman, the native soldier, and this kindness towards the stranger Schinettan, Hungarian, born in Hungary?

To be sure the answer is readily found; Filderman is a Jew, Schinettan, however possesses that magic key, which easily opens the door to Roumanian citizenship, that is, he belongs to the Greek Orthodox confession, he is a Christian!

Very well, the very same way has the Legislature

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treated all Israelites, who were rejected from the beginning of 1883 till to-day. In considering the documents advanced by the Jewish applicants, the committee proceeded with the greatest—we cannot call it otherwise—malice, and in many instances led the Legislative bodies into error, deliberately asserting untruths in their reports; for, it is malice, if without taking into account the various documents before them, which conclusively demonstrate one thing, they arrive at a resolution just the opposite.

So for instance when Mr. Max I. Schapira presents : a) certificate of birth acknowledged at the court of Folticeni ; b) his father's certificate showing he was born in Folticeni ; c) a certificate, that he served in the army, being discharged with the commission of sergeant ; d) documents, that he and his father have always paid their taxes ; e) a document from the City Hall of Galatz, that Schapira, when of age expressed his desire to become a citizen, Article 8 civil code. f) a paper from the Secretary of Finance of 1860, that his father was a native tax payer established in Folticeni, now, is it not the most patent malice, the most brazen falsehood, if in spite of all this evidence, the committee of the senate declare that M. I. Schapira does not show with any paper of proper authority, whether he is born and brought up in Roumania, of parents established in the country, and none that he was not under any foreign protection, as required by Article 7 of the court. Of course the committee requests the Senate to reject this project and it seems unnecessary to add, that the Senate this time, when the report is unfavorable for the Jew, vote accordingly, the same way as it speedily rejects the resolution of the Committee, if they accidentally result in favor to the Jew.

Putting aside the fact that by Article 44 of the Treaty of Berlin, which finally secured her complete independence and made her a sovereign state, a kingdom, Roumania entered into solemn engagement and contracted sacred obligations in regard to the naturalization of her foreign inhabitants without discrimination as to creed, what is more to be lamented ; nay, to be held up to public scorn and

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condemnation is her violation of her own Constitution which, by Article 7, confers civil and political rights upon Jews as well as Gentiles. It seems to be impossible for an Israelite to-day to obtain Roumanian citizenship, though "native and to the manor born." In the land of his fathers he is still ostracised, still made a pariah!

It is strange that these Roumanian legislators will not understand that just the Israelites, especially the young Israelite generation,—rather than any stranger, would become the best citizens and the best patriots; for, whereas foreigners have a native country, for which they must needs preserve bonds of interest, family ties etc. more or less powerful, and cherish the idea of return, the native Israelites have no other country but Roumania, where they are born and educated, and where are the graves of their parents and ancestors, and who therefore offer the best and most precious material for increasing the number of Roumanian citizens with new, sincere and loving elements devoted to their native country and not to an adopted one.

Senators and Deputies of Roumania awake! The 19th century is drawing to a close; be not forever churlish and obstinate. Let the enlightened spirit of the age penetrate your minds and move your hearts to justice and humanity.

REMINISCENCES

A Double B'ne B'rith Wedding

II.

IN the year 1866, Jegar Sahadutha Lodge No. 27, of Boston, Mass., learned that two daughters of a deceased brother were about to be married. The mother had also closed her mortal career, so the children were full orphans. At a meeting of the lodge it was unanimously resolved to

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stand in place of the departed parents, to pay the expense of celebrating the nuptial festivities, and to supply the outfit of the brides. Furthermore, in order to stamp the impress of the Order on the event, it was resolved that the ceremony of marriage should be performed by a prominent member of the B'nē B'rīth, and a request was sent to Rev. Dr. Maurice Mayer, Grand Maskir, to officiate on the occasion.

He resided at the time in New York, but cheerfully accepted the invitation. At the next meeting of the Constitution Grand Lodge the incident was fully described in the message of the G. M. in the following language: "Before leaving this District I cannot forego the promptings of my heart to place on record a noble act of Jewish charity performed by Jegar Sahadutha Lodge No. 27, of Boston, Mass. In December last the lodge learned that two orphan sisters, the daughters of a deceased member, and who had also lost their mother, were to be married on the same day, the 31st of January, 1866. The lodge at once resolved to appoint a committee of five with full power to buy a complete outfit for these orphans, to arrange a grand nuptial feast and ball, and to assess the members for all expenses; and with a view to make the whole festival exclusively, or nearly, one of our Order, the lodge invited the undersigned to be present, and to solemnize the marriage ceremony. The undersigned, not so much because he felt himself honored by this invitation, as to testify by his presence his appreciation of the noble conduct of the lodge, at once accepted the invitation, and cannot but say from all he saw and heard on that joyful and solemn occasion that the feast redounded to the great honor of the lodge. It was a nuptial feast distinguished by magnificence, general joy, brotherly geniality and sociability, that made these orphans forget that their father and mother were no more; indeed, had they been children of wealthy parents they could not have met with more genuine sympathy on the part of the brethren and their wives and daughters, God bless them! or have had a more magnificent nuptial feast. All honor to Jegar Sahadutha Lodge."

The committee appointed to carry out the wishes of the

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lodge responded at a subsequent meeting that they had expended the sum of $638, which amount was immediately paid by contributions from the members.

A Brother of the Order Without Being Initiated.

Paradoxical as the above title may appear the relation of the circumstances that inspires it will be its solution. Soon after the institution of Maimonides Lodge No. 46, of Nashville, Tenn., a stranger fell sick at one of the hotels. He was a non-member of the Order. This fact was not known to the brothers of Nashville, who finding that the sick sojourner was from a flourishing city of the West supposed he *must* be a member. So they kept on visiting him and giving him all the attention in their power, actually bringing up the case in their lodge. Besides the official visits many of the brothers made daily calls on the invalid.

After a while he recovered and was deeply impressed with the value and benefit of our institution that took upon itself the care of a stranger and did not even rely upon any dry form of proof of his right to their attention. On his return home he immediately sent in his application for membership to the local lodge and asked to be placed on its roll as an affiliated member, remarking to his friend who recommended him—"I have already been initiated while I was sick in Nashville."

Proxies.

There was a time within the memory of living members of the Order when proxy votes could be given in the Constitutional Grand Lodge. At one of the earlier annual sessions an important question was under consideration and was debated at great length; a certain member, then and now very prominent in the organization, made a masterly speech in support of the proposition. As soon as he was seated Dr. S. Waterman, a delegate from District No. 1, arose and said that it was impossible for him to answer the eloquent speech that had been just listened to but for his part he had twenty-

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eight proxies in his pocket which he intended to vote negatively as his argument and then sat down, the whole audience being convulsed with laughter at his unanswerable remarks.

A Begging Missionary.

Previous to the establishment of the Orphan Asylum of District No. 2, at Cleveland, Districts 6 and 5 being then not in existence, a committee consisting of Abraham Aub, William Kreigshaber, and Lewis Abraham, started on a missionary trip through the West in order to organize auxiliary societies and to arouse the brotherhood in behalf of the project. *En route* they had to lie over at Seymour, Indiana, for an hour one night, and amused themselves by pacing up and down the plank road of a siding, there being then no station house on the spot. The lamented Aub in his peregrinations spotted a stranger who was also waiting for the connecting train. This gentleman had a Semitic cast of countenance and he was at once asked whether he was not one of us. The reply was in the affirmative. Where did he live when at home? In Texas. Was there a congregation there? No. Many Israelites living there? Only two others besides our new acquaintance. How long had he lived there? About ten years. "Ah!" replied Aub, "then you have not been taxed for any of our institutions, but I will give you an opportunity now." Then he went on and told our Texas friend all about the B. B. and the proposed Orphan Asylum and as a champion schnorrer as he was, solicited a handsome subscription. The appeal was successful. For when Aub descanted on the subject of the Orphan Asylum he spoke from the shoulder.

Lewis Abraham.

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CHAPTER II.

THE intruder was only an acquaintance, one whom the family did not care to entrust with the secret, and his visit, though short, was far from welcome. The incident harassed them exceedingly, nor could they wholly divest themselves of the tremor his abrupt entrance had thrown them into. It was fearful to think of keeping such an incubus in their house, yet what to do with it,—that was the question.

"The owner may advertise it; yet how are we, who seldom see a paper, to know it," said Mr. Melchoir. "I am half tempted to throw it out into the street again, and have done with it."

"That would hardly be wise," returned his wife. "Some dishonest person might find it, and it would never be restored to its owner. We cannot afford to buy a paper, it is true, but Simeon can go every day to Mr. Brandon's, and look over the advertisements. And in the meanwhile we must keep quiet, and let our neighbors know nothing about it."

"Quiet!" petulantly exclaimed her husband; "I should like to know how you will keep it quiet with Seth and Levi here, ready to spread the news as soon as they get out."

Mr. Melchoir was not an unkind husband or father, as his hasty expressions might lead one to suppose. On the contrary, his very irritability was caused by witnessing the privations and struggles of his little family. During the years of his affluence he had been a fond, affectionate husband, gentle and generous, and when misfortunes overtook him, and soured his temper, Deborah did not forget it. Ever patient and unrepining, she tried, by every means in her power, to lighten the load which pressed so heavily on her husband. Nor was he unmindful of her sacrifices, her tearful vigils by the sick-bed, her patient labor, and, above

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all, her pious resignation to the will of One in whose mercy she placed her trust. Never, in their darkest moments of poverty and suffering, had that faith wavered or grown weak.

After various proposals from the little conclave, Mr. Melchoir finally concluded to carry the valuable waif to the Mayor, as the most responsible person to take charge of it. The family acquiesced, as they were accustomed to do in all his decisions, and he had already reached the door of the apartment, when Miriam's voice arrested him.

"What is it, my darling?" he asked, in those gentle tones to which she had ever been accustomed.

"Papa, I would not give it to the Mayor," she said. He smiled.

"Why not, my dear?" he asked.

"Anna says people think we are not good because we live here. And he might think so too," said the child.

"Very likely, my child," returned the father; "but that shall not deter me from doing what is right."

"I would take it to Mr. Cohen," she continued. "He is rich and good, too, and he knows you."

"He is not in the city," said her father.

"Well, then, papa, I would take it to Mr. Cargill; let him advertise it, and then the owner would not find out where we lived."

Her father seemed struck with the wisdom of the child. Truly, it had not occurred to him, that the finder, being traced to such a disreputable part of the city, might lead to unpleasant results.

"You are right, my angel," he said, kissing her pale cheek. "I will take it to Mr. Cargill."

"Papa," she said, catching his hand as he was about leaving her, "what made you come into this ugly street?"

"My poverty," replied her father, bitterly. "Papa was too poor to be fastidious; besides, it was more respectable when we came here. Now we have no choice."

Mr. Cargill was the senior partner of the firm by whom Mr. Melchoir had formerly been employed, and when the latter placed the jewel in his hand, he breathed more freely,

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conscious that it was in safe keeping. The merchant assured him he would spare no pains to discover the loser, and immediately sent an advertisement to the leading paper.

"He will turn up, Melchoir, he will turn up," he said, cheerfully. "Such a gem is sure to be sought after, and I shall take good care that the reward is worthy of the gem. But," glancing at the thread-bare dress of his visitor, "how are you getting along now? Your children are surely old enough to do something for a living, are they not?"

"Old enough, yes," returned the father, sadly; "but they have no trades, and have been unsuccessful in obtaining employment."

"That is wrong, decidedly wrong," said a full, rich voice at his elbow. Mr. Melchoir turned; it was Mrs. Cargill, the wife of his employer.

"That is one of the crying evils of the day," continued the lady.

"Every father in humble circumstances should give his children some trade, whereby they might earn a living.

"Madame," replied Mr. Melchoir, "my children were reared in the lap of luxury. The first blast of adversity brought with it prostrating illness. That, together with my misfortune," he held up his maimed hand, "has taught them a bitter lesson. But we are no beggars; we only ask of our more fortunate fellowmen the leave to toil."

There was a proud humility in his look and tone, which somewhat disconcerted the lady.

"Give me your address, if you please," she said. "I think I understood from Mr. Cargill you have daughters. I have no doubt I shall be able to get them some employment."

Mr. Melchoir was loth to comply with the request, for he had more than once been witness to her officious and pompous charities; but knowing that she was influential, and might possibly procure better employment for his daughters than that in which they had been engaged, he gave it, and felt relieved when she swept from the counting-house, and stepped into her luxurious carriage.

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It was almost dark when he entered his poor home; the street lamps were lighted, but there was no light in the room, nor any of the usual signs of the evening meal.

"How is this, Deborah?" why have you no light!" he asked.

"Esther will soon be home, and then we shall have a light," she replied. "She has taken the work home, and should have been here before now."

"Something has happened to the child," exclaimed the father.

"Why did not Simeon accompany her?"

"The poor boy was so worn out with his long walk, he had fallen asleep," she replied. "Besides, she started before dark, and has so often gone there. She will soon be here now."

But in spite of the mother's hopeful words, a fear was gathering around her heart. Esther, the swift-footed merry-hearted girl had never before loitered, and now that the money was needed for so many things, above all, for darling Miriam, how could it be possible for her to linger so if no accident had happened. Simeon and Anna had started to look for her just before Mr. Melchoir's return, and the mother's thoughts had been sad enough, as she sat there in the dark, chill room, waiting for their return.

Seth and Levi had crept to Miriam's bed when it grew dark, and lay listening to her repeat the beautiful little stories she had learned, and both they and their little preceptress had fallen asleep. There was no sound in the room but the low, deep breathing of the little sleepers, and the swift though light tread of their father, who paced rapidly up and down the room.

(*To be continued.*)

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LITERARY MISCELLANIES

(*Continuation.**)

8.—A Query.

I BEG permission to enlarge this Department of Literary Miscellanies, so that it may embrace that of "*Notes and Queries.*" For I would like sometimes to submit queries to the learned readers of this Magazine and to ask for kind responses to them.

My question to-day is the following: In his book "*Die Ritus*," on page 3, Zunz says that in regard to the reading of the Torah in the synagogues, there was in ancient times, besides a One-Year-Cycle and a Three-Year-Cycle, also a Two-Year-Cycle in use. In order to support this statement, Zunz refers to "*Sepher ha-'Hinnukh* 557." I know of but one book by that name, viz: that of Aaron ha-Levi ha-Barceloni. Repeatedly I searched in this Sepher ha-'Hinnukh, but I could not find in it any passage which Zunz could have had in his mind when he spoke of a Two-Year-Cycle. Would now any of the readers inform me in the Menorah to what literary source Zunz really referred, or intended to refer, when he pointed to "Sepher ha-'Hinnukh 557?" Zunz is our venerated master, and I rely upon him in whatever he says, until it is *proven* that he erred in this or that point. Yet I venture to ask: Was there ever really a Two-Year-Cycle in use in the synagogue? In the words of Rabbi Akiba, Ben Azzai, and Rab Cahana I say: תורה היא וללמוד אני צריך. It is Torah, and it is necessary that I should learn.

9.—"It is Torah."

When Rabbi Akiba and others said, "It is Torah, and it was necessary that we should learn," they used these words as a kind of an apology for their doing certain acts which even in their times and even by Orientals were considered to be very indecorous and unbecoming. Yet they did what they

*) See Menorah Vol. II, p 254, *seq.*

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did in order to learn what, in their eyes, was "Torah." None of the readers of these pages would care much to learn *such* "Torah," as Akiba desired to learn, when he once walked, on a certain occasion, unobserved and silently, behind Rabbi Joshua. But there are other matters of religion and of religious history which a well-educated Israelite ought to know, and in regard to which he should say, "It is Torah, and I ought to learn something about it." Certainly, numerous and accurate details, the Jewish merchant or mechanic might leave to him who makes a special study of such matter. But should he not consider it his duty to acquire *some* knowledge of a general outline of Jewish History, as also of the principal points of the doctrines, the laws, and the institutions of Judaism?

Here is a rich field for lecturers and speakers in B. B. lodges and Y. M. H. literary societies who, instead of squandering time wrangling over trifling technicalities of parliamentary law or disputing ritualistic phrases, would be far more profitably engaged in the discussion of subjects relating to Jewish history and literature, thereby elevating both the mental and moral standard of members.

"To teach and to learn" is now as ever the duty of all who have higher aspirations in life than its mere material indulgences and benefits.

10.—A Word in Behalf of the Menorah Monthly.

More than 300 B. B. lodges are now existing in the United States. What a noble and truly great Brotherhood the Order would be if all the members, or if but a majority of the same would endeavor to live in accordance with the original idea and ideals of the Order!

Among the ideal purposes of the Order not the least one was this, that the lodge would work for the mental and moral improvement of their own members. Manifold are the means for doing so. But are these means employed? Are they employed everywhere? Are they employed sufficiently?

About a year ago the "Menorah Monthly" was founded, and it was expected that the same would be largely

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supported by the lodges and their members. No one can doubt that such a Magazine as THE MENORAH is, that such a Monthly which scrupulously keeps its pages clean from all vulgarities and all offensive personalities, might have the potency of contributing largely towards furthering mental and moral culture among the brethren and of spreading sound ideas and suggestive thoughts among them. But from our own personal knowledge we can say that in many lodges the MENORAH has but a few readers, in some even none at all. Why is this so?

Some members say that they are poor and are not able to subscribe. This may be so. For it cannot be denied that there are among us large numbers of really poor brethren to whom two dollars, small as the amount is in the eyes of the wealthy ones, is a sum of money of some consideration.

For the benefit of such poorer brethren, each lodge *as such* might subscribe for a number of copies. In many lodges men of means and of a truly liberal spirit ought to come forward and to subscribe for a number of copies. What are twenty or thirty dollars to a wealthy American gentleman? Let us trust that there are many 'Hayyim Kim'his among us.

II.—WHO WAS 'HAYYIM KIM'HI?

The last sentence in the preceding paragraph expressed the wish that many 'Hayyim Kim'his might be found among us. "Who was 'Hayyim Kim'hi? We never heard of him?" The writer of these Notes also knows but little of him, and of that little which he knows he will tell you now, my dear reader, that part which probably will be the most interesting for you. 'Hayyim Kim'hi was not a rich man, at least there are good reasons to think so, but nevertheless, he was liberal and large-hearted. He lived in the beginning of the 18th century, and he was a Dayyan, that is: an Assistant Rabbi, in the Jewish congregation of Constantinople. In his times there lived also in Constantinople a Jewish scholar, Jacob Sason by name, who died at the age of 32 years and who left behind a valuable manuscript. Our

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friend 'Hayyim Kim'hi caused this manuscript to be published at his own expense. He gave to it the title *B'nē Jacob*, and in giving to the book this name be hoped to maintain in Israel the name of the author who had died childless. The book was published in Constantinople, in the year 1714, by one Jonah ben Jacob.

'Hayyim Kim'hi gave into the hands of this publisher one thousand "Keseph," under the condition that he should distribute the book among such appreciative friends of our literature who were not able to buy it out of their own means. The publisher added to the book some remarks of his own, and therein he could hardly find words enough to sufficiently praise the liberality of Kim'hi. Was not this Constantinople Dayyan a noble-souled man, and does he not deserve that we revive his memory and that we set him up as a model and an example for imitation? Now let *our* 'Hayyim Kim'hi's come forward with their open hearts and their open purses. All hail to our *American* 'Hayyim Kim'hi's!

DR. B. FELSENTHAL.

LUDWIG UHLAND*

1787–1887! A hundred years, a mere span of time, and yet in these years more has been accomplished in the domain of thought, science, discovery, invention and political freedom than in all the centuries which have preceded. A century of revolution and evolution, it found Germany a mass of petty States, "tattered, torn and forlorn." It sees her to-day a nation centralized, united, and a power for great good and future possibilities. It found the United States emerging from the War of Independence, their future uncertain and doubtful; to-day it is the greatest Republic on Earth, free and happy, and the rallying cry for the oppressed of all nations.

In this century telegraphy, steam, telephones, railways, anæsthetics, and the thousand and one wonderful discoveries that make life cheerful and comfortable, have been evolved

*Delivered in Washington on the Centenary of Uhland.

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out of the prolific brain of man. Slavery has been abolished, and millions of chattels raised to manhood; and it is in this eventful century that Ludwig Uhland was born, lived, worked and died; a hero, not of the sword but of the pen; a conqueror, not one who laid waste the fields of the husbandman and slaughtered his fellow-men, but a conqueror who won mankind as captives by the genius of his matchless songs, poems, jurisprudence, simplicity of character, sturdy manliness and unswerving love of freedom.

I shall not dwell at any length on the mere details of biography and literary labors. It would be an insult to your intelligence; the cyclopedias give you a clear picture of the man and his achievements. Enough for me to say that the man whose centennial anniversary we are celebrating, was born in the University town of Tubingen, in dear old Suabia, that small stretch of ground that has contributed so many men of genius and worth; the home of Schiller, Schelling, Kepler, Kerner, Schwab and many others. His whole life was devoted to make man better and purer; his songs awoke at their birth the greatest enthusiasm and admiration, and have grown more, as the years rolled by, into the hearts not only of his countrymen, but of every lover of the truthful, beautiful and simple. No man so typifies the world-renowned sentiment, "I care not who makes a nation's laws if I can make its songs." Who knows or cares what kings or dukes reigned then or since in Germany? What statesman with his Machiavellian adroitness gambled with the people's welfare? They have long since been consigned to that merited obscurity and oblivion which is their only reward, while Uhland and his compeers live to-day, and will forever live, in the love, esteem and hearts of all true worshipers of the divine in song, the beautiful in art, the elevating and refining in poetry, and the manly and truly democratic in the domestic and civic duties of life.

Of course, Germany has produced greater poets, minds of more wonderful range of thought, men whose Titan philosophy climbed the steepest heights, and whose poetry rings to-day through every part of the civilized world. Yet I

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claim that not one of them has so popularized himself, has so won his way into the hearts of the people, as Ludwig Uhland; there is no stately metre, no high-sounding phrasing, no didactic rhyme, but there is a wealth, a wealth of limpid song, as limpid and rippling as the stream of his native land; a simplicity born of the humanities, a song-writer of the people for the people and by the people; and to-day there is not an organization of singers extant but sings his immortal songs, and the palace and the hut are made happier thereby, as we have been to-night.

Uhland's domestic relations were of the happiest; his dear wife was an intelligent woman, one who appreciated his worth and was a true helpmeet. Fortunately, she brought also considerable of worldly store, so that of life's burden they were rendered independent. Not blessed with children, he adopted two, cared for and educated them, and gave them largely of his means and his love. His social life was as simple and pure as his works. He enjoyed the companionship of boon friends, drank of the nectar that nature and science provided; never bacchanalian, but always cheerful and jovial, he represented the German's idea of true temperance and manly bearing; he scorned ostentation, modest, almost painfully so. He cared not for the titled or great by virtue of place. Decorations he declined. even those that were offered for merit. He took no stock in glittering baubles; and why should the poet, decorated by the highest power, care for the encomiums of the worldly crowned? He wore already by virtue of his genius and worth, richer jewels than ever shone in the coronet of Kings. But it was not only as a poet and song-writer, but also as a jurist, professor at his native university, and as representative of the people that he was prëeminent; and to each of these callings he brought the manliness and mother-wit, the truly democratic characteristics that have made his country and countrymen so renowned; he was a defender of the rights and privileges of the people, and every song breathes that fervid love of liberty and bitter hatred of tyranny that sways and governs the true man and poet, and if Germany to-day rejoices in her unity, she owes it largely

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to its master minds, who, like Uhland, laid broad and deep the education of the masses by their heaven-inspired writings.

Sedan and Sadowa were won not only by the physical heroism of the soldier and the gun, but largely by the brain culture and free inspiration engendered by the men who delved and worked by the magic powers of the pen; for who does not know that the powers of the poet are more potent than Krupp Guns? The poem divinely great enters the lonely hut where poverty reigns supreme, and by the flickering taper in the hour of trial and trouble cheers, elevates and inspires. It makes the house a home, home a heaven and creates that patriotism of the soul that dares to storm the forts of tyrants, and win for mankind freedom of thought and independence of action. The mass of men caring for the daily wage only, their highest aspiration the wealth of accumulation, do not reason out the logical result growing out of the labors of great writers, yet to-night you have it vindicated in facts indisputable.

When Uhland was born, Frederick the Great had been the year previous consigned to the historic Potsdam Pantheon. He had uttered the famous words, "that each man in his kingdom should be in his conscience free and happy," and yet when the philosopher Mendelssohn was to be admitted to the Berlin Academy the King denied the request. Prejudice existed to a large extent against the Jew in Germany up to a recent period, and is not altogether extinct now, and yet to-night in the capital of our great and glorious republic, thanks to the liberalism of ideas inspired by men like Uhland, whose songs and works level all classes and religions, one Jew artist has presented you an excellent portrait of the poet-hero, and another attempted a resumé of of his life and labors; truly it can be said, the world is advancing and progressive, and man is no longer governed by brute force and ghoulish fanaticism, but by common sense, reason and the amenities of a higher civilization. The "Woe to your Stately Halls," and the "Minstrel's Curse" have circled the world, they have exercised their "Sesame," and man in his highest attributes reigns, and not the ruler

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crowned by the flattery of a sycophant court. The aged Emperor, the iron chancellor, will live in history, both having done much for the unification of Germany, but long after their names shall be legendary, Uhland, the song writer, the poet and patriot will live in the hearts of the people as a man of worth, a poet true, a singer divine, and a soldier who conquered the world by the arts of concord and peace, not only for Germany but for all mankind.

SIMON WOLF.

TECHNICAL EDUCATION AMONG JEWS*

IT is now, if I remember correctly, somewhat over four years since the Directors of the United Hebrew Charities first broached the idea of making an attempt to lay the seed for a generation of Jewish artisans through the establishment of a Manual Training School. You all, no doubt, well remember the difficulties and obstacles we had to contend with when the proposition was first made to carry this suggestion into practical effect, and it is therefore with the greatest satisfaction that those who then advocated the establishment of a Hebrew Technical Institute, and who then insisted that such an institution would not only be feasible, but would be the only means to popularize manual labor amongst our co-religionists, look upon the results which you, Mr. President and the Directors of your institution, have achieved within the short space of three years.

You have already graduated from your school some twenty boys, all of whom have readily found remunerative employment, and you have here at present ninety boys, with the expectation of admitting about thirty-five more in the course of the summer months. These boys are, as I believe, mostly sons of foreign-born parents, who came to this country in recent years, and who in many instances belong to a class which is often unjustly held responsible for a good share of

* Address delivered before the Hebrew Technical Institute.

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the prejudice which still exists against our race. We cannot conceal the fact that, as a class, we are in many quarters looked upon as a foreign element, which, though entitled to the freedom and privileges of this great country, whose fundamental laws guarantee these privileges to all alike, does not generally receive the consideration which, as good men and citizens, we feel we are justly entitled to. But are we entirely free from blame? Are they, who among us belong to the so-called privileged class, doing their duty in its entirety? Hands to your hearts and you cannot unreservedly answer yes.

Without a moment's hesitation, we open our pockets and pour out their contents without limit to provide means for the care of our poor, our sick, our homeless and needy. As soon as our heart is touched our hands are willing; but here the line is drawn, and when support is asked for our educational institutions a certain reserve is met with, which is in strange contrast with the liberality for which our race has justly become famous. In short, our well to do co-religionists are, it is true, charitable to a fault, but many have yet to learn to be as philanthropic as they are charitable. Would not otherwise our Young Men's Hebrew Association, our free schools, or free library, and this Technical Institute, receive more promptly and more cheerfully the support which those institutions so well merit, instead of getting only a comparative pittance, which restricts their sphere of action and places a most narrow limit upon the beneficent influence which they otherwise would exercise.

The fact will ever remain that, as Israelites, no matter how high a position we may have, we are held responsible one for the other, and, bearing this in mind, the conclusion must force itself upon us that not only is it our duty, but that it is the greatest service we can render to ourselves, to liberally support our educational and literary institutions. Let us also bear in mind the fact that every young mechanic who leaves this Technical Institute to go forth into the world becomes an ennobling agent in the circle wherein his destinies lie; a producer among those who, by inclination

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and training, have for generations been consumers only ; and if, with God's help, in a bright future to come, the descendants of the multitude of our co-religionists who now crowd upon our shores, and whom we scarcely know how to properly take care of, will have assimilated with their American fellow-citizens, and have become part and parcel of the bone and sinew of our great country, not the least agent in the accomplishment of this result will have been the Hebrew Technical Institute.

You, Mr. President, and you gentlemen of the Board of Directors, are entitled to the entire gratitude of the Jewish community for having in the face of many apparently insurmountable obstacles firmly established manual training among our co-religionists, for, no matter what difficulties may yet have to be overcome, technical education has become an established institution ; and if, as I believe, the day is not far distant when manual training will form an integral part of the curriculum of our public schools, the Israelites of the City of New York may justly claim, that by establishing the Hebrew Technical Institute they have been among those who first paved the way for this beneficial innovation in our educational system by making the experiment, from which the State will reap the practical benefit. You have been most fortunate, gentlemen of the Board of Directors, that in the selection of a director of your school you have found a man who has made this "new education" the study of a lifetime, and whose ardent love for his vocation, I am convinced, has been one of the principal factors in your success.

Mr. President, I thank you for the honor you have conferred upon me by inviting me to dedicate your new school-house, and, in congratulating you upon the results you have already achieved, I wish you in this your new building, every success for the future ; may Technical Education find here a firm and lasting foothold, an honor to our race, a blessing to this and to coming generations, a bridge which will help to span the darkened gulf of prejudice, landing those who cross it amid the blessings of this our common country.

JACOB H. SCHIFF.

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STORY OF THE ROUMANIAN MISSION*

CHAPTER XIV

TRIP THROUGH THE PROVINCES. SITUATION OF THE JEWS

IT is stated as an historical fact that Roumania was inhabited 600 years B. C. E., and that the Jews entered and settled in the land shortly after the destruction of the first Temple. Whether this latter statement be true or not, evidences exist that a large number of Jews settled in the land after the destruction of the second Temple. Titus conquered Jerusalem 70 years and Trajan conquered Dacia 160 years after A. C. E. Ancient books show Jews lived in Dacia after and before the Christian era. Michael Cogalnitcheano, probably the most learned of Roumanian historians and a statesman holding the first rank even to this hour in that country, says in his History of Dacia and Wallachia that the Jews were received in the land by Decebalus—those who had escaped from bondage—and that he gave them the right to dwell in certain cities, notably Talmus.

There is no question that Dacia, under her great warrior-king, Decebalus, was a liberal and independent state, while other provinces were under the complete domination and influence of the Romans.

Without going into the question of their first appearance in the country, I have no hesitation, from careful and patient investigation of numerous historical sources and an examination of the best authorities, in saying that the Jews had been settled in the principalities from the remotest times, and even by Roumanian writers are acknowledged to have been in the country under Stephen the Great and Michael the Brave, the two great kings and chiefs of Moldavia and Wallachia. Later on, in another place and time, I hope to conclusively prove these facts. I only allude to them at this writing for the purpose of showing the world that the Jews

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have as good a right of residence and citizenship as those of any other race or religion. It is quite possible that at one time a very large number emigrated to Poland and Russia but it is incontestable that later many returned and have since inhabited and become identified as a part of the population.

Shortly after my official reception, recorded in the last chapter, I determined to make a tour through the country, and making known my intention to the Prince, was offered an escort for this purpose, which gracious offer I declined, because I desired to see with my own eyes and not through those of officials, or public functionaries, the true condition and actual situation of the Jews. Accompanied then by my secretary and a Moldavian Israelite, thoroughly familiar with the country, I started on my pilgrimage, visiting all the principal cities and towns. and holding interviews with all classes of people.

In considering the condition of the Jews a distinction must be made between those of Moldavia and those of Wallachia, and particularly between those of the Polish-German rite and those of the Spanish-Portuguese. The latter here, as everywhere, are a separate caste and enjoy a degree of toleration unknown to their less fortunate brethren.

Moldavia contains a much larger population of Jews than Wallachia. From the statistics I was able to gather, I fixed the Jewish population of Moldavia at about 215,000 and that of Wallachia at something less than 50,000.

Jassy, the second city of Roumania, I found to be almost a Jewish city, not so much from the indigent population of Jews as from their almost daily irruption from Russia and Galicia, just across the borders.

For nearly three centuries the Danubian principalities were subject to Turkish suzerainty and, although enjoying autonomical rights, continued until the Russian war of 1829, under the political and social influence of Turkey, nearly all classes of society looking to and expecting favors from Constantinople. The Porte made no distinction on account of religion; all sects were equally free to pursue and follow

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the dictates of conscience, in fact up to this time (1829) the Jews enjoyed, almost equally with other denominations, immunity, and their material and political situation was so favorable that when Russia by her draconic laws drove hundreds of thousands of her subjects from her domains, many naturally found refuge in the more liberal territory of the Sultan.

After the peace of Adrianople a great change swept over the country, and this gradually became apparent not only in the institutions, but in the dress, costumes, manners and habits of the people.

The influence of the Occident with each decade became more and more potential. French thought, morals, dress and manner of living supplanted, especially among the wealthier classes, those of the Orient. As time went on, and her young men were sent to the schools and colleges of Paris and imbibed the liberal ideas of the French Revolution, and especially came under the influence of the leaders of 1848, a radical change took place; the people seemed to rise to the fact that they had long enough been under the despotic and crushing oppression of both Russia and Turkey, and they determined under the inspiration of their leaders to throw off the yoke and become in fact as well as in name, independent. Unhappily, while those progressive ideas were gaining ground, they failed to partake of that broad and enlightened spirit which had characterized Western civilization. This was particularly the case with respect to the middle classes, who affected to see in the Jews an obstacle, and by this very near-sightednees retarded that political progress which otherwise would have earlier attended their efforts in behalf of national independence. Later on, I shall have occasion to speak more in detail on this subject.

As I travelled through Moldavia I found nearly all the inns kept by Israelites, and this occupation had been followed for many years, although latterly in constant fear and trembling from apprehensions of robbery and murder.

In every town, and notably in Braila, Galatz, Bacau, Bot uschani and Jassy, and in nearly every village, I found the

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Jews engaged in all kinds of handicrafts and excelling in these pursuits as in commerce and finance. Their condition however was most deplorable; they were under constant dread of assault and pillage, outrage and murder. No redress was to be expected, as, in nearly every instance where appeal was made, they were punished for daring to bring the subject of their grievance before the authorities.

The sword of Damocles was perpetually suspended above their heads. Their faces and bearing betrayed only too visibly the mental sufferings under which they were continually laboring.

Having given up their ancient Oriental costumes and adopted those of Poland—a most unfortunate and deplorable circumstance—the line of demarcation was only too clearly and distinctively drawn.

In the market place, where they gathered to sell their different wares and country produce, they were constantly subject to insult and violence, and except for the purposes of livelihood or worship they were afraid to assemble in public. Thus, it was that I met them at the houses of their elders at the midnight hour, heard their stories and spoke to them words of hope and encouragement. At these gatherings there were many young men, bright, intelligent, able-bodied and only needing confidence to resist their foes and vindicate their rights. To these young men I particularly addressed myself, urged them to stand up on all occasions and resist the onslaught of their persecutors, to give blow for blow and to sacrifice life rather than submit tamely to insult and outrage. The light that shone from their eyes as I recounted the condition of the young men of America told me only too plainly that they would follow my counsel, and it will appear later in this story how well and how bravely both in words and in deeds they fulfilled this expectation.

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HISTORY OF THE INDEPENDENT ORDER B'NĒ B'RĪTH *

CHAPTER XIV.

FIRST OFFICIAL REPORT ON THE CONDITION OF THE ORDER. —INSTALLATION OF THREE DISTRICT GRAND LODGES. —STATE OF AFFAIRS SHOWN BY A SPEECH OF HENRY JONES.

AT the time of the promulgation of the new Constitution was also published the first annual report of the condition of the Order, from which it appears that there existed twelve lodges, with 1,202 members. The aggregate amount of their funds was $19,134.23; $1,100 had been disbursed during that year for the support of the sick and needy.

The report expresses satisfaction with the state of the Order, and calls attention to its growth and its flourishing condition in a material and moral point of view. It points out the result of a festival arranged by Eb'n Ezra Degree Lodge, for the purpose of obtaining means for the establishment of a library, and acknowledges the receipt of $106.62.

It further informs the lodges of the Order, that New York Lodge, No. 1, Zion Lodge, No. 2, Hebron Lodge, No. 5, Lebanon Lodge, No. 9, and later on, B'er Shebha Lodge, No. 11, jointly, with a delegation from the Constitution Grand Lodge, had met to consider the feasibility of erecting a building wherein all the lodges of the city could meet, and where rooms and a hall should be provided for a library, for lectures and intellectual entertainments.

It appears that plans had been adopted and a suitable piece of ground purchased, and a building was in process of erection.

According to the report, it had also been decided that a portion of the annual surplus of receipts from the rents of the building, over the expenditures, should be devoted to the support of the library.

About Jeshurun Lodge, No. 3, in Baltimore, it states that

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by special contributions a fund had been established to be used exclusively for the support of the brethren, and also of non-members of the Order, in case of special misfortune.

It states that Har Sinai Lodge, No. 8, of Philadelphia, also made a beginning towards the intellectual development of its members, by a resolution to procure a number of Jewish newspapers and publications, at its expense, for the instruction and entertainment of the brethren.

Of the Cincinnati Lodges it says: That owing to their great distance from the seat of the Constitution Grand Lodge, the necessity was felt for a local government of their own, to the perfection of which they had devoted their time, and which would place them in a position to concentrate their efforts towards the advancement of the higher objects of the Order.

That the other lodges of the Order were still too young, and, at present, too much engaged in the regulation of their internal affairs and material interests, but gave promise of better things in the near future.

On September 11, 1851, under an order from the Constitution Grand Lodge, all the ex-Presidents of the City of New York assembled. The officers of the Constitution Grand Lodge were present and Bro. Joseph Ochs presided. In an impressive speech he stated that the objects of the meeting was the institution of District Grand Lodge, No. 1, and then formally installed the same.

An election of officers was immediately held, and Bro. Dr. Mitchels was elected G. N. A.; H. Heineman, G. A.; M. M. Cohen, G. S.; J. Weinschenck, G. B. H.; J. Musliner, G. C.; Marx Schutz, G. L.; J. Oppenheimer, G. Sch.; M. Massman, G. S.

The lodges of the City of New York, Philadelphia and Baltimore were placed under the jurisdiction of the new district.

The Grand Lodge then completed its organization by appointing Committees on By-laws and the other committees required by the Constitution of the Order.

At the next meeting, which was a special one, on Sep-

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tember 21, 1851, Dr. S. Waterman proposed: "That it was time that the Grand Lodge should take the necessary steps to call into life a library association."

The proposition was adopted, and it was resolved: "That the District Grand Lodge recommend to all the members of its lodges to interest themselves in the proposed library association, as a powerful means of intellectual and moral development; to inform the Constitution Grand Lodge of this step, and to request the same to support this movement with all its influence, and to appoint out of its midst a committee to co-operate with a similar committee of the District Grand Lodge and the subordinate lodges."

It was further resolved that this joint committee should consist of three members from the Constitution Grand Lodge, three members from the District Grand Lodge, and three members from each subordinate lodge.

Bros. Milhauser, Marx Schutz and W. K. Frank were appointed a Committee from the District Grand Lodge.

The Constitution Grand Lodge, at its meeting held Oct. 2, appointed as such committee: Henry Jones, Dr. L. Merzbacher and Joseph Ochs.

These committees had two conferences, with the result that proper steps were taken to carry out the proposition for the establishment of a library at an early day.

Wm. Renau, who had made Cincinnati his domicile, called a meeting of the ex-Presidents of that city, who had petitioned for a charter for a Grand Lodge, and they assembled on Thursday, Oct. 23, 1851.

There were present: Wm. Renau, A. Weisbart, L. Bloch, L. Friedman, Isaac Freiberg, J. Cohen, B. Meyberg, Israel Marienthal, J. Bloom and M. Ezekiel.

The preliminaries for the establishment of a District Grand Lodge were settled upon, and on Oct. 29 the same was formally installed by Wm. Renau, who was deputed for that purpose by the Constitution Grand Lodge. The district then contained two lodges, with an aggregate membership of about 200.

The first officers were: L. H. Weisbart, G. N. A.; Isaac

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Freiberg, G. A.; Moses Ezekiel, G. S.; Chas. Kahn, G. B. H.; Solomon Bloom, G. C.; L. Friedman, G. L.; Israel Marienthal, G, S. Bro. L. Block was appointed Supporter to the Grand Nassi Abh, and Bro. B. Meyberg, Supporter to Grand Aleph.

The Grand Lodge occupied itself at once with framing a law for the government of the District, and also decided to conduct their business in the English language.

On January 30, 1852, the first application for a new lodge was received from Louisville, Ky., signed by twenty-five petitioners, and on August 7 Har Moriah Lodge, No. 14, was instituted in that city.

In the meanwhile new lodges sprung up in District No. 1.

One was established June 12, 1851, in the City of Philadelphia, under the name of Har Neboh Lodge.

Another December 18, of the same year, in Hartford, Conn., under the name of Ararat Lodge.

The three lodges in Philadelphia, soon after the installation of Har Neboh Lodge, petitioned for a charter for a District Grand Lodge, which the Constitution Grand Lodge promptly granted.

On Sunday, October 17, 1852, at two o'clock in the afternoon, the petitioners met in the Lodge room, corner of Second and Coates Streets, in the City of Philadelphia.

The Grand Saar, Bro. Henry Jones, who had come from New York for the purpose, then installed District Grand Lodge, No. 3, in accordance with the usages of the Order.

The following officers were elected: Br. Weidnitzer, G. N. A.; Henry Marcus, G. A.; L. Ellinger, G. S.; Joseph Harvey, G. B. H.; M. Goldsmith, G. C.; L. Gotthilf, G. L.; B. Cohen, G. S.; B. Waag, G. Sh.

It became necessary now to define the jurisdiction of these three Grand Lodges, and at a meeting of the Executive Officers of the Constitution Grand Lodge, who were charged with this duty, held in October, 1852, the following resolution was passed:

"That the jurisdiction of the several District Grand Lodges shall be

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over the whole of the State wherein the respective District Grand Lodge has already a lodge under her jurisdiction.

Whenever a District Grand Lodge establishes a lodge in a State, where as yet there is no lodge of our Order, the jurisdiction of such District Grand Lodge shall be thereby extended over that State.

In a State where a District Grand Lodge has established a lodge, no other District Grand Lodge can grant a charter for a lodge.

District Grand Lodges are enjoined from granting charters for lodges in a State over which the jurisdiction of our Order is not extended as yet, when another Grand Lodge is more nearly located to the place where the lodge is to be established."

And so the Order enters now upon its second epoch. A new organization had been created with every prospect of great and far-reaching results. Much had been accomplished during the seven years of its existence. Already the germs of a higher and more intellectual life are preceptible, but it must not be supposed that the path had always been a smooth one. Almost at every step new difficulties had to be overcome, and while Judaism at large had certainly been elevated from its low condition in which the Order found it, many were the evils and abuses that had yet to be eradicated. Even within the Order friction and dissatisfaction made their appearance here and there, and of this state of affairs we obtain a fair insight from the following remarks of Bro. Henry Jones, in the course of an address delivered before Zion Lodge No. 2, of New York, in 1852. Brother Jones among other things said :

" The officers find great fault with their members, and these do not at all conceal their discontent with the officers. Peace and patchwork is what we see everywhere, and nothing perfect is accomplished. Do not answer me with a shrug of the shoulders, ' such is our lot in this world." I tell you men could accomplish more, a great deal more, and in the lower and higher circles a good deal more could be done than what is really done. There is no lack of ability but of modesty—people have too great an opinion of their merits and excellence, but too small a conception of their obligations. And for that reason they are not cautious and circumspect enough in assuming office, in entering upon a vocation. And because there is a lack of precaution and circumspection we find defects of all kinds.

We read that Moses when he was charged with the leadership of Israel exclaimed, " Who am I that I should go to Pharaoh and deliver Israel." Such language of modesty is not often heard. Let the office hold out a

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prospect of distinction and honor, of emolument and gain and see how they rush along and exclaim "Here! we are, place the burden upon our shoulders. the office shall not crush us." Whether they have sufficient ability, wisdom, strength and endurance does not seem to be taken into consideration; nay, the less there is of substance the more careless they are in their assumptions, The trees wanted to choose a king, says a parable in the Book of Judges. The olive tree with its rich juice rejects the crown; the sweet fig tree refuses the sceptre; the grape laden vine would not have the throne. Who pushes forward to crave the office? It is the shadeless, barren thistle. As a means of exercising memory, children are required to learn certain parables by heart. Here is a parable that should be impressed upon all big children as soon as we find them subject to that self-complacency by which they believe themselves competent to fill any office. Let us now return to our subject. Because we miss in these matters the modest sense, we must witness the decay of so many good and useful institutions and endowments that promised great results at their inception. Therefore the lamentable condition of so many congregations; therefore the faulty instruction of the young; therefore the lectures in so many houses of worship bare of intelligence and feeling.

People are not modest enough in the assumption of public office, they do not deliberate whether their ability is commensurate with the work to be done, nor do they consider carefully whether they could perform all that the office requires of them. In our Order, for the purpose of educating capable men for the higher offices the law ordains that a brother has to fill for two terms a subordinate office, before he is eligible to a higher position; and nevertheless experience teaches us that in spite of this preparatory course brethren are elected to higher positions, who do not possess the requisite ability. A law has been passed that henceforth, beginning with the coming month of February, the term of office should be extended to six months instead of three as heretofore. Thus do we hope to secure in the future men fully capable, and none other for the higher offices. Then much will be gained. The officers will wield a wholesome influence by their example upon the lodge; they will make the brethren susceptible of all that is good; open their hearts, which is equivalent to opening their hands and all enterprises and institutions which aim at the improvement of society will be sustained. It is not the object of the Order to build houses of worship, to establish religious schools and academies, but it is within the scope of the Order to influence the sympathy of its members in such a manner that each of them according to his means will give them aid and support.

My remarks thus far refer to the officers of the lodges; a few words now to my brethren. I wish to warn you against a fault, which is a national defect and prevented the success of many a noble work in Israel. It is of common occurence that the officers, superiors, the teachers and leaders amongst us, do not receive a proper respect, because all of the people pride themselves in belonging to the band of a chosen people, in belonging to a

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community of sages, and of being part of them. With Korah's Cohort they exclaim: "Why should a few rise above the congregation of the Lord?" You arrogate to yourself too much. With such a tone, with such a spirit, the very best institution cannot thrive. The men of public spirit will tire out and abandon a good work. Let us confess frankly (but guard it as a secret and tell it not to an uninitiated) the reason why none but Israelites have been admitted members is, because the founders of the Order saw very well that the demoralized condition and the low intellectual status of the Jews at that time required that they should be talked to in confidence, and that it would not do to admit people of another faith. The founders knew that the heart of the Jew was sound, that his faults arose from want of education and instruction; they therefore took him by the hand, tried to work upon his better instincts and emotions. And they made no mistake. After the brief lapse of six months the beneficent influence of the Order was already perceptible in the improved peacable deliberations of the congregations where disorder and confusion was the rule before. They showed also, that the word had not been spoken in vain by the increased active participation in the charitable institutions and the zeal displayed in the establishment of schools for the instruction of the young.

A great step forward was made, the Jews learned that they had a great deal to learn, and desired to make provision so that their children should learn better. Thus it came that gradually a few people who enjoyed the advantage of a good education joined us, and, as a result of this movement, we behold the institution of Zion Lodge. No. 2, composed of brethren who knew how to speak the German language correctly.

Oh, my friends, you do not appreciate sufficiently the gain afforded by a thorough knowledge of the height and depth of a language. You are then able to speak well, to warn, teach, inspire, and call forth enthusiasm for all that is great and noble. Zion Lodge counts amongst its members men of intelligence and education. Let your speech continue to flow. Be not content with the mere transactions of your business in the lodge. Instruct the inexperienced. Call back the erring wanderer. Rouse the timid, the indifferent, the self-sufficient. Awake the slumberers. Speak true—that is, tell the truth, though it wounds. Be true and truthful in all positions and situations of life. Truth be holy to you and the highest virtue of all. Let your sentiments be regulated by truth, your emotions refined by it, your words and promises animated by truth; may truth shine forth from all your doings as the sun shines forth in the firmament, and your lodge will be an example and a model."

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Open Letters

"TELL US WHAT IS JUDAISM?"

A Layman's Open Letter to the Rabbis in America.

Reverend Sirs:

In great perplexity of mind and to the end that I may be enlightened, I appeal to you. I am advised by my investigations that it is a traditional right and duty of the Jews to obtain instruction from the Rabbis upon any and all matters pertaining to Judaism. It is in the exercise of that right and in the performance of that duty, that I now address you. I have chosen to correspond with you thus publicly, in order that those who are perturbed like me may have their embarrassments made known by what I propound, and removed, if possible, by what you respond.

I am an American-born Jew, desirous of maintaining the Jewish religion and my adherence thereto. I look with alarm upon anything which impels the American Jew to a position that may lead to his separation from Judaism. I have earnestly watched the progress of Jewish affairs in this country and I am so bewildered by their complexity that I am unable, without your gracious aid, to determine my own position.

In this dilemma I am not alone. I have conferred with my fellows in respect of my own perplexities, and I discover that not less blindly than myself do they grope in the darkness. I cannot undertake to detail all the circumstances which have produced this unhappy mental state. I must content myself with the statement of a few outlines and leave to your fecund and discriminating intelligence the elaboration of the details.

I have been taught that Judaism is a religion teaching certain doctrines and the practice of certain duties. I have been taught that the better to accomplish such instruction and practice, certain ceremonies of more or less antiquity were observed. I have been taught that mere forms and ceremonies have been modified, changed or abolished from time to time by proper authorities to meet the requirements of the ages in which such changes occurred, but I have also been taught that the doctrines and principles of Judaism in their purity, were of divine origin and not subject to alteration. In other words I have been led to believe that Judaism was an

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independent existence; a fact independent of what men thought about it; a religion, in short, that has a definition by which it may be identified without reference to the people who profess it. I have been taught that Judaism is a religion which Jews or anyone else might profess, and that it is not merely a conglomeration of the doctrines which members of the Jewish race profess. I have always understood that if a born Jew accepts the Divinity of Christ he becomes, from a religious standpoint, a Christian, and *e converso*, if a born Christian rejects Christ and adopts the doctrines of Judaism he becomes, from a religious standpoint, a Jew. Have I been properly instructed? I anticipate an affirmative reply, for that I was instructed by members of your calling. Being thus instructed, behold what difficulties beset me, when, having arrived at man's estate, I make observations on my own account.

I observe that about three hundred rabbis presumably minister to the spiritual wants of the Jews in America; I observe that Judaism is professed in, and avowedly taught from about three hundred pulpits in this blessed land of liberty. But, alas! I also observe, that what is termed Judaism in one synagogue is denounced as heresy in others, and that when I seek to test the true Judaism in order to repudiate the false, I discover that you do not agree among yourselves. If I had but one of your number to appeal to, I could doubtless obtain *ex cathedra* satisfactory responses to all my queries, for I should ask no questions that I myself could answer, and I would be unable to dispute or doubt the correctness of those called for, but your number is legion! Your are presumably all ordained and duly qualified as teachers in Israel. None of you has authority over the rest. You are co-ordinate and co-equal, and hence when you differ among yourselves, to whom shall I apply? Nor are your differences trivial. There is the general schism between the orthodox and the reformers, and among the reformers almost as many distinct doctrines as there are Rabbis. In this diversity of views, I might look for the "common tie" in the race idea, but behold! a convocation of Rabbis has declared that the Jews are no longer a race, but only a "religious community." If this be true, then the Jews have a common religion, and that religion is Judaism. But the question recurs, what is Judaism? And then again begins the differences between yourselves. I am patient myself and will labor long and earnestly for the truth, but it grieves me sorely to observe so many of my fellows exclaim "a plague on all your houses," and turn away from the fold entirely.

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Perchance I do you wrong when I attribute the prevailing religious indifference to the want of uniformity in your teaching; but I think not.

I have sought diligently and impartially for the causes that underlie the prese t condition of affairs, and governed as I am by the kindest feeling for your sacred calling, I am constrained to believe that if all of our Rabbis were agreed to teach what they all agreed was Judaism, all the Jews would know what Judaism meant, and, as in other countries, would observe it. Believe me, when I assure you that I am far more charitable in my judgment of the Rabbis in America, than the vast bulk of my co-religionists. I hear every day the charge made by Jews, that not only do the Rabbis preach a distorted and false Judaism, but that they do not believe even the little which they preach.

I hear it charged that what you teach the Jewish children in the Sabbath schools, and what they profess as your teachings on Shebuoth is not the doctrine which you believe in your "heart of hearts."

And when I have indignantly protested against this charge of base hypocrisy on your part and ask how such facts as charged can be reconciled with you calling, I am answered, that many of you are "Rabbis for revenue only." It is said that many of you teach what your congregation like to hear, rather than what it is proper for them to know.

It is charged that many of you eschew sermons altogether and lecture upon social, political, literary and philosophical subjects, in order to avoid all questions of doctrine. Finally, against some of you the indictment is made that you employ your position in Jewish pulpits to assail before Jewish congregations the most sacred doctrines of Judaism, not even sparing the Torah itself. "Can such things be?"

I asked one of your number once if he could reconcile a repudiation of the verity of the Old Testament with Judaism. "My dear friend," said he, "would you have me preach what I do not believe? Would you have me teach the truth of the Testament when as an educated man I know it is not true?" I answered him as a friend, that I would not countenance hypocrisy, nor restrict in any manner the liberty of thought or speech, but that there is a time and a place for all things. I conceived it then, as I do now, that the duty of every man is to teach the truth as he believes it, but if truth, as he understands it, is in conflict with Judaism, a synagogue should not be chosen in which to preach it.

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It is an insult to decency for any man to accept the position of rabbi and retain it, and as such, and in a Jewish pulpit to assail Judaism to a congregation of Jews. It were as proper for a Catholic priest to preach Judaism in a cathedral. I advised my friend to be a man and resign his place. I advise all Rabbis who are not Jews to do likewise. A few have done this, and, as free lances, preach what they list. I may not, nay, do not, admire their teachings; but I admire their manhood which prompted them to withdraw from connection with a church that they were unwilling to undermine while paid to support it. Pray tell me, am I not right? Do you blame me? I trust not, but if you do censure me, give me the benefit of your reasoning, so that I may feel even more charity for those Rabbis whom I have observed to teach anti-Jewish doctrines from a Jewish pulpit. They have not resigned.

If all the charges which I have stated be false, then they should be emphatically denied by every one of you. Nay! If any of them be false, in so far, they should be negatived.

But, you ask me, what is it that you wish? Wait! Let me now show you some of the effects of the Jewish revolution in America:

On June 3d, 1887, in a prominent Jewish periodical, there appeared without comment by the editor, a sermon on the Jews, preached by Rev. W. H. Campbell, in the Congregational Church at Carthage, Mo., on October 10th, 1886. In the course of the sermon the following significant language was used:

"The strict requirements of the old orthodox party is becoming a thing to be talked about in our Jewish families. While they do not look with approbation upon the marriage of their children with Gentile families, yet their family education is such as to open the gates for such marriages. In the last few years three such marriages have fallen under my own observation. A few years ago the daughter of Rabbi Wise, of Cincinnati, one of the leading Jewish teachers of this country, editor of one of their papers, actually abandoned her home and married a Roman Catholic. This simply shows the drift of the Jewish tendencies. It shows us that invincible rampart of Judaic exclusiveness is giving way, and that they, with all the people of the earth, may yet be reached and moulded by the blessed gospel of the Nazarene.

"The Jew lives to-day in the declining shadow of his fathers' religion. He still disbelieves in the divinity of Jesus, but he is abandoning the 'traditions of the elders,' and placing himself on the broad ground of agnostic or rationalistic disbelief in all religion, where in common with the thousands of our countrymen he may be reached by the church of God."

The writer has been deeply impressed by the circumstances which provoked, if they do not warrant such expressions.

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But a few days since I had occasiou to confer with a gentleman in respect of matters affecting Jewish affairs. In the course of the conference, I appealed to him for aid in the construction of a Jewish synagogue. He declined on the ground that there was no reason why he should contribute for such a purpose, for, said he: "I am a Jew only by the accident of birth. It is true," he continued, "I don't believe in Christianity, neither am I an atheist, but in that I don't believe in the inspiration or verity of the Old Testament, nor in the rites and ceremonies of the Jewish religion, I cannot consider myself as a Jew, otherwise than as a member of the race; and for that fact I am in no wise responsible."

Recently in one of our largest cities, a gentleman of prominence and ability delivered a so called lay-sermon, in which it was proposed to set forth the religious views of the American Jews. In this lay-sermon, the lecturer denounced as obsolete doctrines some of the most important and cardinal tenets of the Jewish faith.

I could continue the recital of facts and occurrences which give prominence and imminence to the question agitating my mind and the minds of others, viz: "Is this so-called reform movement in America merely an intelligent and conservative movement designed and calculated to preserve Judaism by ridding it of mere trivial forms and ceremonies instituted by rabbis in a former age, or is it a revolution affecting doctrines and principles which if allowed to ripen, will separate the Jews in America from Judaism and make them easy prey for other denominations?"

Has this question not occurred to you? The Rev. W. H. Campbell has evidently considered it. The American-born Jew is considering it, and moreover he proposes to have an answer to it. It is not easy to solve the problem, because we have no common *locus standi*, except that we want to preserve Judaism. Having reached thus far the old question recurs: What is Judaism? I read and you do in the public prints sermon after sermon in reply to the thread-bare question, *Why am I a Jew?* The question is monotonously uniform, but the replies are only uniform in that they all disagree one with the other. In view of such a state of affairs I deem it small wonder that my fellows exclaim "A plague on all your houses.

"Let us ponder boldly; 'tis a base abandonment of reason to resign the right of thought." My Reverend friends, wax not wroth at these questionings. Do not discard them with a sneer of contempt; do not deride the presumption of laymen who question

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your motives or deeds. Remember that you claim the right to probe into the motives and deeds of Moses, nay of Israel's God Himself. Shall you be exempt? Shall we not question? With such examples before them, you must be patient when the people doubt you, and ask an account at your hands.

We want light. There is a chaotic condition of affairs now existent that precludes an intelligent selection of our course. TELL US WHAT IS JUDAISM?

"When the mariner has been tossed for many days in thick weather and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence and before we float farther, refer to the point from which we departed, that we may at least be able to conjecture where we now are."

To that end I beg to particularly propound certain interrogatores, to which I most respectfully pray for replies either in the pulpit or the press.

I ask these questions in no captious spirit, and I sincerely trust that each of you will regard them as entirely proper to be asked and necessary to be answered.

1st. Is Judaism a religion that may be defined so that it can be distinguished by its elements from all other creeds, or is it simply any system of doctrines professed by Jews?

2nd. If it be a religion *per se*, are its fundamental doctrines and principles of divine or human origin?

3rd. If it be simply the doctrines maintained by the Jews, then state what is Judaism when the Jews do not all believe alike? Will the creed of the majority be entitled to the name?

4th. If you answer yea, to the foregoing interrogatory, state if the few hundred thousand reformed Jews have not moved without the pale of Judaism?

5th. If, on the other hand, you answer that Judaism is a religion *per se* then state if its cardinal, fundamental and distinctive doctrines are not of ancient origin, whether human or divine?

6th Being ancient and well defined, and giving character to the religion are these doctrines and principles the proper subject matter of change, and if so, by whom may they be altered?

7th Who is invested with the authority to make any change in principles and doctrines as maintained aforetime, and whence was that authority derived?

8th. If you answer that *reason* is the authority, then state who shall

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test the quality of the *reason*, and whether if *reason* conflicts with Judaism, it may be substituted for and take the name of Judaism?

9th. Was *Maimonides* a Jew, and did he or did he not know what Judaism was, as taught in the Old Testament?

10th. Is the Old Testament the proper source whence to derive the truths and essentials of Judaism?

11th. Is the Old Testament true?

12th. Is the Old Testament an inspired book, or only the work of human hands?

13th. Did *Maimonides* correctly state the doctrines of Judaism in his thirteen articles? If not in what particulars did he err?

14th. Is it true that the Rabbis in America are not in accord in their conceptions or definitions of Judaism?

15th. Is it true that many Rabbis preach what they do not believe?

16th. Is it true that many Rabbis believe that which they know conflicts, with Judaism and hence do not preach it?

17th. Is it true that many rabbis are Rationalists, Pantheists, Agnostics, Materialists or Skeptics? Do you belong to any of these classes?

18th. Do you believe in a personal God?

19th. Do you believe in the efficacy of prayer? That is to say, do you believe that God hears and either grants or refuses the prayers that we utter?

20th. Do you believe that Israel has the Divine mission to teach God's word?

21st. Do you believe in revelation as narrated in the Old Testament?

22nd. Do you believe in the sanctity of the Sabbath as a God ordained holiday?

23rd. Do you believe that a religious obligation rests upon the Jews to practice the right of circumcision?

24th. Do you believe that the Jews are simply a religious community or a race of people with a divine mission?

25th. Do you believe that there exists any material difference between Judaism and any other religion which teaches simply a pure monotheism and morality?

26th. What are the distinctive and essential elements of Judaism?

27th. If any one does not believe in them does he not cease to be a Jew from a religious standpoint?

28th. Do you believe in them?

29th. Do you believe in anything that makes your belief in Judaism impossible?

30th. Have you defined Judaism as you would have it or as it is?

In conclusion let me again urge you not to ignore this appeal. It will not go unnoticed. The inquiring mind must be satisfied, and unless you desire to encourge the prevailing indifference and hasten

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the hour when we "shall sit in the shadow of our fathers' declining religion," you will give earnest heed to the problems presented above. "Under which King, Benzonian? Speak or die!"

Awaiting your prompt and favorable consideration of my great dilemma I remain, Your most obedient and respectful servant.

LEO. N. LEVI.

OUR ENDOWMENTS.

AN AFTER-DINNER SPEECH.

The other day, at the banquet of a kindred fraternal society, my esteemed friend, Bro. Sam. Loewenstein, of Evansville, Ind..said,that "By custom and tradition the toast,' Our Endowments,' has become a necessary evil on occasions like this." And ever since the thought has troubled my mind that this evil might be assigned to me, whom many of my brethren are kind, or cruel, enough to call "the father of our endowment." How should I respond? I am not endowed with wit and happy humor as Bro. Loewenstein is, who, by *jeu de mot* and *jeu d'esprit* could descant the dry toast and sweeten it with his pleasing talk. I am an old actuary; and it would scarcely be proper to discuss the mathematical aspects of "our endowments" at a festive board. But then I remembered that it has become fashionable, among great statesmen even, to give expression to their ideas on most important subjects in pleasant, yet carefully prepared, "after-dinner speeches," as some plain truths may be said in this manner, which could not well be told in an official paper.

Thus, I concluded that, should I be called upon, I would imitate their example, and tell my brothers, in the form of an after-dinner speech, some wholesome truths on "Our Endowments," which I could not well say in my official reports, and I would address them about as follows:

Ladies and Gentlemen, Brothers and Sisters: You have called on me to respond to the toast, "Our Endowments," knowing that I have grappled with its difficulties for many years, not unsuccessfully perhaps, and because of my extensive experience with this subject.

The Arrangement Committee thought:

> "His head is silver'd o'er with age,
> And long experience made him sage."

But oh, how mistaken your committee were.

Shall I tell you what long experience with "Our Endowments"

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has taught me? Simply to appreciate what Shakespeare said three centuries ago: 'Lord, what fools these mortals be!'" Hence, you will pardon me if "fools" are my theme.

"*Our Endowments*," as first introduced in our Order, and in kindred societies, were "traps, baited with widows and orphans." To provide for our widows and orphans is the sacred duty of every man of family, especially of a Ben Brith; but this is no reason why widows and orphans should be used to bait a trap; it *is* however, *the* reason why thousands upon thousands of fools—of fathers, I mean to say—have gone into one or more of these traps.

Having learned this from my late teacher, Elizur Wright, I at first warned my brethren The introduction of any endowment system in my District (No. 2) was opposed by me; but the other Districts gloried over "the unparalelled success and the wisdom of their endowment plans." The lodges of the South, now District No. 7, seceded (in Jan., 1873), because their Grand Lodge failed to establish such a system; and when the Constitution Grand Lodge refused to adopt *a general endowment* for our Order (as I proposed in 1874), the lodges of Michigan obtained a transfer to District No. 6, which had an Endowment fund, and the lodges of Kentucky, Missouri, Kansas and Colorado would have formed a separate District, had not those of Ohio and Indiana, heretofore opposing a District Endowment, agreed to yield to the irresistible demand. Then supported by a small but noble band of brothers, I endeavored to devise and introduce a system of endowment which should *not* prove a trap. Of course, this plan did not promise to furnish something for nothing; it taxed our members considerably more than those of other Districts and kindred societies were taxed. Many of you know, and those who do not can well imagine, that this caused much grumbling and opposition. In vain were members told that they could not expect to take out of a fund what nobody had put in. But this was exactly what the fools did expect. They knew well enough that no member, be he ever so young and strong, could anticipate a life of a hundred years; and yet this would be necessary in order to accumulate one thousand dollars, at $10 per annum. Still, they claimed and promised to give $1,000 to each and every member's widow or orphans. Some fools—nay, some men more knaves than fools—had invented the "new blood" theory, that by adding new young members for the older ones, who die or lapse (go out) the *average age* would not increase and the mortality would remain the

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same, hence that no reserve fund was needed, except for emergencies (epidemics, etc.)

In support of this fallacy they would refer to the experience of our fraternity and that of other societies; and when we explained that the comparatively few years during which our, as well as other societies, had more than doubled in membership; that these few years were not to be relied upon for the future, they sneeringly asked whether our cities had a larger mortality now than fifty years ago? forgetting that, aside from immigration, Nature's immutable laws provided for a constant increase, by an excess of births over deaths; and ignoring the fact that the annual death-rate of our cities is not only one per cent., but very nearly two and a-half per-cent.

In vain was the fallacy of this "new blood" theory mathematically demonstrated; in vain the folly of trusting to such delusive promises for the protection of those nearest and dearest to us was shown. Fooled with hope, men favor deceit, and "when once wedded fast to some dear falsehood—hug it to the last."

Thus our brethren of Philadelphia (Dist. No. 3) have no reserve fund to this day; our brothers on the Pacific coast have even doubled the amount of the Endowment, without securing the fulfillment of that promise; and so, these and others trusted this delusion for many years, until the danger of disgraceful failure became imminent and the Constitution Grand Lodge, convened in 1885, commanded a halt. Then District No. 2 was looked up to as the model Endowment system whereby the other Districts might be guided; and thereupon all our District Grand Lodges amended their laws in compliance with the Constitution.

It was, however, far more from love and faithful devotion to the Order, than from a recognition of their own folly, that they obeyed the command of the Constitution Grand Lodge, and it is a remarkable fact that the opposition to the necessary increase of taxation came mostly from the old men who would not pay equitably enough at $20 or more per annum.

In *District No.* 1, it was by the efforts of the young men that the eminent leaders of that District could obtain a small majority for $18, the same as District No. 2 adopted years ago.

District No. 3, where $16.20 ($1.35 per month), is inadequate to meet the endowments under its present mortality, finds its older members clamoring against this rate; and, though without any surplus or reserve, they now expect that *new* members should make good their own shortcomings. No section of this country is richer

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in sad experience with the delusion of cheap insurance than the seat of this Grand Lodge; none has a more perfect assessment insurance society than the City of Philadelphia (The Fidelity), and yet District No. 3 is slow to learn wisdom.

District No. 4 introduces its new endowment law with the declaration that "the right of this Grand Lodge to manage its own property, moneys and financial matters is sacred and inviolable," as if anybody ever denied or violated that right. The Constitution Grand Lodge expressly vested this right in the District Grand Lodges, and simply told them that they must so manage their funds as to make an honest fulfillment of their promises possible. Now, how do these wise men propose to do this? They fixed the annual assessment at $36 for $2,000 endowments, *but* each member shall pay $24 only, and $12 for each member shall be taken out of the present accumulation of about $75,000, which amount is set aside as a "Surplus Endowment Fund." That the two thousand members, composing this District, will exhaust the surplus fund within *three years* is evident, and *what then?*

I might thus go on, but fear to weary you, and some of my brothers might say of me:

"Besides that he is a fool, he's a great quarreller."

I did not intend to quarrel, and gladly do I give praise where praise is due; joyfully do I applaud District No. 7, which, under the guidance of gallant leaders—among whom those brilliant stars—Leo. N. Levi and Jos. Hirsh, adopted *twenty dollars per* $1,000 (or $30 for $1.500) as the uniform rate of endowment dues. With sound judgment and a determined purpose, with noble enthusiasm and rare unanimity did this Grand Lodge succeed in placing their District in the front rank as to the safety of its insurance feature, as also in the liberal support of all its charitable institutions.

No doubt some members will be dissatisfied, some will endeavor to repeal that wise legislation, and to re-establish old fallacies, some may withdraw—never mind.

Let me tell you, in confidence, that District No. 2 had also fools enough who would have demolished its excellent system reducing the dues or increasing the benefits, had not men as wise, and pure, and confidence, inspiring as Bros. Sol. Levi and Nathan Bloom, of blessed memory, and their noble colleagues and successors to this day, had they not stood firm in supporting and upholding that endowment law. Thus only was District No. 2 enabled to

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accumulate a reserve fund of nearly a quarter million dollars, securing beyond peradventure the honest fulfillment of its promises to all its members, who are now well satisfied and even proud of their endowment fund. But in the opinion of no less than twenty thousand fools, this is nothing at all compared to what other Endowment societies do; they say that in less than thirteen years, we should be able to pay to every member $1,000.00 cash down! Do not laugh. There *really is* an Order, called the O. I. H; 'tis "national in principles," 'tis "the best plan that can be devised," it combines Endowment with sick-benefits; promising aid to its members during life and besides protection to their families in case of death It promises sick benefits not exceeding $25 per week, and, at the end of *seven years* already, an Endowment of $1,000.00, deducting only the sums which the member may have received as sick benefits. And all this for some small fees and monthly assessments, not exceeding five dollars.

And this Order O. I. H.—which I would interpret "Order of Insurance Humbug"—has now over 400 lodges or branches, with about 20,000 members, and is growing more rapidly than any of the fraternal Orders! Are they not fools who forget that

"Expectation fails most often there
Where most it promises."

And yet to-day, and for some time to come, there are and will be many thousand of just such fools, trusting to just such promises; and doubtless there are some fools among our own members who think that we ought to stop accumulating and that they are taxed too much.

Let no one feel offended, for, I mean no offence; otherwise they are sensible enough, only—"cheap insurance" fools. And this cheap insurance craze is one of those popular delusions, one of those epidemic hallucinations which spring up from time to time, and make fools of the greatest minds; thus, not many centuries ago, some of the wisest men believed in *witchcraft*.

I myself, do still believe in the witchcraft of dark eyes and and sweet smiles from loving woman. If this constitutes me a fool—

"It were folly to be wise!"

And now I close; else you'd justly take me to be a fool. —Well, I plead guilty to many a foolery; but I hope, at least, to be remembered as the father of "our Endowment;" as one

"Who broke no promise, served no private end,
Who gained no title and who lost no friend."

ISIDOR BUSH.

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ECHOES FROM LOUISVILLE.

The Convention of D. G. L. No. 2—its 35th annual meeting since its formation in 1851, when it numbered only a few lodges, though rather a solemn body numbering several sexagenarians if not septuagenarians, and moving deliberately as if past the "follies of youth" and the "gay and festive" season of life, was nevertheless not wanting either in spirit or ability. How could it be otherwise when that keen parliamentarian Joseph, and his ever ready Shakespearian-witted brother Abraham, with the eloquent Victor of the younger generation of the patriarchal name, were present to give zest and animation to the assembly! And then there was the ever practical, if poetic and pathetic Bush; the fiery Drucker; the brilliant Fürth; the suave but zealous Lipman Levy; the "none of your nonsense" Ullman; the happy and handsome M. A. Marks and Joseph May: the dignified Louis Ichenhauser; the "old war horse" Herman Bamberger; the accomplished Dr. Wolfenstein; the magisterial Lowenstein, and such bright and scintillating rapiers as Barney Mahler, August Brentano, Senator Schloss, and the rising young orators Hartfield, Felsenthal, Heims, Meyers etc.

If the convention was unusually solemn for District No. 2, once so radiant in years now forever gone, it was because it had to mourn the recent deaths of two of its worthiest members, its first G. N. A. Bro. L. H. Weisbart and one its most distinguished leaders Nathan Bloom. Nevertheless it gathered up its loins and dealt with its work as if no such deep shadows had been cast upon its life, or as if the memory and example of its illustrious departed served only to make it more serious and determined in its proceedings. These latter are given in the Official Department and we commend their perusal not only to members of the District but the brethren at large, as several matters of general importance were acted upon.

UNION OF JEWISH ORDERS.

I have read with pleasure the several articles which have appeared in the MENORAH, advocating a union and consolidation of the various Jewish Orders. A correspondent of the *Exponent* of the 17th ult. has a very able article on the same subject. Among other suggestions he says: "*Union, united action* is the song this century sings. Let each of the Orders select men of practical wisdom and

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genuine patriotism. Let these representatives meet with one idea,—the common good. Let them reason over the difficulties in the way, but notwithstanding these, formulate a plan for the consolidation of all the different Orders into one strong united body, that shall truly represent the concentrated intelligence and sentiments of American Jews."

Now, Mr. Editor, let me give some figures to show from a material point alone, what a large benefit would result from such consolidation and union.

Taking the six prominent Jewish Orders, it is estimated that these are composed of 800 lodges with a total membership of 42,000 averaging a little over 50 members to a lodge, and having at least 600 paid secretaries and collectors who receive salaries (counting those paid Grand Secretaries) amounting to a total of at least $150,000 per annum.

Let the Orders *consolidate*, the lodges *unite* and each lodge possess a membership of from 175 to 200, making say 300 lodges, with 8 Grand Lodges, and a saving in salaries alone would be secured of from $50,000 to $60,000. Then take the item of rent, conventions, stationery, printing, etc, and another $40,000 to $50,000 in expenses would easily be saved, or in round figures, fully $100,000 per annum could easily be saved, and *taxes now imposed to this amoun*, could be at once cut down. In ten years alone $1,000,000 could easily be economized, assessments and dues cut down by this economy, and a moral power and strength obtained, such as division and separation can never give.

These are some practical points and I commend them to the members of the B'nē B'rīth, Kesher, Free Sons, Sons of Benjamin, of Abraham etc., etc.

A union of hearts, a union of hands,
A union of men none can sever,
A union of minds, a union of bands,
And one glorious union forever.

BEN B'RITH.

A PLEA FOR MUSCULAR JUDAISM.

The young Hebrews of New York have been, with hardly any exception, reared effeminately because of their city residence; without opportunity for manly sport. They are engaged in sedentary pursuits and are given to indoor recreations.

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The common school education makes clerks. who become traders and salesmen perhaps, but it rarely or never makes artisans or mechanics, at least of Hebrew boys.

The Jew educates his child but by this deficient system.

The result of the glaring fault of our school system. is the creation of Hebrew Technical and trade schools, now rapidly growing in number.

It is said there is not one Hebrew carpenter in this city.

The young people among us are prone to indoor recreation; the opera, theatre, the dance and the social club. But not the bicycle, the boat, bat and ball, the rod and reel.

The effects of such living is to make a race resembling the politician's sententions definition of a mugwump—"*All head no heart.*"

It can hardly be said that the young Jew of to-day has no heart, but his head is more powerful than his hand.

When we observe the great number of young persons who wear glasses. and their poorly developed frames we may no longer wonder how it becomes possible to have *mens sana in corpore sana.*

It is undeniable that the body should be cultivated as well as the mind, and yet the tendency seems to neglect one and cram the other.

In Brooklyn, the finest, and in fact the only public gymnasium, is that of the Young Mens' Christian Association, which, singularly enough, has a strong Jewish contingent.

The newly started Hebrew Association expects to draw many of these to its own, when completed. Does this not show that if the New York Association had one that it would be well attended ?

Without doubt it should be planned at once to have a spacious and well appointed gymnasium for the Hebrew youth of all ages and both sexes, and under what better auspices could such a movement be fostered than under the present Hebrew Association for young men of New York.

When Hebrew citizens of means and public spirit will respond to timely agitation, and start a fund for this purpose, thenceforth the spectacles will disappear, the round shoulders straighten. The morals improve, the color mount in the cheeks of the boys, the girls will suggest peaches and cream, and once more, as of old, brawn as well as brain will mark the young Hebrew.

G. ARNOLD MOSES,
Lebanon Lodge, No. 9, I. O. B. B

June 20, 1887.

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Chronicles of the Day

THE Government of the Argentine Republic, that most progressive and enterprising of the South American States, whose beautiful capital is Buenos Ayres, has appointed, and his Majesty King Charles of Roumania has received, Dr. Adolph Stern as its Consul.

The appointment is one eminently fit to be made, and Dr. Stern may be relied on to ably represent the country which has honored him as her representative.

Dr. Stern, after serving for several years as Secretary to Mr. Peixotto when he represented the United States at Bucharest, was, upon that gentleman s request, appointed by Secretary Fish Vice-Consul, and filled the office with ability. He is a ripe scholar, an accomplished linguist, and withal a gentleman of high and noble character.

The two branches of the Alliance Israelite Universelle, established recently in this city, have now been united, and will conjointly further the interests of the parent society in France. In addition to this, the interests associated with American Judaism will also receive attention, such as those connected with the Jewish Immigration Question, in the direction of education in the various colonies established in the United States by the immigrants.

The magnificent work of the Alliance is too well known to require any word from us. It champions the cause of our brethren, raises their s atus, educates them and teaches them to earn their bread by industry. Its schools, agricultural, technical and for general education are admirably managed and numerously attended.

Of each subscription of two dollars, $1.25 will be forwarded to Paris, that being the amount of subscription fixed by the Alliance By-laws as minimum.

The balance will be reserved for exigencies and purposes concerning American Judaism, intimated above.

The foregoing is the substance of an appeal issued by the temporary committee of the united Alliance, consisting of Messrs. A. S. Solomons, Rev. H. S. Jacobs, L. S. Wolff, Rev. H. Pereira Mendes.

N. B.—Subscriptions and contributions may be sent to Rev. Dr. Pereira Mendes, No. 27 West Sixteenth Street.

Rev. Dr. S. Sale has assumed the spiritual charge of the congregation Shaare Emeth, of St. Louis.

Rev. Joseph Stolz, a graduate of the Union College, Cincinnati, has been elected Rabbi of the Temple Zion, of Chicago. Commenting upon the choice, the *Israelite* justly remarks: "Mr. Stolz is a

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native of Syracuse, N. Y., went through the High School of that city, and was instructed in Hebrew by Rabbi Birkenthal; entered the Hebrew Union College in 1878, and the Cincinnati High School and the University one year later; graduated with the degrees of Rabbi and B. L. in 1881, and was at once engaged as Rabbi of the Little Rock congregation. Considering that the Zion congregation of Chicago counts among the most prominent of the Chicago congregations, by its eminent membership, its beautiful temple, and the fact of having been for about eighteen years under the charge of Dr. Felsenthal; considering, furthermore, that Rabbi Stolz is not far above twenty-five years of age, and looks even much younger—this unanimous election is certainly a telling testimony of the young Rabbi's talent and learning, and no mean recommendation of the Hebrew Union College. The *Alma Mater* looks with pride and satisfaction upon her noble sons, who have so rapidly brought her and themselves to honor before the general public.

The number of pupils in the Jews' Free School in London is 2,100 boys and 1,250 girls; many had to be refused admittance for want of space. The general attendance is ninety-four per cent. The total of passes at the last examination was: Boys, 97 per cent.; girls, 99 per cent. The veteran head-master of this school, Mr. Angel, is considered one of the most successful teachers in London. The religious and Hebrew instruction in the Free School is as successful as the whole course of education. The annual expenditure of the school is $55,000. This is undoubtedly the most important and most beneficial of charities supported by the Jews of London.

The closing exercises of the religious school of the Temple Israel, Harlem, took place on the 12th ultimo, in the presence of a large and enthusiastic audience.

Rev. Maurice H. Harris was happy in being able to graduate 16 pupils, 9 girls and 7 boys. Instrumental and vocal music, recitations and addresses constituted the programme which was executed with remarkable excellence.

Hon. Jacob Cantor spoke a few words of encouragement and Hon. B. F. Peixotto presented the diplomas and addressed the graduating class, paying at the same time a high compliment to Revs. Messrs. Harris and Newmark, the School Committee and corps of teachers, all of whom had shown such efficiency and zeal in the good work of education.

Among others present were Rev. Dr. A. S. Isaacs, Messrs. Weil, Ellison, Emanuel and Goodstein.

On Monday evening at the residence of Mr. S. Denzer a beautiful gold watch and chain was presented to Rev. Mr. Harris on the occasion of his departure for a vacation trip to England. The Rev. gentleman was taken wholly by surprise by this unexpected manifestation of esteem on the part of those friends who had, by his assiduous labors and earnest devotion, learned to love and respect him.

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Mr. Harris is one of the youngest and most eloquent of our rabbis, and has evinced very considerable scholarship which was proved at the recent commencement of Columbia College, where he took one of the honorary degrees. A bright future is undoubtedly in store for him

It has been decided to commence the work on the new Temple corner 120th St. and Madison Avenue immediately.

Corcoran, the Philanthropist.—Many years ago Mr. W. W. Corcoran said:

"I mean to be selfish about my money. It shall be all for my own enjoyment during my lifetime. I shall give and enjoy the happiness of those to whom I give. I shall not leave much behind me."

He has carried out this programme wonderfully well, and he has practised the noble and enlightened selfishness of Peter Cooper and George Peabody. Mr. Corcoran now lies at his home corner of Sixteenth and H streets, partially paralyzed, and with the slim chance of recovery allotted to men of his great age. He is 88 years old. All Washington is concerned for him—all the rich and all the poor. In the churches he is prayed for, and if good will could raise him up, he would be raised up. For nearly forty years he has lived in the fine old home on H street, just opposite Lafayette Park. A great garden runs all the way back to I street, and in the most fashionable part of Washington, the old time garden blooms and blossoms. Formerly Mr. Corcoran entertained much and often, but since the death of his only child, Mrs. Eustis, there have been no gayeties in the great red brick house. He has always been glad to see his friends, but the death of the cherished daughter has not been forgotten.

Over in Georgetown, in 1798, then a mere hamlet, Mr. Corcoran was born. His father had been a shoemaker, but afterwards rose to be Mayor of the town, and was a useful citizen. Mr. Corcoran's early advantages were not great. But he read what books he could get and improved himself, and soon saw a way to rise. He had natural commercial genius, and from a clerkship he gradually acquired a business of his own. He was always a handsome, presentable man, and even in those early days, when social distinctions were much more observed than now, he had no trouble in persuading the pretty daughter of Commodore Morris to marry him. The old Commodore was wroth, when the propos tion was made, and, like Col. Cary, when George Washington wanted to marry beautiful Mary Cary, her father informed the lover that his girl had higher aspirations. In spite though of the Commodore's swearing and blustering his daughter was obstinate and became Mrs. Corcoran. Afterward, when poverty had reduced the Morris family, Mr. Corcoran had an opportunity of repaying the debt by supporting them all comfortably. But meanwhile, the old Commodore had found out that the shoemaker's son was no ordinary man.

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In time the banking-house of Corcoran & Riggs was established, but it was not until the loan necessitated by the Mexican war was taken up by the house that it came prominently before the public. Then Mr Corcoran foresaw that he would become one of the richest men in America He was even then noted for his public and private charities, but he had not arranged the vast schemes of benevolence which have occupied his later years. He had but one child, Louise Corcoran, a beautiful and interesting girl, in whom he was quite bound up. His wife was then dead.

Louise Corcoran was regarded as legitimate prey by all the designing members of the diplomatic corps in Washington. Mr. Corcoran bitterly opposed her marriage to a foreigner, although professing perfect willingness for her to marry any deserving young man she fancied, no matter how small his fortune, only he must be an American. But the young lady was full of life and liked admiration as young things of her sex do. One day, when she was entertaining a forbidden admirer, who was a member of the Spanish Legation, she heard her father's step in the hall. The young grandee turned pale, as did the heedless girl. The step approached nearer—a hand was on the knob of the door—when Mr. Grandee, forgetting all about his dignity, scampered under the grand piano in the corner. Mr. Corcoran's eyes were too quick, though. Going back into the hall, he reappeared with a buggy whip, which he used vigorously on the shins of the grandee, who got out of the house as fast as his legs could carry him. That cured Miss Louise of foreigners, and shortly after she married Mr. Eustis, of South Carolina, then a young member of the House. Her married life was very happy, but she did not live many years. In 1870 she died of consumption, leaving two sons and a daughter behind her. Her husband did not long survive her. The loss of this beloved child was an overwhelming blow to Mr. Corcoran. Years after he could not speak of her without tears. Only a little while ago, in speaking of Gen. Lee, with whom he was on terms of great intimacy, he said, "I have the last letter he ever wrote. It was upon the occasion of my child's death." He stopped and said no more, overcome with emotion.

He had already designed great charities, but after that he seemed to preserve them with greater order. He established the Louise Home for Impoverished Gentlewomen, and upon a plan that shows how perfectly he understood the art of giving. No restriction exists for these unfortunate ladies They may go and come at will, spend months or years with their families, have their friends with them in illness—the home is truly a home, which is always ready to welcome them. Not only every comfort, but every luxury is provided for them in the handsome building with the large grounds on Massachusetts Avenue, in the most desirable quarter of the town.

Mr. Corcoran knew that the deprivation of accustomed refinements late in life would be hard upon women gently nurtured; therefore everything, linen, china, glass and furniture was dainty

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and elegant. They were to be at no expense of any kind, except for their clothes, and Mr. Corcoran made it his business to find out those who were absolutely penniless, and saw that they were suitably and even handsomely clad. He desired, as far as possible, to relieve them of the sense of being paupers, and by his treatment of them actually placed them upon a distinguished footing. The aristocratic prejudices of the inmates are the subject of much sly joking, but Mr Corcoran merely smiles at this. He wanted to reach a class most difficult to get at—gentlewomen, poor but proud, and he did so, humoring their harmless notions. He spoke of them as his guests, and on New Year's Day his first call was always paid them. The gratitude and affection of these old ladies was most affecting. He enjoyed, as they did, the quaint pretence that he was their guest for the time. His birthday was invariably spent with them also.

Unlike many generous rich men, who, in giving, take one line of benevolence to the exclusion of all others, Mr. Corcoran was truly catholic in his gifts. The Corcoran Gallery, which he founded at a cost of $300,000, possesses many superb works of art of the best foreign and American painters and sculptors, is liberally provided for. Its last important purchase was the $15,000 Corot from the Morgan sale. Its value to students is immense, every provision being made for study. Here also may be found the sculptures of Ezekiel and paintings by George Peixotto. Besides, Mr. Corcoran may be considered almost the founder of Columbian University, and his gifts to the University of Virginia and to Washington and Lee University have been magnificent. He was a genuine friend to Washington enterprises. Any undertaking that promised fairly, he was certain to be a subscriber to, and was thus of great and substantial benefit to the city. * * * * Some years ago Mr. Corcoran remarked to a friend, "People tell me I am generous. I have tried to be, yet I never wake up in the night that some case which I might have relieved does not come to me. After all, the part of my fortune which I have most enjoyed is what I have given away."

Thirty seven Jewish professors occupy chairs in the various Universities and High Schools of Italy. Thirteen of these are of the highest grade The Rabbinical Seminary recently established in Rome has seven regular pupils, each about 20 years of age. Donations and contributions for the Seminary are being constantly received.

The Karaites do not use *Taleth* or *Tephillin*. On Rosh Hashanah and Yom Kippur, they recite many poems of Judah Hallevy and Solomon Ibn Gabirol.

In four years, the library of Columbia College, New York, has been increased from 25,000 to 100,000 volumes. It is open daily except on Sundays, from 8 A. M. to 10 P. M.. and though intended chiefly for the use of the College, persons having letters of introduction may enjoy its benefits.

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Affairs of the Order

Constitution Grand Lodge—Meeting of the Executive Committee.—The meeting of the Executive Committee of the Constitution Grand Lodge B'nē B'rīth occurred in New York, June 5th, at 321 West 57th Street. The following officers and members were present: Julius Bien, President; Josiah Cohen, of District No. 3, Vice-President; M Thalmessinger, of District No. 1, Secretary; Isidor Bush, of District No. 2, Treasurer; William Lovenstein, of District No. 5; Edward Rubovits, of District No. 6; and Joseph Hirsch, of District No. 7.

The President gave a summary of the events of the past year and spoke of the present satisfactory condition of the Order in general.

Reports from all the members on the state of their several Districts were read, also a very interesting account from Bro. S. Semmel of Berlin, the Delegate of the Executive Committee at the installation of Maimonides Lodge at Cairo, Egypt, and of his travels and observations of the conditiou of the Jews in the Orient. A discussion on how far the Order could participate in measures for the relief of our brethren in the East resulted in a resolution that the President and Secretary prepare an appeal to the lodges setting forth the objects and reasons for the measure. An application from the Society Zion in Roumania, through its chief officers, for an affiliation with the Order on a basis of reciprocity, retaining their autonomy. was laid before the meeting; and it was decided that as there was no Constitutional provision for admitting the Society on such a basis, the application must be referred back with this information, and that, in order to become an affiliated body of the B'nē B'rīth, the Society Zion would have to conform to the prescriptions of the law in such cases made for the admission of Grand Lodges.

The financial condition of the Constitution Grand Lodge funds were examined into and found to be satisfactory.

The desirability of adding new members, especially of the younger element, formed the principal subject of deliberation, and it was unanimously resolved that, in the fall of the year, the officers of the Executive Committee, or brothers delegated by them, should visit and address our co-religionists in different sections of the country on the objects of the Order, its past and future work, and thereby enlist their sympathy and co-operation.

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It was unanimously resolved that the MENORAH Monthly had fully realized its character as the official organ of the Order. It had in the first year of its existence truly represented the best thought and higher purposes for the moral and intellectual elevation of Judaism, and deserved and should receive the unstinted and cordial support of all lodges and members, and that in this behalf the President and Secretary should address the lodges.

After adjournment the members of the Committee enjoyed the hospitalities of the President and his family at a collation served in his house. The full Official Proceedings and Reports of the President and Members of the Committee will be published in the next number of the MENORAH, and will be found of great interest.

The Supreme Court of Appeals of the I. O. B. B. will meet in Atlantic City in the first week of August under the presidency of Judge Joseph Abraham of Cincinnati. The present members of the Court consist of Judges Adolph L. Sanger, New York; M. K. Cohen, Philadelphia; Jacob Greenebaum, San Francisco; Simon Wolf, Washington; Adolph Kraus, Chicago; Leo. N. Levi, Galveston; Jacob Schroeder, Cincinnati, and Morris Goodhart representing Germany.

District No. 2 may well feel pride in her Covenant Endowment Fund, the reserve capital of which at the present moment is in round figures $250,000. Since this fund was established thirteen years ago up to 1st January last, the sum of $366,000 has been paid to the widows and orphans of deceased brethren, making the total amount received during this time over $616,000. Nearly 3,000 members are now enroled as participants in this fund, whose reserve accrues annually at the rate of from $17,000 to 20,000.

Last year $36,000 were paid to the beneficiaries of the deceased members, the annual assessment levied amounting to over $53,000.

In his report Hon. Isidor Bush, Chairman of the Fund says: The amount of interest actually received, and the fact that not a single past due loan, nor even an interest note, unpaid at maturity, exists among our assets, are the best evidences of the soundness of our investments, and render unnecessary any commendation on my part, for the constant care and good judgment exercised by my colleagues in the management of the funds." * * * "The expenses of management during last year amounted to not quite $900.00, being one-third of one per cent. on the amounts collected and disbursed during the year; figuring the ratio of expenses to amount insured, as other societies and life insurance companies do, our annual expenses are only 30 cents on every $1,000 endowment now in force."

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The present Trustees of the Covenant Fund of the District are: Isidor Bush, Chairman, St. Louis; Joseph Abraham, Vice-Chairman, Cincinnati; Louis Krohn, Treasurer; J. Koperlik, Secretary, St. Louis; S. Ullman, Louisville; P. Schloss, Terre Haute.

Cleveland Orphan Asylum, I. O. B. B.—The quarterly meeting of the Board of Trustees and Directors will be opened on Sunday, July 10, at 3 P. M., at Cleveland. The nineteenth annual meeting will be held Monday, July 11, in the forenoon hours. The exercises connected with the anniversary will be as follows: Saturday, July 9th, in the forenoon—Worship and confirmation; in the afternoon—Examination from Bible and Hebrew branches. Sunday, July 10, in the forenoon—Examinations, recitations and songs, concluding with distribution of prizes. Monday—July 11, in the afternoon—Picnic. Dr. S. Wolfenstein, the accomplished Superintendent, informs us of the continued good health of the 309 orphans under his charge.

Inadvertently we stated in our last issue that Kansas belonged to the jurisdiction of D. G. L. No. 7. It should have been District No. 2.

Editor's Sanctum

THE series of papers which are now being contributed to the MENORAH by Dr. B. Felsenthal, possess the rare charm of being highly instructive and at the same time entertaining.

No cultured mind will fail to appreciate both the erudition of these articles, and the happy, not to say fascinating, style in which they are written. Dr. Felsenthal in fact possesses a style of his own, at once original and vigorous, and, while full as to matter, expressed so epigrammatically as never to cause weariness.

Freed now from the active duties of the pulpit, by the recent generous action of his flock, in the election of a young and able assistant Dr. Felsenthal is free to follow his literary and philosophical tastes, and give the benefit of his ripe and highly cultured intellect and experience to that larger and wider congregation, the world.

The MENORAH is truly fortunate in the possession of such a collaborateur, and our readers cannot but rejoice in having the pleasure and benefit of his inestimable labors.

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DR. RICHARD GOTTHEIL gives the MENORAH a second instalment of his admirable translation of Karpeles' latest work, which reads more like a romance than the solemn tread and sober facts of history. It is full of gems and here is one we cannot resist repeating. Speaking of the books of the Bible, he says: Their origin goes back to the beginning of the Hebrew people, and extends down to the sad days of the Persian and Greek supremacy, closing, when Rome's iron hand wielded the sceptre over Judea's land and people, and destroyed Israel's national life. Of the Bible, Rome could not rob the people; that lofty yet simple book, modest as nature herself, and as artless, bearing an unassuming and working-day look; but like the sun which warms us, like bread which supports us, a book whose pages look so cheering and kindly, and are so full of blessing, like an aged grandmother, herself reading with quivering lips daily in that book.

And this is called simply *the Book*, the Bible. How justly has the name *Sacred Scripture* been given to it! He who has lost his God, may there find HIM again. He who has never known Him feels the breath of the divine word upon his cheeks.

EVERY careful reader, and may "their tribe increase," will not fail to read the "Open Letter" of Leo N. Levi Esq., of Galveston, in another part of the MENORAH.

Mr Levi is one of those strong, intellectual young giants, whose mind has neither been warped nor corrupted by contact with the world or the utterances of modern philosophers, whether of the pulpit, of the closet or the lecture hall. Reiterating what we have several times before said, that we are not necessarily responsible for the views and opinions of our correspondents, and offering equal space and opportunity to both sides in every legitimate subject for opinion and controversy, we cannot conceal the pleasure we take in having men of such character and reflection grapple with the great and burning questions of the day, and by calm, dispassionate and intelligent discussion seek to arrive at the truth and the solution of problems which deserve the best thought and positive action of life. *Evolutionists* have had the field for some years and perhaps have not yet uttered their last word, but it is refreshing to welcome *involutionists* to the front, and we may now have battles worthy of the great cause of which Judaism has ever been the highest and noblest exponent.

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We publish with pleasure the following exquisite little poem from the pen of S. B. McManus, knowing its perusal will cause a thrill of delight to every true mother's heart.

MY LITTLE BO PEEP.

My little Bo Peep is fast asleep,
And her head on my heart is lying;
I gently rock, and the old hall clock
Strikes a knell of the day that's dying;
But what care I how the hours go by,
Whether swiftly they go or creeping?
Not an hour could be but dear to me,
When my babe on my arm is sleeping.

Her little bare feet, with dimples sweet,
From the folds of her gown are peeping,
And each wee toe, like a daisy in blow,
I caress as she lies a-sleeping;
Her golden hair falls over the chair,
Its treasures of beauty unfolding,
I press my lips to her finger-tips
That my hands are so tightly holding.

Tick, tock, tick, tick, you may wait, old clock;
It was foolish, what I was saying.
Let your seconds stay, your minutes play,
And bid your days go all a-Maying.
O, Time! stand still—let me drink my fill
Of content, while by babe is sleeping;
As I smooth her hair my life looks fair.
And to-morrow I may be weeping.

Editor's Bureau

Subscribers going to the country for the summer can have their copies of the Menorah mailed to them without extra charge, by sending us notice.

James Hoffman, Esq., the able and indefatigable President of the Hebrew Technical Institute, has departed on a summer vacation for Europe. While in England, France and Germany, it is Mr.

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Hoffman's intention to visit and inspect the technical schools of those countries, and we take pleasure commending him to such friends in London and Paris as Sir Philip Magnus. M.M. Narcisso, Levin, Isidore Loeb and others who are interested in technical education and have done so much to promote its cause. *Bon voyage* to our excellent friend, and safe return.

We congratulate our esteemed *collaborateur* and Mrs. Julius Bien upon the graduation of their talented son, our young friend Joseh R. Bien, as an Engineer of Mines, at the recent commencement of Columbia College. The same degree was conferred upon H. C. Monheim and J. G. Seligman, son of Mr. Seligman, of Seligman & May; while A J. Heinsheimer took that of Civil Engineer, and Messrs. D. M. and S. J. Jacobs (twin brothers, and both highly-gifted young men), and B. B. Goldsmith secured the degree of Ph B. in the course of analytical and applied chemistry. C. N. Cardozo (son of the late Judge) obtained a scholarship in Greek and an honorable mention in Latin. In the School of Arts Sidney Abenheim and Rev. Maurice H. Harris (the latter of the Temple Israel, of Harlem) were made Bachelors of Arts, and Joseph Cohen, Master of Arts. Old Columbia did well in thus honoring eleven young Israelites, all of whom are sure to give a brilliant account of themselves.

The University of Pennsylvania, on the occasion of its 132d anniversary, conferred the degree of LL.D. on Rev. Sabato Morais. This is an event which affords the entire Jewish community the utmost satisfaction.

It is an honor conferred upon a Jew, who, for nearly 40 years has worked zealously to elevate the Jews; to advance and strengthen the cause of Judaism. The career of Dr. Morais has been a remarkable one. His sympathies have gone out not only for the oppressed of his own race, but in the hours of the nation's greatest throes, he stood foremost among those who rallied for the Union.

The Union League Club of Philadelphia recognized his great patriotism by enrolling his name as a member, and he has been honored among the faithful who stood by the old flag in the darkest hours. His erudition and the devotion with which he has pursued the study of Jewish law fully entitled him to this deserved distinction. This is the first time in the history of the University that so

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high a degree has been conferred upon a Jew. We congratulate our distinguished friend, and trust he may long live to enjoy this and other honors.

The *Capitol*, speaking of the Uhland celebration, says: "The Washington Sængerbund celebrated the one hundredth anniversary of the birthday of Ludwig Uhland, the great German poet, by a musical and literary entertainment which was largely attended. The programme was excellently arranged, and among the participants were Mesdames H. Ulke and J. W. Schoenecker, Messrs F. Clandy, F. Knoop, H. Kuerschner, E. Holer, the Arion Quartette Club, the Sængerbund and Donch's Orchestra. A beautiful portrait of Uhland by Max Weyl was unveiled and greatly admired. The most interesting feature of the exercises, however, was the oration upon the life and character of the poet whose centennial was celebrated, and the influence of his work upon the masses of the German people, by Hon. Simon Wolf." We are pleased to give this oration in another part of the MENORAH.

☞ *SPECIAL NOTICES*

The growth of the silk manufacturing trade in this country during the past twelve years has been one of the most remarkable features of the benefits resulting from a tariff for the protection of our home industries. In this brief period the production of silk goods has grown from some ten millions to over 40 millions of dollars, so that to-day we import from Europe less than one half of these manufactures that we did in 1875. No branch of this great industry has been developed to such perfection as that of silk ribbons, and among the foremost—if not the very first—of manufacturers in this line, the house of Joseph Loth & Co. have gained and kept the first rank. Their goods are unsurpassed, and under the sobriquet of "Fair and Square"—a trade mark now universally recognized have obtained a reputation and popularity equal to the best makes of St. Etienne and Basle. The Messrs. Loth have recently erected in this city an extensive factory replete with all the improvements in modern machinery, and are now able to supply the wants—as in fact they do—of all the largest wholesale houses in the country, and we believe it will not be many seasons before they will be exporting their rare and beautiful fabrics to Central and South America and other foreign countries who have hitherto been dependent entirely upon France and Switzerland.

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THE MENORAH

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HISTORY OF JEWISH LITERATURE*

BY DR. GUSTAVE KARPELES.

Translated from the German by RICHARD J. H. GOTTHEIL, *Ph. D.*, *Columbia College, New York.*

THE HISTORICAL BOOKS.

THE most important part of the Biblical literature, if not from an æsthetic point of view, is the Pentateuch (ἡ πεντάτευχος), the "law," the "Thorâ" (teaching). As already stated, it contains the five books of Moses. Of these *Genesis* tells the story of the creation until the going down of Israel to Egypt; *Exodus*, the departure from Egypt, the events connected with Sinai, and also the beginning of the legislation. *Leviticus* follows with an enumeration of the laws relating chiefly to the Levites, Priests, and to the sacrificial service. The fourth book, *Numbers*, brings us the conclusion of the legislation, and the narrative of the wandering of the people in the desert. *Deuteronomy* contains a repetition of the laws, as well as the last exhortations addressed by the prophet to his people.

It is not going too far to say that the Pentateuch is the quintessence of Hebrew literature. Almost all its tendencies and forms are here either foreshadowed or already developed. It has also been the main subject of debate in Biblical criticism, and for more than a hundred years exegetical hypotheses have clustered around it.

Viewed from the standpoint of a history of literature, the Pentateuch, as a whole, is of vital importance in the wonderful structure of the Bible. It appears also as a very work of art, in its composition and execution. A cautious critic has well said: "The deeper we penetrate into the spirit and artistic construction of the Pentateuch, the more does the feeling of its unity and completeness force itself upon us." The investigator who does not commence his

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work with preconceived notions, with the intent to find his pet theories substantiated, or to build up a certain dogmatic system, can not fail to be impressed with the reflection that every single part of the Thorâ, however unimportant it may appear, has its proper background and is replete with instructive suggestions. It ought not to be overlooked, as is often the case, that not only the laws which make up the chief part of the middle books, but the stories in those books, and especially those in *Genesis*, have a didactic end in view. The portions which contain the law seek to regulate conduct, while the historical ones aim at influencing thought and feeling.

Intent and purpose of the Pentateuch are here clearly set forth. A short glance over the rich material of the five books of Moses will show how true this conception is. We shall see it deeply imbedded in every phase of this unique development.

As the name Thorâ suggests, the chief interest for the people to whom it was first given lay in its legal character. They were right. This law has preserved the integrity of that people, has saved it from all dangers. It might well at times appear hard, perhaps unintelligible—with all its ramifications and deductions. But it had a deeply religious basis. And in addition to this—perhaps just as important—it appealed to the feelings; and herein we see the great lawgiver to have been a careful observer of human nature. Above this law sat enthroned the majesty of God himself—the great world-God, who had chosen the handful of people to be the vessel of His omnipotent power upon earth. He it is who dwells unseen above the clouds, who can in no way be represented by visible forms; severe in judgment; punishing iniquity and sin; but also full of kindness and mercy to the repentant sinner. Upon this pure Monotheism the whole Mosaic code is based. It is like a widespreading tree with numberless stems and branches; of which none reach to the top, but all form one harmonious whole.

For us, however, the historical and poetical parts of the Bible are more attractive and more interesting than the legal.

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Of the poetical part we shall have occasion to speak when treating of the lyrical poetry of the Hebrews.

Of one thing we must beware. We must not approach these hoary documents with the demands we make upon a modern historical work. We must constantly bear in mind the historical tradition which lies between the composition of the individual books and the events of which they speak. Upon mature reflection we shall see that historical science in fixing this tradition from first to last has gone to work entirely in an artistic way. We are overwhelmed, when entering upon the contemplation of this work of art, with wonder and reverential admiration. This alone would give us the surest warrant for the authenticity and truthfulness of its contents. But this is unnecessary; for from out every page of this great history, the evidence of its essential truthfulness appeals strongly to us, invigorating and refreshing the unbiassed mind of every intelligent reader.

It is entirely unnecessary to break with the theological opinion which finds in the authority of the *Canon* alone the warrant for the truth of its contents. No intellectual sacrifice is necessary. Before being fixed in writing the Biblical stories were handed down for many centuries by means of verbal tradition. Gradually definite religious ideas assumed the shape of historical events; while occurrences of real historical character were developed into myths. As with all ancient nations, so also with the Hebrews, these myths played an important part, and, in the end, came to be regarded as authentic history. The believer regards this historiography as having its roots in the eminently religious consciousness of the Israelitish people. He receives it as the direct manifestation of the Divine Spirit. Others regard it merely as the handiwork of man; perhaps, even, as a priestly imposition. But this in no way affects us. We find its worth and its value to lie in its clear and wonderful contents. No one can argue these away; no one can change them. With the words: "In the beginning God created heaven and earth"—notwithstanding any objection science

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may make to this cosmogony—a series of tales commences which we always read with the same love, the same interest. They carry us back into the great secrets of a mighty primæval world, whose phantasmagoria excites us and inspires that lofty sense of awe which is the invariable impression which the Biblical word produces upon us.

Paradise unfolds itself before our eyes. We follow the simple naïve story which tells of the primæval condition of the first human beings in so wonderful and truly artistic a manner. We hear the word of the serpent. We listen to the plaints of Cain. The flood rushes by us. The ark of Noah rises to our view. We are lost in wonder at the tower of Babel. With bated breath we follow the lives of the three patriarchs destined to be models for their whole race—just as the Greeks regarded the heroes of the Homeric poems—the high-minded Abraham, the simple Isaac, the courageous Jacob. Then we have the history of Joseph, one of the loveliest of them all, which comes very near to being an epic itself. With the blessing of the dying patriarch Jacob, the first part of this great epopee comes to an end.

Moses looms up before us, at first as a youth, then as a man, "the man of God," just as the master-chisel of Michael Angelo has represented him to us; in the bright sunlight of history, in the dimness of poetry; discoursing alike with his God and with his people, whom he has with wonders and signs delivered from Egypt's fetters and brought on their miraculous journey through the wilderness. This one life again is an epic, lofty and grand in the glow and richness of its colors. On Horeb his mission commences. On Sinai it reaches its highest point; on Nebo it has run its course. How great a life-work lies between these three mountains! Then "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day."

Between these three mountains lies that great mass of the law—613 commands and prohibitions, as the later rabbis have counted—which was to regulate the life of the people

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in every direction, and to lay the foundations of a state essentially communistic (*socialstaat*). Modern politics still look upon this as an ideal. Its solid structure, its humane principles, and its deep practical wisdom, always compel our admiration anew. Between these mountains there lie also the zigzag wanderings of the children of Israel through the wilderness, the speeches, exhortations, and songs of Moses. As that man emerges out of poetry into history he becomes a giant such as the world has hardly seen a second time. It is, indeed, the heroic age which is portrayed to us in this book.

Is this "man Moses," the author of the Pentateuch, working with the help of divine inspiration? The unbiassed sense of mankind, taking a general view of the whole, will probably answer "yes." But against this Biblical criticism places a decided "no." The Christian church looks upon the "law" as the work of Moses. Paul, James, John, and Jesus, speak often of this "law." The church, has, therefore, very properly made the authenticity of the "law" and its composition by Moses, one of the principal articles of its faith.

The Jewish church had naturally the same belief. In the later historical writings of the Bible "*the Book of the Laws of Moses*," "*Book of the Laws which Moses has given*," are already oftentimes mentioned. Seven hundred years before the rise of Christianity there was no doubt apparent that Moses had received and written down the law by divine inspiration. Later on the doctors of the law accepted the following chain of tradition: Moses wrote the whole Thorâ divinely inspired, with the exception of the last eight verses of Deuteronomy, which treat of his death and of the importance of his life-work. These were written by Joshua, who, of course, compiled the book bearing his name. Samuel wrote almost the whole of the books of Samuel, Judges and Ruth. The last chapter of ii. Samuel was added by the prophets Nathan and Gad. The books of Kings are attributed to the prophet Jeremiah. The other historical books were compiled by Ezra, Nehemiah, and the "men of the Great Synod."

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Thus speaks belief. Now for criticism! It could support itself upon two such authorities as *Ibn Ezra* and *Spinoza.* Ibn Ezra gave voice to the first critical doubts as to the authorship of Moses in covered hints, and in riddles which were not always correctly understood. Baruch Spinoza, however, basing his arguments upon those of Ibn Ezra, was the first to formulate rationalistic Biblical criticism; if we do not take into account the attacks of the anti-Jewish Gnostics, the Epicureans, and the Neo-Platonists, of Celsius and Porphyrius, which might possibly be regarded as the beginning of historical criticism. But Spinoza was the first to attempt the proof that the Pentateuch could impossibly be from the hand of Moses, and that only a few pieces therein were of his composition. That method of arguing, however, so long regarded with admiration, rests upon very weak foundations, upon a gratuitous interpretation of Hebrew words. To give but one instance: One of the chief arguments used against the Mosaic authorship was the verse Genesis 12:6, which was translated by rationalistic criticism: "The Canaanites dwelt yet in the land," but the right translation of which is: The Canaanites dwelt already at that time in the land." The puny Hebrew word אז was intended to shatter the solidity of the mighty building. Of a similar nature are a large number of other proofs adduced in support of the theory. Many also are the hypotheses which have been started. Perhaps the weakest of them all is the one that supposes Deuteronomy to be older than the other four books of the Pentateuch, because in it the feeling plays the greatest part, while in the others the understanding; and according to a philosophical theory, products of the feeling must always precede those of reflection.

Of greater moment is the question: at what time did the Pentateuch assume the shape in which we now have it? Here, too, we have to depend upon mere conjecture. It is, however, probable for many reasons which it is impossible to discuss more closely just here, that the last redaction of the work falls in the time of the Kings.

The second book of Kings (xxii. 3) gives us an inter-

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esting account of how the Mosaic book of the law was rediscovered The whole is so characteristic as to deserve a place here in full. It will also serve to show the historical style of the Biblical writings.

"And it came to pass in the eighteenth year of King Josiah, that the King sent Shaphan, the son of Azalia, the son of Meshullam, the Levite, to the house of the Lord, saying: Go up to Hilkia, the high priest, that he may sum the money which is brought into the house of the Lord, and let them give it to the workmen which are in the house of the Lord to repair the breaches of the house; unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house. And Hilkia, the high priest, said unto Shaphan the Scribe, *I have found the book of the law in the house of the Lord.* And Hilkia delivered the book to Shaphan, and he read it. And Shaphan the Scribe told the King, saying, Hilkia, the priest, has delivered me a book. And Shaphan read it before the King. And it came to pass, when the King had heard the word of the book of the law, that he rent his clothes. And the King commanded, saying: Go ye, and inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book to do according unto all that is written concerning us So Hilkia, the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah, the prophetess, the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter), and they communed with her. And she said unto them: "Thus saith the Lord, the God of Israel: Tell ye the man that sent you unto me, Thus saith the Lord: Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the King of Judah hath read; because they have forsaken me, and have burned incense unto other Gods. But unto the King of Judah, who sent you to inquire of the Lord, thus shall ye

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say unto him, Thus saith the Lord, the God of Israel: As touching the words which thou hast heard, because thine heart was tender, and thou didst humble thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the King word again.

"And the King sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the King went up to the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the King stood on the platform, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart and with all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant. And the King put down the idolatrous priests whom the Kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the Ashêrâh from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the common people.

"And at that time the King commanded all the people, saying: Keep the Passover unto the Lord your God, as it is written in the book of the covenant. Surely there was not kept such a Passover from the days of the judges that judged Israel, nor in all the days of the Kings of Israel, nor of the

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Kings of Judah; but in the eighteenth year of King Josiah was this Passover kept to the Lord in Jerusalem. Moreover them that had familiar spirits, and the wizards, and the terephim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkia, the priest, found in the house of the Lord."

From the consternation which the reading of this *Book of the Covenant* caused, critics have concluded that only the book of Deuteronomy was at that time brought to light; for in it all the curses mentioned in the historical narrative are contained. With this supposition it became possible to place the composition of the remaining books at a later date and thus to explain away all contradictions and improbabilities. In this manner proof was adduced that the Pentateuch was so dissimilar in its single parts as at the very start to exclude the idea of a common origin.

A dilettante in matters of Biblical criticism became the leader of the new school. A French physician *Astruc*, said to have been of Jewish extraction, in a work which appeared in 1753 and was entitled: *Conjectures sur les Mémoires originaux, dont il parait, que Moïse s'est servi pour compose le livre de la Genèse*, while not exactly impugning the authorship of Moses, attacked the unity of the Pentateuch. He also made the startling discovery that it contained two distinct documents, called respectively *Elohim* and *Jahwe* documents,* parallel but not supplementary to each other. It is hard to picture the importance which this discovery at once assumed. We have already mentioned that as early as the Seventeenth Century individual investigators, such as *Hobbes*, *Spinoza*, and especially *Richard Simon* entertained critical doubts in regard to the traditional belief about the composition of the Bible But it was only with the appearance of Astruc that criticism entered upon that new stage in which we are at present; though neither the one nor the other

* So called from the exclusive occurrence in them of one of the two names for the Deity: Elohim and Jahwe (traditionally pronounced Jehova.)—Tr.

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hypothesis has as yet received general recognition. At the beginning of the present century two hypotheses strove for authority; the *document-hypothesis* of Astruc, which critics afterwards attempted to extend to the whole Pentateuch, and the *fragment-hypothesis* of *Vater*, which was based upon the idea that a great part of the Pentateuch was made up of smaller pieces which often appeared to stand in no connection with one another. It was only with *de Wette*, *George*, *Vatke* and others that the historical element was emphasised in Biblical criticism. The nature of the contents of the Mosaic books became itself the subject of investigation, if so be in this way certain *points d'appui* might be found for determining the time and name of the composer. The only firm ground which this criticism was able to gain, after long and difficult investigations, was the hypothesis that Deuteronomy came to light only at the time of King Josiah, *i. e.* towards the end of the seventh century. But close upon their heels came other critics who simply turned the tables around and declared that Deuteronomy was the oldest of the Mosaic books.

Orthodox criticism was however not inactive. Men like *Rosenmüller*, *Hengstenberg*, *Hävernick*, *Drechsler*, etc., defended the authenticity of the Pentateuch with excellent weapons. They attacked the weak points of their opponents and sought by means of subtle arguments to save the old belief. In the middle of the fourth decade of our century there arose a third hypothesis by the side of the two beforementioned, the so-called *supplement-hypothesis*. It presupposed only one original document, to which later additions were said to have been made. It was thus a sort of middle way between the two opposing hypotheses. It was advanced chiefly by *Tuch*, *Lengerke* and *Stähelin*. But very soon there followed upon this the breaking up of the Pentateuch into fragments, the like of which has not been seen. *Heinrich Ewald*, one of the most circumspect of Biblical critics was the originator. According to him ten different persons have had their hands in the composition of the Pentateuch. He supposed that the oldest historical work, of

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which very few fragments had been saved, was the *Book of the wars of Jahwe.* Upon this there followed a life of Moses which we likewise possess only in fragments. More than of these two has been saved of the third, the *Book of the Covenants*, written at the time of Samson, and of the fourth, the *Book of the Beginnings*, written by a priest during the reign of Solomon. The fifth document was the third narration of the primæval history, the work of the first prophetical narrator, who lived and wrote between 800 and 750 B. C. E. The sixth author was the fifth narrator (the third prophetical one). He lived not long after the prophet Joel. It was this last one who worked the former documents into one whole. Now for the first time there began, as the seventh contribution, the purely artistic use of the old history; *i. e.*, this history was employed for prophetical and legislative purposes. This was done in the first instance by an unknown author at the beginning of the seventh century. The Deuteronomist carried on this work upon a much larger scale. He is the precursor of the prophets, the completer of the old law. He lived at the time of King Manasse. The last part of the Pentateuch, the blessing of Moses, was written during the days of Jeremiah. A somewhat later hand, however, has combined the work of the Deuteronomist which was originally an independent composition, as well as the smaller interpolations of his two associates with that of the fifth narrator making one whole out of the different parts. But Biblical science has already laid this hypothesis upon the table.

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CHAPTER III

A FEEBLE light gleamed through the rich drapery which shrouded the windows of an elegantly furnished room, and fell on the pale countenance of a young girl who lay, with closed eyes and rigid features, on the luxurious bed. She had evidently been injured in some way, for the linen cloth that bound her head was saturated with blood, and the arm which rested on the cover was mashed and splintered as if broken.

Her sleep seemed like that of death. Not a muscle moved, as the door opened and an elderly lady entered and approached the bed. She leaned over the sleeper, and put her ear close to her mouth, but could detect no signs of life; and when she placed her own warm plump palm upon the hand which lay outside of the cover, she started back with affright—it was death cold.

"Doctor, there is no life here," she exclaimed, as a tall, handsome man entered. "Feel that hand; it is like ice, and I cannot perceive the least signs of respiration."

The physician placed his finger on the wrist.

"Not only life, my dear Mrs. Eldridge, but an improvement," he answered, cheerfully.

"I am glad to hear it," she said. And drawing back the curtains, so that a stronger light was admitted, she returned to the bedside.

"How beautiful she is," she resumed. "I have been in several times to see her, and have watched her for a long time. Beautiful, and yet peculiar. I never saw, except in paintings, anything that resembled her. She does not seem to be a common person, certainly not a coarse one. Her hands are as soft and delicately-shaped as those of a lady, although her clothing was of the cheapest and plainest kind."

"You could glean nothing of her name or family?" questioned the doctor, who, like his friend, saw something

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in the countenance of the beautiful sleeper that interested and puzzled him.

"Nothing," she replied. "When the accident occurred Mr. Eldridge, of course, made every necessary inquiry of the bystanders, but no one knew her. I sometimes feel selfish enough to wish no one would claim her. I am childless and lonely, and she seems to have been sent me in this strange way by a Higher Power, to comfort and solace my declining years. I feel almost certain we shall love each other, if her life is spared."

Mr. Eldridge came in while they were speaking.

"Do you think there is any room for hope, doctor?" he asked. And then, without waiting a reply, he exclaimed, "What a singular style of beauty; it is Jewish, is it not, doctor?"

"You have hit it," returned the doctor. "I have been puzzling myself to account for that peculiar countenance. Yes, it is a pure Jewish type."

"Doctor," ejaculated Mrs. Eldridge, recoiling, "you do not think so."

"She is undoubtedly a Jewess, and a most beautiful specimen of oriental beauty, too," replied her husband.

"Oh! can it be possible," groaned the lady. "Can it be possible that I have taken so much interest in one of that degraded race!"

Mrs. Eldridge walked to the window to conceal the tears which disappointment brought to her eyes. The young girl's beauty and the cruel accident which had brought her there had operated greatly on the good old lady's feelings, and her kindly heart had warmed towards the poor child thrown thus strangely on her hospitality and care. Had she been ever so poor and lowly born, the good woman would not have relaxed in her kindly attentions. But a Jewess, one of a race she had been taught to despise, how could she love or care for her? And yet when she looked on the fragile, girlish form and that face, so soft, so fair and loveable, how could she steel her heart against her? Suddenly a light broke upon her. Might not this immortal soul, so providentially given

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to her keeping, be saved by her? She had been taught that all who did not believe in the Christian doctrine were to be doomed to everlasting punishment, and this girl, so young and fair, born to a heritage of endless misery, might she not save her?

Let us not condemn her. This doctrine had been inculcated by pious parents; it had been thundered from the pulpit, and had formed the basis of all the religious lectures she had ever listened to. No wonder, feeling for the poor stranger as she had done that this thought took complete possession of her.

The great difficulty that presented itself to her was the family or friends of the young girl. If they could be kept away until a complete reformation had taken place (and on this head the good woman had not a doubt), then all would be well. A brand would be plucked from the fire, a lamb brought into the fold.

CHAPTER IV

In the meanwhile all was gloom and despair in the household of Daniel Melchoir. A stillness like that of death brooded over them. Deborah's pale face seemed almost corpse-like, and bore an expression of untold agony. Anna glided, tearful and nervous, through the darkened room, and Miriam, no longer the pale, quiet Miriam she had been, grew feverish and restless. Her white cheek was scarlet now, and her large, melancholy eyes grew wild and eager. Simeon and his father were rarely home; their time was spent in fruitless endeavors to glean some tidings of their lost treasure. The afflicted family were not left to bear their grief alone. Kind friends hastened to offer words of consolation and sympathy, and for a time the wants of the invalid and the rest of the family were kindly attended to. They felt and appreciated this kindness, but they also felt that human sympathy could not heal the wound so mysteriously given.

"Had it been death," moaned the wretched father, "had

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it been the hand of God, I could have bowed to His decree, who gave and has a right to take her; but this, this agony, who can remove?"

"It is the hand of God, my husband, and He alone can deliver us out of this black despair. His will be done," said Deborah, striving to give words of comfort, although her own sick heart needed it so sorely.

"No, no," he exclaimed wildly, "it is not God's hand; it is the hand of man. My child, my priceless treasure, so beautiful and pure, has fallen a victim to man's villany, and her father's poverty chains him hand and foot. None stir in the matter, because a poor man has no bribes to urge them on. No one cares that a child of poverty is dragged to infamy."

"Oh! not that, not that," cried Deborah, imploringly, covering her face with both hands. "Death, death, a thousand times rather to my darling child."

In vain were words of consolation and religion offered the distracted father. He was deaf to everything. His brain reeled, his frame was worn out with anxiety and loss of sleep, and as his family looked on his haggard face and bloodshot eyes, they shuddered.

Mrs. Cargill did not forget her promise to visit them, and when her carriage rolled through the narrow street, the unusual sight drew the inmates of every miserable dwelling to the windows, and their amazement increased when it drew up before the humble door of the Melchoirs. As to the family themselves, every heart leaped with fear and trembling. Their first thought was of Esther. Esther was being brought to them, or, at least, some tidings of her; but what tidings? Would they be of death or dishonor? The heart-broken mother looked up when the lady entered, fearing and expecting she knew not what; but something, some news concerning the fate of the absent one.

"I have found you, Mr. Melchoir, you see," she said blandly, as she entered.

Daniel only glared at the intruder, and, with a groan of disappointment, sunk his head between his hands again.

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"I am Mrs. Cargill, and am acquainted with your husband," she continued, noticing the eager anxiety with which she was regarded by them.

"And you bring news of our child," exclaimed the trembling mother. "Oh! in mercy, tell us where she is; tell us she is safe and pure as she left us and God will reward you."

"I do not understand you," returned Mrs. Cargill. "If you have lost a child, I am sincerely sorry. I see you have an invalid here too," she continued, drawing her rich drapery around her and moving from the child. "I hope she has no contagious disease?"

"Nothing contagious," replied Anna, as neither of her parents answered.

"I am glad of it, for she seems to be a sweet child," said the lady approaching the bed. "Is there anything you want, my dear, that I can get for you?"

"Our Esther," returned the invalid, excitedly. "You are rich, you can pay people for looking for her; papa says he cannot. Oh! bring her back to us."

"My dear, I know nothing of your sister; how can I bring her back? But if you would like some pretty toys and books, I have some very pretty books—good, religious, instructive books, such as all little girls should love to read; shall I bring you some? And if you will promise to read them, you shall have nice jellies and oranges and grapes. Would you not like them?" said Mrs. Cargill.

"I want Esther — our Esther," murmured the child, sinking back on her pillow.

Mrs. Cargill's visit seemed one of disappointment to the whole family. She noticed it, and felt somewhat nettled; but, being blessed with a great amount of Christian charity, she checked any indignation she might have felt and turned to Deborah."

"I have taken quite a fancy for your little daughter," she said, "and shall be pleased to visit her frequently. I have no doubt we shall be very good friends, shall we not, my dear?" extending her hand to Miriam. "Will you not

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promise to like me, if I bring you all those things I told you of?"

"If you bring Esther back I will," replied the child.

"Well, I promise to bring Esther home, if I can find her," said the lady in a conciliatory tone. "Will that satisfy my little friend for the present? What is your name, my dear? Such a sweet little girl should have a pretty name. Miriam! a very pretty name. Mary would have been better, but still Miriam was the name of a good woman and I hope you will try to be good too. And now, my dear, I have a great many calls to make, and can't stay any longer with you; but I will come again very soon and bring you those books I spoke of, shall I?"

Miriam's only reply was a nod. She did not feel very warmly towards the rich lady who could, but did not care, to bring Esther home again. And when Mrs. Cargill, after having made some inquiries of Anna about employment, turned to bid her good bye, the child lay with closed eyes, and pretended not to hear her.

"That was not right, darling. You should be polite to every one," said her sister after their visitor left.

"I don't like her," said the child, angrily. "Why could not she look for Esther?"

But however little the child might like her, Mrs. Cargill was warmly interested in her, and tried to win her by presents of toys, books and every delicacy that could tempt a sick palate. She procured some more remunerative employment, too, for Anna and her mother, and promised to interest herself in getting a situation for Simeon.

Such acts should have met with gratitude, yet her visits were always coldly received; nor could the utmost warmth she manifested for her little favorite produce a corresponding feeling.

"I don't like her," would Miriam ejaculate when the door closed on the stately lady. "You need not tell me, Anna, that I ought to like her; I don't. If she really likes us, why does she not try to find Esther, when she knows we all want to see her so much?"

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"You should remember, my dear, Mrs. Cargill has done a great deal for us," Anna answered. "We can earn more now than we did at those boxes, and see how many nice things she brings you. I think she is very kind."

"Yes, her kindness stings like a blow," said her father, joining their conversation for the first time. "To me there is something repulsive in Mrs. Cargill."

"She has benefited us, papa, and we should not be ungrateful," modestly replied Anna.

"Benefited us! yes; and for what purpose?" demanded her father, with something like his old irritability. "Why does she take so much interest in the family of a poor Jew? I should not wonder if she is trying to convert us all. What are those books she brings, Miriam?"

"Toy books, I suppose, papa; I have not looked at them," replied Anna.

She was glad to hear her father break out in his old irritable way, for, since Esther's disappearance, he had manifested no interest in passing events, and Anna thought if Mrs. Cargill's visits were productive of no other good, there was something gained by diverting her father's thoughts from that one engrossing and agonizing subject.

But it became evident that a rupture must take place between them, if they met much oftener; for her sweetness of disposition was not proof against the rebuffs she received from him in her overtures of ostentatious charity. "The expectation of gratitude is mean," says Emerson. Mrs. Cargill differed from the philosopher. She expected gratitude, and when it was withheld she felt a right to demand it, and of late her dictatorial tone jarred on his over-sensitive nature. And, although the meek Deborah—her thoughts far away with her lost one—bore it uncomplainingly, and Anna schooled her proud heart to endure it in silence, it was often with great difficulty that he restrained himself from giving expression to his feelings.

"Dear father," said Anna, soothingly, after one of these unwelcome visits, "we are so situated that we cannot help ourselves. It will only do us an injury to exasperate her. I

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know how painful it is to you to bear all this, and would willingly lay down my life to shield you from it all; but we must endure it for a while. There may be, there must be, a change some time. Let us be patient.'

"The hand of the Lord lies heavily on me," groaned the miserable father, bowing his head.

"He will remove it in His own good time," said Deborah.

"Even at this moment my heart feels lighter than it has done since our darling child left us. It may be that the load is about to be lifted. Let us not lose our faith in Him."

"Hark!" exclaimed Miriam, raising herself in bed. "That is Simeon's footstep. How he is running! he must have good news."

Her excitement was so great that when her brother burst open the door, and came in panting and almost breathless, she would have thrown herself from the bed, if Anna had not held her.

"Father, father, see here," he gasped, holding a piece of old newspaper towards his father, and pointing to a paragraph. "In all our searching we never saw this paper. See, mother, that was the very day our dear Esther left us. Read it, Anna."

And Anna read: "Last evening, about twilight, as a young girl was crossing Second Street near Chestnut, she was knocked down and severely injured by a pair of runaway horses attached to a private carriage. We were unable to learn her name or any of the particulars."

That was all. An incident fraught with so much anguish to them was thus lightly touched upon and dismissed. But the paragraph, unsatisfactory as it was, gave them hope.

REBEKAH HYNEMAN.

(*To be continued.*)

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TWO EPIGRAMS BY ABRAHAM IBN EZRA

(With Translations by B. F.)

I.

מילדי יום אל תבהל כי ילדי יום לא ירגעו
אל תשמח בם אם ייטיבו גם אל תחת אם ירעו
כי המובות גם הרעות כאשר יחנו כן יסעו

No event must e'er disturb thee, For there are none that will remain.
Don't rejoice if luck they bring thee, And do not grieve if they bring pain.
Good or evil,—'tis no diff'rence; It comes, it goes,—aye, all is vain.

II.

גלגל ומזלות במעמדם נטו במהלכי למולדתי
אם יהיו נרות סחורותי לא יאסוף שמש עדי מותי
איגע להצליח ולא אוכל כי עותוני כוכבי שמי
לו אהיה סוחר בתכריכין לא יגועון אישים כל ימי

Spheres and planets were against me, When my earthly life begun.
If in candles I were dealing, Never then would set the sun.
No success to all my struggles! 'Gainst me were the stars on high.
Did I deal in shrouds and coffins, No one then would ever die.

Chicago, July, 1887.

WHAT IS TRUE CULTURE

I.

CULTURE is a vague undefined something that is universally admired and deemed worthy to be sought after. Probably no term is so frequently used, and none so frequently misused and misunderstood. No two persons are apt without previous discussion to agree upon its definition.

"What is your conception of culture, Mr. A.?" you ask.

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"Oh, culture is some peculiarly exclusive and dainty quality; it is a literary and æsthetic product. To be cultured you must have ideas, new and startling; you must originate or join some new movement—religious, philanthropic, political or social. To be cultured is to have ideas of art, to be a connoisseur in bric-a-brac and bronzes, antique trifles, pottery, decorated ware and so on."

That is about the conception of culture that dwells in a great many minds, and they affect culture of that kind; they practice gymnastics on the piano, get a smattering of artistic principles, handle the crayon and brush, and look proud over a little dillettante and amateurishness.

I have known people so slovenly as to go about with torn clothes, out at the elbows, in soiled linen and with filthy appearance, who snuffed the atmosphere with a superior air, talked learnedly of Science and Literature and prospectives *chiaroscuro*, and posed as the patterns of culture while, in fact, they paraded nothing but their shallow intellectual foppery and by their very appearance gave the lie to their pretensions.

"What is your idea of culture, Mr. X.?" you ask further.

"Culture is taste," is the reply. "Culture is for the wealthy. There is nothing akin to it among the poor. To be accounted a cultured person you must have the most luxurious of everything; the most gorgeous of homes; rooms decorated in fresco and painting, furnished and completed in accordance with the very latest and most fashionable designs; everything in perfect harmony and symmetry. There must be order and beauty in all your surroundings. You must have richer tapestry and appointments in your apartments than any one else; have finer and more costly china at your table; you must give grander suppers and fêtes, have more gorgeous and expensive equipages and horses. Such is culture."

And so among thousands, a brazen and heartless and disgusting snobbery is supposed to be culture, and after that they chase, and after that breathlessly they run, and, when

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they have caught it, they set it up as a god; they worship more zealously at its shrine than ever Pagan worshiped his fetish.

"What is your notion about culture?" you ask of still another.

"To me culture means elegance of manners Noise is odious. People who scream and talk loud and shout at each other, and giggle and laugh and misbehave on the street, are decidedly obnoxious. To put your knife in your mouth while eating, or pick your teeth at the table, is nauseous. To be cultured you must know how to behave elegantly, to observe all formality at all times and in all places, at whatever discomfort or annoyance. Yes, and also how to dance well and walk gracefully, bow according to rule and know how to pose even in your sleep. You must know what to wear and how to wear it. Your appearance must be faultless and appropriate for each occasion."

The person who makes this reply is most likely a young lady who has been to a "down East" fashionable boarding school, and has there imbibed her notions of culture. And so you might go on questioning, and in the answers you would find that there are some grains of truth in the midst of a great deal of chaff, but that in all probability no one answer would be complete and correct.

It is true that ignorance and culture are in a certain sense opposed to each other; it is true that bad manners and a slovenly attire do not comport with true culture; it is true that wealth and the advantages which it procures may be made great aids to culture, and yet even with these explanations culture is not yet defined.

You may have knowledge, may have sounded the depth of learning, may have all the "osophies" and "isms" at your tongue's end, and be at home in all the facts of history and as familiar with all the literatures as you are familiar with the streets of your city or the rooms of your house, and yet you are not therefore a cultured man or woman. You may be excruciatingly polite and delightfully graceful in every movement, and painfully precise and chaste in your

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every expression; never be guilty of the "horrid" sin of mispronouncing even a dissyllable, and yet you may be far from being a person of true culture. You may have all the elegances and comforts that money can buy and yet be equally far from possessing true culture. The reason is that in the one instance your mind is developed, and that only; in the other instance you have culture of the physique, and nothing else.

In the third case, your money has surrounded you with all that is exquisite and beautiful, but it is all outside of you. It has not yet touched you.

Surroundings do not make culture. There is the most delicate flush of beauty on the apple, and yet under that beauteous exterior there is often a worm concealed, gnawing at the pulp. There are people elegant, people wealthy, people courteous, people intelligent, who are not at all cultured, because with all the mind and body-culture they have no heart-culture.

There must be a moral element permeating and encompassing you, else you are not cultured. Better to have more heart and less brain, more feeling and less elegance. True culture may exist everywhere. Real culture is not subject to its surroundings. It triumphs over them ; it brings them up to its own level.

I have been in many a home of people poor in this world's goods, struggling along manfully to make a living, and I have seen in the midst of their poverty signs unmistakable of refinement and culture. I have seen gentility and affection and high-minded purpose there hold modest sway. I have been in homes, on the other hand, where the elegance of the tapestry and the gorgeousness of the mirrors and carpets and furniture and ornaments could not conceal—nay, loudly published the vulgarity of those who inhabited the place.

There are many, chained to the slavery of some narrow toil and hemmed in by the wants of a growing family, who show forth, as they need to show much more courage, much more power to withstand hardship, who bear up far more man-

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fully under their sorrows, who really possess much more devout religious trust than the rich on their part show of that spontaneous generosity and genuine sympathy which their wealth makes them able to exercise.

Heartlessness, cruelty, selfishness, envy, spite or vainglory do not comport with true culture. The noble purpose, the kindly thought, the generous judgment, the unselfish impulse, the pure affection, the considerate word, the resolute act of a virtuous will, these, and these alone, proclaim the man or woman of true culture; of that culture which speaks out of the depths of a heart, that is Godlike and pure, and through the channel of a mind that is unsullied and rich in fruitage of its developed powers, and even by the grace and beauty of a body that is rounded on perfect healthfulness.

We are naturally imbued with the desire to attain to perfection. The effort to reach perfection this is culture. It is in the harmonious unfolding of all our faculties, physical, intellectual and moral. Different people understand this differently or but imperfectly. Here is a man who spends five hours a day in a gymnasium, runs or walks for miles, rows a boat, rides a horse, practices at weights and dumbbells and Indian Clubs. He is aiming to develop his muscles. His ideal is that of physical perfection. He would be an Apollo!

All are conversant with the story of the life of that famous New England lady, Margaret Fuller. From early childhood on she was kept up late every night at her tasks. She leaped into precocious maturity. She lived among books. Read Latin at six years, and was early familiar with Virgil, Horace, and Ovid. Then she went on to Greek. At eight years she devoured Shakespeare, Cervantes and Molière. Her world was books. After a course of boarding school she returned home at fifteen to devote herself to literature, philosophy and political studies, and she mastered the most difficult authors. Her father determined her for still another kind of perfection to be reached by the unfolding of the intellect. She would do for her brain what the modern Apollo would do for his muscles.

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The athlete, while a grand specimen of the animal-man remains mentally stupid and morally blunted, and therefore positively is not a cultured man. So, too, Margaret Fuller was one of the most brilliant individuals that our age has produced, but with all her magnificent mind-development, she was not possessed of full culture nor of true culture. She was physically a wreck. She was haunted with nightmares, suffered with weakness, headaches, nervousness. She accomplished very little work although she planned a great deal. And morally she had an unfortunate bias, for she was affected, haughty, supercilious, inquisitive, fond of saying sarcastic things, not at all lovable disposition. But it is true that after she grew to know herself, none recognized more fully than she how fatally her training had been misdirected. "Shall I ever be fit for anything," she asked, "until I shall have absolutely re-educated myself?"

But after all does this not sound very foolish to speak of perfection. Perfection! Is there, can there be such a thing for weak, mortal, erring man? It is well said that the true perfection of a man is to find out his own imperfection. Yes, and we would add our unfolding towards perfection begins in the very first moment that we recognize our imperfections and struggle to better them.

From that moment we have before us some ideal, however crude it may be at first; some goal that we mean to aspire to out of the darkness of our ignorance; some watch-tower of strength to which we mean to ascend out of our weaknesses and frailties. Just as the seed-corn in the earth has always latent within it the tree that is to be, so there slumbers in us also the latent powers of the most ideal development.

But the seed likewise begins to become a mighty tree only from that moment when it bursts the confines of its shell and struggles outward seeking beneath for nourishment and above for light.

DR. HENRY BERKOWITZ.

(*To be continued.*)

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HISTORY OF

THE INDEPENDENT ORDER B'NĒ B'RĪTH *

CHAPTER XV.

RELATION OF THE ORDER TO THE CONGREGATION, AS VIEWED BY DR. LEO. MERZBACHER. — DR. E M. FRIEDLEIN.

WHEN Dr. Merzbacher entered upon his labors as minister to the Congregation Emanu-El, he at once began to reform the ritual of the synagogue, to bring it in accord with modern requirements.

In his sermons, learned, elegant in diction, yet plain to the understanding of his audience and withal practical, he directed with great force the minds and hearts of his hearers to the living principles of their religion, emphasizing on every proper occasion the necessity of union, love and peace in Israel. His great endeavor was to set an example for others to follow, and to bring about a co-operation of the various congregations for the elevation and prosperity of Judaism in America.

What means he applied for the furtherance of this noble object, what methods he tried, it seemed an almost hopeless struggle.

Not disheartened, however, he seeks help in the Order, wherein members of all the congregations are to be found, and hopes that through its instrumentality success will ultimately be attained.

In response to a toast, offered at the annual festival of Jordan Lodge, No. 15, in 1853, he graphically depicts the situation and points out what he expects of the Order.

"I feel certain that the wish for the prosperity and growth of the congregations in brotherly love will meet with an enthusiastic response at a festive assembly of people who pride themselves in the name of B'nē B'rīth.

"Nay, more. I know of no wish that can be more intimately related with the spirit and aim of this Order than that of awakening and fostering fraternal love within the congregation; may they grow and prosper and form a harmonious union.

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"Benevolence, Brotherly Love and Harmony are the three messengers of heaven who should enter the homes of the Sons of the Covenant and find there a welcome reception; they are the angels who often pass by, but are not always invited as pressingly as they were by our patriarch Abraham.

"It is meet, therefore, that the tenets of this Order should become a rallying place, an asylum for brotherly love, benevolence and harmony.

"If benevolence is, as it were, the substance of the material, the body that lives and thrives, that blooms and grows, and harmony the soul that dwells therein, then brotherly love represents the warm heart that beats within and supplies all the organs with the life-sustaining blood.

"Yes; brotherly love should burst forth from the Order as from a bubbling fountain which, like Jordan, courses through Israel's fields and covers them with blooming vegetation.

"But how could the whole body thrive when the heart's blood circulates but in the minor organs—within the small vessels—and not in the arteries and veins of the congregations of Israel; how can fraternal love be diffused if the river is confined to its bed and does not irrigate the fertile soil?

"Therefore, our wish that the congregation may bloom and flourish in brotherly love is identical with our anxiety to see the Order flourish and bloom. What is wanting in one shall be supplied by the other; where the congregations stand aloof from each other, when they are engaged in strife and contest, the skilled leaders of the Order should find points of negotiation. When they are as distant to each other as the North and South poles, the Order should find the means of approach or connection. Indeed, there is no greater disturbing element to the prosperity of congregations, and to the welfare of the whole body of Judaism, than the want of brotherly love, or, to use a stronger expression, the prevalence of animosity amongst them.

"I will allude but briefly to the great injury which is caused by this condition of things. Public institutions, which could be established with but small pecuniary sacrifices, are needed. We have no hospitals, no nurseries, no orphan asylums; not for lack of means, but for want of harmony; common and higher schools cannot prosper because there is no union; good teachers cannot be obtained, because of insufficient remuneration, which can not be otherwise when we see men at the head of congregations who, without any school training, indulge in the belief that they can direct a school as well as a dry-goods business.

"Literature receives no encouragement, because the author who takes pains to write a good book in the interest of Jewish life, the editor who publishes a Jewish paper look in vain for proper support; people do not inquire into the merit of a book or journal, but of what congregation the author is a member or to what party he belongs.

"The worst part of it is, that our dignity is compromised and our position lowered in the eyes of the community by the attitude of congregations who compliment each other with epithets such as arrogance, impudence, liars.

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"Their animosities must of necessity place us before the Christian world in a light not very flattering.

"Bad as the effect is upon the outer world, it is still worse upon the Jews themselves; many who would be an ornament to any congregation keep away in disgust.

"The want of brotherly love and the prevailing animosity amongst the congregations are partly caused by natural diversity; to the greatest extent, however, they are of artificial origin; they are due to the passion, the vain-glorious ambition. and let me say it boldly, the purse-proud stupidity of a few individuals.

"A not unnatural cause of division springs from the diversity of language, and we can thus readily understand the separation into German and English congregations.

"The German does not easily familiarize himself with the vernacular of the country, and certainly not to a degree rendering him at home in its fluent expression. The few who do have so little of the German about them that they prefer not to be classified as such.

"There is a division also on account of nationality. Poles, Bohemians and Hollanders separate themselves, though all are naturally German.

"Another cause of division we find in the various rituals of the congregations.

"The Portuguese. Polish and Ashkenas minhagim vary in many customs and forms, the latter less, however, but enough to furnish a sufficient reason for separation, without however justifying the animosity and hostility prevailing.

"To these three rituals must be added a fourth, the reformed ritual.

"This ritual, of modern origin, separating the wheat from the chaff. selects those prayers and adopts those forms which are in consonance with the spirit of true religious worship and consistent with rational thought. as developed by time and experience, yet adhering to the indestructible principles of Judaism.

"Portuguese, Poles and Germans will sometime or other unite upon a ritual acceptable to all.

"Nowhere can we find a soil more promising of success, in the establishment of a reform demanded by the spirit of the age, as our congregations are composed mostly of young men; the old orthodox, who really live in accordance with the ancient habits, are entirely absent. Entirely, I say. Not a single one have we amongst us. You might see masks of the former age, a few hypocrites who strut around, clad in the knightly armor of the middle ages, and tell you that they are the genuine and pure defenders of the ancient faith; or a few old men grown childish—a few children grown aged, who allow themselves to be persuaded that they are the real genuine orthodox who could not, if they would, for conscience sake, doff the old uniform of the great parade days of the year,

"In reality, however, there is no one here who has not changed greatly

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in the observation of ancient regulations, and well may we ask why should obstinacy be carried to such an extent when nothing else is attempted but the abrogation of abuses and the change of forms that have ever been subject to change since the existence of Judaism.

"Only look at the difference between the Portugese and the Occidental ritual; has anybody ever expressed a doubt in the faith of one or the other party? And why is there such a great abhorrence, such a disinclination towards every improvement in a generation which disregards the observance of so many religious customs? It is simply a blind idolatry, a stubbornness upheld and fostered by a few ambitious men and a few helpless, impotent followers.

"I do not say this in a spirit of bitterness, but from a deep sense of pain; our common cause, the honor of Judaism, is sullied by these senseless antagonisms and purblind animosities."

In 1851 Dr. Emanuel M. Friedlein became a member of B'er Shebha Lodge, No. 11. He had arrived in this country the previous year, and soon after formed a business connection with Henry Jones. A natural result of this connection was his joining the B'nē B'rīth as soon as he completed a year's residence in this country, required by the laws of the Order.

His eminent services for many years, and the impress of his mind and character on the developement of the Order in its moral and intellectual aspect, justify a short biographical sketch.

Born on the 26th of May, 1808, in the small village of Allersheim, in Bavaria, he began at an early age the study of Hebrew, making rapid progress, while, at the same time, he visited the village school and took lessons in Latin from the resident Catholic priest. At his Bar Mizvah he delivered a learned essay on the abstruse Talmudial question: "When a child is born with two heads, on which are the Tefillin to be placed?" During these years he also helped in the cultivation of his father's farm. For four or five years subsequently he diligently followed the study of Hebrew literature at celebrated seats of Jewish learning, notably in Fürth, where David Einhorn, Leo Merzbacher, Leopold Stein and others who became famous in the Jewish world, were his companions. The Beth Din of Fürth conferred on him the honorable title "Morenu." He completed his studies at the

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universities of Würzburg and Munich, where he graduated in 1834. During this period he supported himself by teaching, having been introduced to the best families, while students of the University gladly availed themselves of his thorough knowledge in Oriental languages.

He then established an educational institute in Munich with good success, but left it to a nephew, in 1841, to gratify a desire to see something of the world. Accepting an offer from an English family, he travelled as tutor through South Germany to the Rhine, through Holland, England, Scotland, Ireland, and then settled in London, where he remained three years.

Returning to Germany by way of Belgium, in midsummer, 1848, he visited some of the principal cities, and in October of the same year he undertook the education of the children of the family Lorsch, with whom he came to this country in July, 1850.

Educated in the ultra-orthodox school, his travels and contact with a number of the most able and enlightened scholars of his time enlarged his views and liberalized his ideas, and he championed with fervor by word and pen the exalted religious opinions as represented by David Einhorn and his co-workers.

Unselfish, methodical with great activity, frugal in his habits, his generosity to his fellowmen was only limited by his means, and there are many who owe a successful career to his sage advice and practical aid. In the councils of the Order his wise teachings and earnest admonitions, his strong sense of right, justice and truth, with a tenacity of purpose, a scrupulously strict performance of duty in whatever station he was placed, commanded an ever respectful attention, an implicit confidence, and gained for him, by general consent, the venerable cognomen: "the Nestor of the Order."

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LITERARY MISCELLANIES *

(*Continuation.*)

12.—The Two-Year-Cycle and Zunz's Authority For It.

THE reader will probably remember that in No. 8 of these "Miscellanies" two questions were asked, viz. : Was it ever or at any place a *Minhag* to read publicly the Torah in a two-year-cycle? and 2, where can we find the passage to which Zunz referred as his authority for the statement he made in this regard?

I had the pleasure of receiving several letters of eminent scholars and esteemed friends in regard to my questions. *Dr. K. Kohler* informed me that the second question had been a puzzle for Leopold Löw also, and he referred me to "*Ben Chananja*," IX, page 408. *Dr. A. S. Bettelheim* told me in his letter that the passage, cited by Zunz, is really in the *Sepher ha-'Hinnukh*,—in the earlier editions of the book in Section 557, but in the later editions in Sec. 603.—And so it is. In the copy before me, (ed. Frankfurt on the Oder, 1783,) under Section 603 it is, indeed, stated that "in all Jewish congregations the Torah is publicly read, either in one year, or in two, or at least in three years." In explanation Dr. Bettelheim informed me that already in 1871 Prof. Dr. Rosin, in his monography on the *Sepher ha-'Hinnukh*, had shown that the later editions of the book differ from the earlier ones in the manner of enumerating the 613 commandments; and Zunz, having no doubt a copy of the *editio princeps* before him, quoted from this earlier edition. For this reason Löw and others who had no access to the earlier editions, failed to discover the passage and could not verify Zunz's statement. Dr. B. reminded me also that, after Rosin, Jellinek, too, in his *Kontres Taryag*, p. 17, No. 110, called attention to the differences between the earlier and the later editions of Aaron ha-Levi's book.

Dr. S. Morais also had the kindness to direct an interesting and suggestive letter to me, in which he said that the

*; See Menorah, Vol. III, p. 29, *seq.*

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passage is contained in his copy. It is evident that our venerated Philadelphia rabbi must have a copy of an earlier edition in his library.

And now I wish to add that *Abraham Geiger* quoted once *in extenso* the passage under consideration, see *Jüd. Zeitschrift* VII, p. 277. But he did not quote it, as Zunz did, from Sec. 557, but from Sec. 603. He, too, had the Frankfurt edition before him, see *ibid.* IX, p. 185.

13.—Was a Biennial Cycle Ever in Use?

If we understand correctly his letter above mentioned, *Dr. Morais* seems to be of the opinion that the words of Aaron ha-Levi may be sufficient historical proof that the Minhag of a Biennial Cycle was once in use. After referring to the ancient Triennial Cycle, of which mention is made in the Talmud (*M'gillah 29, b.*), and also by the traveler Benjamin of Tudela, and by others, our venerated friend continues:

"Still we may pertinently ask: If the biennial cycle was never in use, how could Aaron ha-Levi, the author of *Sepher ha-'Hinnukh*, cited by Dr. Zunz, have penned the passage quoted above?

This question has called to my mind a book, very probably known to you, but which, I think, is rather rare. It was written in the sixteenth century by a certain Issakhar ben Susan, of Africa, who titled it *Tikkun Issakhar*.

The volume has a considerable value to such as yourself, so notably interested in the Jewish Calendar and in matters connected with it. But aside from the information it affords on that subject, it gives important instruction upon other points. On page 33 of the edition which I possess (Venice 1579) I read as follows: "There are places in the West (Africa) where the section *Vaera* is divided into two .... So I heard from learned persons and school teachers, who live in Constantine .... In other places they divide the section *Mikkets* into two .... This also I was told by two aged scholars and by teachers, as being a settled custom." I freely admit that the aforesaid does not offer an obvious proof of the existence of a biennial cycle, as inferred from *Sepher ha-'Hinnukh*, but it might serve as a partial support.

Maimonides, though a contemporary of Benjamin of Tudela, and acquainted with the custom of perusing the Torah triennially in various localities, seems to deprecate any other usage than an annual recital of the holy books.

In fact, our people undertook long ago, with a very general consent, to read the Pentateuch in the Synagogue in one year, and that system continued, till a comparatively recent time, when the service was subjected to changes"

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Thus far the words of Dr. Morais. The evidence of the author of *Tikkun Yissakhar*—or of *Ibbur Shanim*, as it is also called—is admitted by Dr. M. himself to be not fully convincing, to be rather of a doubtful character. By the words of Issakhar ben Susan nothing is proven except that the Sidroth, or Parshiyoth, were not uniformly divided in all the Jewish congregations; there were differing *Minhagim* in this regard. Zunz speaks of this varying *Minhagim* in his "*die Ritus*," p. 179, and quotes numerous supports for the existence of such differences; among many other references he has also a reference to the very same passages from Ibn Susan, which Dr. M. in his letter has cited.

"But then the unmistakable words of the *Sepher ha-'Hinnukh* !" some may say.

To such we would remark : Is it not strange that all the many great Jewish authors who lived before, or contemporarily with, or soon after the Barcelonese Aaron ha-Levi, are perfectly silent on this point, and that they nowhere allude in the least to a biennial cycle? Maimonides, in his code, wrote so much on *K'riath ha-Torah*. Asher ben Je'hiel, who lived shortly before our author, wrote also in his great Digest of the Talmud largely and often on matters of Synagogue Ritual. Asher's son, Jacob, a contemporary of Aaron ha-Levi, would have had still more reason to speak of a biennial cycle in his Turim, if such a cycle would have been known to him.

Yet they all, and others too, in as far as I know, did not utter one word from which the conclusion might be drawn that anywhere such a Minhag was existing. In all likelihood the author of the *Sepher ha-'Hinnukh* used the words "or in two years" inadvertently, and we apply our literary and historical criticism not in the correct way if we press the words and phrases of an author too much, and if by doing so we find meanings therein of which the author originally did not think at all. In the construction of words and phrases occurring in legal enactments and documents, lawyers in their pleadings before courts or in rendering their judgments

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and opinions may, perhaps must, * follow such an hermeneutical method. And even here, it seems to me, this kind of interpretation is often overdone and the meaning of the original legislator is thereby often perverted into the very contrary of what the lawgiver had intended. At any rate, in purely literary and historical criticism such a lawyers' method must be guarded against, and we must always be careful to read out of the books and documents and not into the same.

It seems that A. Geiger would also not have so rashly concluded from the *Sepher ha-'Hinnukh*, as Zunz did, that there was once a biennial cycle in use. In speaking of this book, Geiger says, (*Jüd. Zeitschr.* IX, 190), that it has many merits though it is not perfectly reliable in some of its statements ("*trotz der nicht vollen Zuverlässigkeit mancher seiner Angaben*"). And so the question which stands as a heading to this article ("Was a Biennial Cycle ever in use?") seems to me still to be an open one.

14.—Division of the Pentateuch and Selection of Haphtaroth.

Having received consent to do so, I lay herewith another extract from Dr. Morais' letter before a larger circle of readers. Our correspondent writes :

"Now allow me, in turn, to propound a query, which I asked years since, but which was left unanswered. When was the final division of the Parashiyoth (Sidroth) or Pentateuchal sections made and universally accepted? When were the Haphtaroth or Prophetic lessons for the Sabbaths ultimately regulated with the various differences, as at present, in Sephardic, Ashkenazic, and Italian rituals? I notice in Maimonides and elsewhere that some of the Haphtaroth recited now by Portuguese Jews were not read by their ancestors in their own days."

I am not ready to answer "off-hand" such questions. They require a far-reaching study of a very extensive and a very scattered and ramified part of our literature. And yet I submit them here to the learned readers of the Menorah, in the hope and expectation that some of them will take up the study of the subject and will eventually enlighten us on it within these pages. No doubt the Editor will willingly grant space to such contributions; for he, too, undoubtedly shares in the opinion that such contributions are by far to be preferred to the miserable *Klatsch* and gossip and to the

* They *must*? Why *must* they? Is there not a special province in Applied Ethics for judges and attorneys? And is a false or a forced expounding of laws and documents in consonance with true ethics? So much is said against the sophistries and misconstructions of the Talmudists. Why, friends, there are as much sophistries and dialectics and exegetical perversions among the occidental jurists of the nineteenth century as there were among the oriental Rabbis of the third century.

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irreligious—yes, irreligious—stuff of some of our so-called religious press.*) On the subject itself I may be allowed to make the following brief remarks:

According to the historical sources to which we have access, the final division of the Pentateuch into Sidroth seems to have taken place in Babylonia, and may gradually have come into general acceptance in the 5th or 6th century. Previous to these times no rules or regulations existed which were considered binding for all congregations. In Babylonia they knew that the Palestinian Jews completed the public reading of the Torah in a triennial cycle. But it is an error to suppose, as many do, that this triennial cycle had been adopted in *all* Palestinian synagogues. A great teacher who lived in Palestine in the second half of the second century, Simon ben Elazar, speaks of a one-year-cycle as of an institution dating back to the times of Ezra (*M'gillah* 31, *b.*) And so it is certain that the one-year-cycle and the three-year-cycle were co-existing side by side in Palestine in those days. But afterwards we hear only of the one-year cycle. Simon of Kahira, in his *Halakhoth G'doloth*, Amram Gaon, in his *Siddur*, their contemporaries and successors,—they all know of no other Order of Sidroth than the one which has been handed down to us. Only here and there an isolated congregation may have maintained the triennial cycle until the 12th or 13th century. From thence and onward but few and slight differences were clung to for some time and in various places. Similar was the case with the Haphtaroth. In the Talmudical period no harmony was prevailing, and great liberty, it seems, was left to the Readers in making their selections. Only as to *some* Haphtaroth, halakhic regulations were laid down at a very early day. So we find in the Talmud (*M'gillah* 29, *b.* and *seq.*) rules prescribing the Haphtaroth for the festivals, for the four Sabbaths preceding the Passover, for the New-Moon's-Day if it happens to be on a Sabbath, etc., etc. For the twelve Sabbaths following the seventeenth of Tammuz the Haphtaroth became likewise legally fixed and established and generally accepted in talmudical times. Everywhere the usage had become firmly rooted and the Rabbis from the Geonic times downwards had unanimously sanctioned it that, on the first three of the twelve Sabbaths named above, certain Prophetical orations should be read in which coming inflictions are announced; that then seven Haphtaroth should follow which would contain words of

*) Our pages are always open to such discussions. *Editor.*

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consolation; and then two others, calling upon the people to repent their sins. In proof of the very ancient origin of the selection of these twelve Haphtaroth, we need but remind our readers of the fact that we have Midrashim from that age—particularly the *P'sikta de-Rab Cahana*—which, in their way, explain and homiletically apply these Haphtaroth. Therefore we find that these twelve Prophetic readings are and have been the same among Sephardic Jews as well as among Ashkenazic Jews, until our present times. As to some other Haphtaroth, no conformity was reached in the various countries; the Minhagim differed and remained differing.

DR. B. FELSENTHAL.

EVOLUTION AND JUDAISM

THE FALLACIES OF EVOLUTION.

I.

THE late Mr. Beecher's flattering letter to Rabbi Joseph Krauskopf, of Kansas City, written less than a year ago, has attracted attention to a series of lectures delivered by that gentleman (now printed and published in pamphlet form), bearing the title, "Evolution and Judaism."

It is evident from the confidence manifested by the Rabbi in these lectures that he is unaware that every one of the specious arguments he repeats in defence of evolution and the geological antiquity of the world have been shown to be without force or relevancy for the purpose, and had he consulted "Mitchell's Cosmogony" before he commenced his series he would probably never have uttered any of them. But such caution is only acquired by age and a wide range of knowledge which the vivacity of youth is disposed to overlook.

In this, my book on Cosmogony, he would have found that the statements of Genesis as to the origin of the world and its inhabitants were philosophical and scientific necessities, and which, therefore, must have occurred both in the manner and time allotted therein for the work, and thereby also presenting an unanswerable argument that the intelligent personal Creator of the universe dictated the words which convey the facts of this account. The other cosmogonies which the skeptical geologists and evolutionists use and which are repeated by the Rabbi with the pretention that they are

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older than that of Genesis is a chronological blunder without the least ground of defence. It goes on the supposition that Moses wrote the Book of Genesis, for which there is not one particle of evidence but that it was written, as we have shown in another work, by the servants—scribes of the patriarchs—from the beginning of the world and immediately after the occurrence of the events they describe, and this evidence is exclusively found in the Bible itself. Therefore, all references to the origin of the world, flood, etc., by either heathen or Jewish writers outside the Bible are corruptions of the account contained in Genesis.

Thus, not only philosophical science demonstrates the Bible to be the "Word of God," as it purports to be; but the Rabbi might have found another book which proves the Bible to have this authorship by the fulfillment of its prophetic predictions recorded in the history of the nations of the world in their relation with his church or congregation of the saints, as it is called in the Old Testament, and more of which have been fulfilled in our day, commencing A. C. E. 1848, than for eighteen hundred years before. That this great record of God, his work and object with man and the world should be thus handled, can only be attributed to profound ignorance of all its sources of knowledge put forth by theistic or atheistic evolution, both of which leaves no work for God to do in the origin of things.

It is the superficial thought of the age which renders such lectures as those of the Rabbi to be respectfully heard or read; and for the Hebrew people to tolerate such attacks upon God's great book shows to what great depth of iniquity we are fast sinking.

That most of the errors in religion originated in Egyptian mythology and Pagan philosophy, as the Rabbi contends, cannot be questioned, and the liberality of the professed servants of God should not only advance so far as to reject all of them, no matter what their age or what venerable names have adopted and defended them in the creeds of the past, but this should be the limit of the liberality, otherwise every man should be as radical as truth, and the great volume of God's inspiration should alone be the acknowledged standard of religious appeal both by Jews and Gentiles.

It cannot be intelligently questioned that the Bible sets up the claim that the words clothing the ideas are of inspiration not to be modified or changed to the end of the world; and its religion is precisely the same whether in the Old or New Testament. Its language is: "All scripture is given by inspiration of God" (2 Tim. ii., 16). "The prophecy came not in old time by the will of man;

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but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i., 12). "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life and out of the Holy City" (Rev. xxii., 18, 19). "Hearken, O Israel, ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the Commandments of the Lord your God" (Deut. iv., 2). If, therefore, the Book admits of no change of phraseology, then it admits of no change of meaning; therefore any attempted change for supposed improvement is positive corruption.

It is equally unquestionable that the Bible claims God created the world according to the account given in Genesis, which is quoted throughout the Scriptures as the plain statements of the facts as they occurred, the two most prominent of which are that the whole work was done in six days of twenty-four hours each, and the work in all its parts was as perfect, at least, as it has ever been.

The hypothesis of evolution is in exact opposition to all this; hence there is an irreconcilable conflict between the two. We are also free to admit that science cannot prove both of these claims, therefore all true science must be on one side or the other, and the question is: On which side? Here is the clearly-defined issue, and we take the Bible side of the question, of any version, without note, comment or marginal reading, asking no accommodating rule of interpretation not equally necessary to the language of any other book.

We acknowledge the fact of the spread of infidel sentiments in our day as never before in the history of the world, but, as we conceive, not because of the discovery of new defects in the religion of the Bible, nor by really new truths in science, much less in philosophy, but by what is called "modern science," has been the cause of the evil, and which we shall show is not science. Of course, we refer to its ideas about the geological antiquity of the world and the evolution of man from a supposed inherent potency in organic matter, to which the work is to be ascribed, thus leaving nothing for a supernatural workman to do. If this be true science, then, whether there is a living God or not, is of but speculative consequence to us. If God did not make the world and man, he is not their proprietor, and he has no right to impose duties and restraints upon mankind, constituting religious obligation. But if we show from the resources of

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nature—her facts of well-known science, and its highest type, philosophical science—that she has no such potency, and is utterly inadequate to the performance of the work, then all honest opposition to the creation of the world must be abandoned.

We shall also show that they cannot fall back upon atheism, which asserts that there has been an endless succession of living generations; for even their superficial investigation has demonstrated to all the authors of evolution that there was a beginning of the world and of its inhabitants.

Whether our antagonist is formidable or feeble—a giant or a pigmy—let us adduce the admissions made by the originators of this modern science; science means "certain knowledge or understanding by the mind."

It is admitted by the four principal authorities on evolution—Darwin, Huxley, Tyndall, and Hæckel—that if it does not account for the origin of organic beings and things, the only alternative is the Biblical account of creation. Another admission granted by all these leaders of modern science is, that the claim that the primordial originated by inherent forces in nature without supernatural interference is a pure *hypothesis*; and an hypothesis means "something not proved, but imagined or assumed for the sake of argument."

Darwin begins his evolution with the existence of a single living form. The Biblical account also begins with the existence of a single living form. The primordial of Darwin is claimed to be the simplest living thing, while the primordial of scripture is the grandest and most perfect living being.

That the Biblical account of the world's primordial is the most consistent with philosophy and the facts of science is demonstrated by the necessities of that which preceded the evolution, or the unfolding, namely, the work of infolding—putting the things in which afterward came out, or were evolved. It is absurd to put evolution before involution; it supposes that living things can come out from whence even their seeds or embryons had not been put in; especially when the embryon of an animal or a plant is as grand a piece of workmanship as that of the animal or plant itself. It is a self-evident truth, that the primordial, if it was a single one, from which every species of animals and plants have come into existence, whether that of Darwin or scripture, had the knowledge and ability to make the first pair of each, and to have involved in their structure the embryons or first rudiments—including every shade of difference

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or susceptibility of variation which have or will manifest themselves in the evolution of all subsequent generations.

This demonstrates the fact that the primordial involving such mechanical and physiological skill, was the very paragon of a complete living organism, himself—the living God. It was Darwin's primordial from which all these things evolved ; then, instead of its having been the simplest, it must have been the grandest embodiment of living being, because it involved the embryons within embryons of each link in the chain of being, losing one of these at each generation, and thereby becoming simpler and simpler until man is evolved, who, having lost all his embryons of different species, is the very simplest of all living things ! This argument completely reverses evolution, and proves, if true at all, that its primordial, instead of being the simplest, had the same involved ability as the Bible gives the living God of creation. Hence philosophical science and the well-known facts of physiological relation between parentage and organic transmission prove the living God of Genesis to have been the primordial of the life of the world.

What science demanded of Darwin before he proceeded a second step, if not before the first, in his hypothesis of evolution, was to show how lifeless nature was capable of performing the prior involution at least of embryonic rudimental life within the structure of the primordial, and this implies the absurdity of communicating life, or the seed of life, before it lived itself, or organic nature acting before she was born ; and certainly this would have been a miracle. Had he done this, we should have been obliged to bow with reverence before the demonstration—having ceased to be an hypothesis—because it would have presented us with the work which must have been performed in the organization of nature.

The conditions upon which the first living things were brought into existence were miraculous, because they demanded work of which nature was incapable. Hence superior, supernatural work ; for a miracle is simply a work of which nature is incapable. Though Darwin had not descended far enough from his quadruman ancestors to comprehend the philosophic and scientific necessity in nature for the work of a creator, he did descend far enough to see that evolution was only an hypothesis.

The natural reverence men acquire for their good nature by becoming committed to evolution is evinced by Prof. Tyndall in his famous Belfast speech, who asked, " Whence came the primordial of Mr. Darwin ?" and in reply declared he saw the potency of life in

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those material atoms which we cover with opprobrium. But if he did see the primordial thus coming into life, his vision was so distorted that he has utterly failed to give us the facts or to describe the process so that others might behold the wonder. In his published "Fragments of Science," which was issued some time afterwards, he says: "Having adopted the nebula theory, I am bound to show that living things originated without the existence of antecedent life; all experiment in its defence has utterly broken down."

According to this testimony there is no proof that evolution ever had a beginning; and that which never began cannot continue: therefore this modern skeptical science has no existence, not even an hypothetical one.

Prof. Huxley corroborates these testimonies. In his American Lectures, delivered a few years ago, and reported in the *New York Tribune* Extra, he said: "Man came into existence originally either according to the account in the book of Genesis or upon the hypothesis of evolution," and he left it where he found it, a mere hypothesis. Since then Prof. Huxley has publicly abandoned the godless myth of evolution, as being unable to account for the origin of the world's inhabitants.

Prof. Hæckel, in his "History of Creation," says: "Though spontaneous generation is a pure hypothesis, never having been observed or proved by experiment, yet it is essential to the non-miraculous origin of living things; and the evolutionists (of whom he is one of the most devoted and intelligent defenders), must accept spontaneous generation, or else the creation of all living things." Thus, according to its own showing, evolution is unsustained by evidence

There is just one fundamental, vital point upon which evolution must be sustained, if at all. It must show that living things came, and come from lifeless nature. This can only be done by producing philosophical science, whose logical conclusions show it capable of producing such effects, and that these have been observed taking place. But here it is admitted by all the authors of evolution that it has no such evidence in its defence, and therefore there is nothing of it and is only the work of deceivers to destroy the faith of men in the existence of a personal, living God, or that he is the author of the Bible.

The skeptics say, "We will agree with you if you will give up your claim to the existence of a personal God, and call it the Godly principle." This is beautifully modest, when all the evidence is on

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our side, while they have nothing but hypothesis to begin with inferences as continuity, and irrationality to end with—not one of their propositions being established by philosophical science, and it is philosophical science if it is science at all; while all the facts and well-known principles of nature, confirmed by universal observation, prove that evolution could never have had a starting point, and surely that which never started could not continue nor exist.

THOMAS MITCHELL.

(*To be continued.*)

JONAS HELLER.

EULOGY BY BRO. P. W. FRANK, P. G. S.

[After the oration of Rev. Dr. Gottheil at the funeral of our late Brother Jonas Heller, Brother P. W. Frank, Past Grand Saar and Past President of District Grand Lodge, No. 1, paid the following beautiful tribute to the deceased in behalf of the B'nē B'rīth and of the Masonic Fraternity]:

As a life-long friend of the family, and especially of him who now is at rest and at peace with the world, I would do violence to my own feeling and injustice to the honored dead were I not to utter a kind word in his behalf. Life is full of vicissitudes, of changes, of shifting scenes. The bright sunshine of to day is followed by the gloom of to-morrow.

The fond hopes of one day lie crushed and withered ere the night has fallen upon another. Flowers fade, leaves fall, and the stars set at their appointed time, but death comes to us all at times, and at all seasons, and claims us for his own.

A few short months and Jonas Heller was with us in the full enjoyment of life and health. To-day his body lies cold and inanimate, and we are about to pay the last tribute of respect to our dear brother's remains.

What a lesson does this sad event teach, how uncertain is life, what shadows are we, and what shadows we pursue. In an hour so painful as this how vain, how sad, how empty are all the honors of life; but how joyous the reflection to the survivors that our departed friend and brother has so deported himself in this life as to have his name and memory forever embalmed in the bosoms of his friends and associates as one who fought well the battle of life, who performed faithfully his allotted task, and who, as far as possible, so lived, that when the summons came to him to join the innumerable throng that leads to the mysterious realms, where each shall take his place in the silent halls of death, he could well say, "Father. I am ready, I leave with malice toward none, with charity toward all."

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Forty years I have enjoyed his companionship and his friendship, for he was one of my most ardent supporters and co-workers in Mount Neboh Lodge, Free and Accepted Masons—a lodge which for its charity and benevolence, stands pre eminently in the front ranks of the lodges in the State of New York. For thirteen years we were together as Directors of our beloved Orphan Asylum, and for thirty-three years we were the Trustees of Lebanon Lodge, No. 9, I. O. B. B., the longest time of service of any two men in the entire Order. In all these offices he discharged his duty with such honesty and fidelity that it called forth the universal approbation of his fellow-members, and reflected credit upon him and honor upon those who placed him there. As a man he was unassuming; a lover of simplicity and an opponent of show and ostentation.

He was a kind and affectionate husband, a faithful friend, an upright man, and a true and reliable brother.

To the poor he was a friend and benefactor.

To his afflicted widow and family, we would fain offer our sympathy and consolation in this the hour of their great bereavement, but what are these to the bleeding heart? what are these to the wounded soul?

To the Great Throne of Heaven let us then lift up our voices and weep. O God, Creator of the Universe, Ruler of all created beings, Thou hast promised to be the Protector of the widow, look down with mercy, we pray Thee, upon this afflicted widow and family; be Thou, O God, their Guide, their Consoler, their Protector.

Open Letters

ONE WAY OF HELPING SOCIAL AND INTELLECTUAL ADVANCEMENT.

One end that may be accomplished by the MENORAH, and which was most likely thought of in the establishment of that useful and certainly timely journal, was the ability to have discussed such questions as concern the general welfare of the Order, and which, in the short sessions of the Grand Lodges, or of the Constitution Grand Lodge, do not get fully investigated. These meetings of the different Grand bodies, indeed, serve to give prominence to certain questions which may be afterwards discussed by the brethren, but such discussions generally comes *after*, and not as it should be, before legislation is had. If the proper spirit can be aroused among our members this will certainly cease to be the case with any important

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issues that may hereafter arise, and we shall expect to see the pages of the MENORAH made free to the brethren to exchange opinions, and thus go to the Grand Lodge fully prepared to suggest and vote intelligently.

Believing this of the MENORAH, I desire to offer some suggestions on a topic dear to the hearts of most of our thinking members, which may bear fruit at some future session of the Constitution Grand Lodge

That subject is named "Social and Intellectual Advancement," and is one, no doubt, in which the future usefulness of the Order is deeply concerned, and has heretofore received but little practical development.

It is to be supposed that all are agreed upon what is wanted in this regard, but few have even been able to give a working plan.

In my view the entire work of the lodge-room should be conducted with reference to this, and this view will bring up again the question of our Ritual.

In all the varying ceremonies that the Order has used at different periods, an endeavor has been made, by the use of elevating language, heroic example, noble thoughts, to waken the enthusiasm of the hearers; it is doubtful, however, whether at any period these eloquent expressions concerning the history and mission of Israel have been appreciated by any large number of the members. This failure may be ascribed to the difference in effect on the ordinary mind between hearing and acting—between an active or passive participation in the work.

But the purpose of the makers of our Ritual was a true one; it is in the Ritual that the aspirations of the Order should be expressed; it should go farther than it has done, and endeavor to make each member an instructor, and thus at least be instructed. If our Ritual would do this, it would require of each member to be an actor as well as listener; it would gratify one of the strongest impulses of our nature; it would give a zest to the ceremonies that they do not now possess, and an influence that would extend beyond the occasional meetings in the lodge-room.

The Ritual then, as I believe it should be, would be in a measure but the skeleton, which the officers and members should clothe in their own thoughts and to the best of their ability. This skeleton—one unvarying form for the whole Order—would give the fundamental idea that the speaker should express. It might proceed in the form of a question by the President, which would in itself convey the

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idea of the response to be made by each member, for each should be called upon. This for the ordinary meetings. For the extraordinary meetings, for initiations, installations, receptions of visiting lodges or brethren, another skeleton, more elaborate in character, should be provided, and in this each officer and member, furnished with the idea, should be allowed to go to any length desired in elucidating it. And I would go yet further I would provide for practice meetings, in which the Order would provide for that intellectual culture so much desired, and which would be social, from the presence of wives and children.

This, I think, Bro. Peixotto, a noble field to work in; and I would also suggest that our last ritual was a step forward, inasmuch as it said most about the triumphs of Israel, less about its persecutions. The wrongs of the past can never be forgotten, for in them was shown the sublime strength and endurance of a heroic people. But it is necessary for our brethren to dwell more on the future, to have a proper pride and knowledge in the fact, that even in its darkest hours of history there were noble minds that elevated Jewish thought, and that the glories of Israel were more than its vicissitudes.

In connection with these suggestions, how would it have been if what the Ritual now provides for the opening had been divided among the different officers? It would have given more impressiveness and called for more attention from those present than is now bestowed upon it.

COLUMBUS, Ohio, July 15, 1887. M. L. HYNEMAN.

AN INQUIRY.

To the Editor of the MENORAH:

I should like to know whether any of the readers of the MENORAH possess the following books, or know of their being in any library in the United States: A.'s Gravezande "Geschiedk. narichten betr. de blanke en zwarte Jooden te Cochin, kust v. Malabar,opgemaakt uit biefwissel. in A. Moens en met and. schryvers vergelek [Middelb. 1778] 8vo," also by the same author, "Verfolg der Geschiedk. narichten. enz. [Middelb. 1782] 8vo. These treatises appeared in vols. VI. and IX. of the "Verhandelingen van het Zeeuwsche Genootsch. v. Kunsten en Wetensch." I have copied these titles from Frederik Muller's "Catalog von Hebräischen und

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Jüdischen Büchern, etc.," Amsterdam, 1868, p. 237. They are not mentioned in Fürst's Bibliotheca Judaica." I should feel much obliged to anyone who could give the desired information.

RICHARD GOTTHEIL,
681 Madison Avenue, N. Y.

July 16, 1887.

TERRIBLE CONFLAGRATION IN ROUMANIA.

URGENT APPEAL FOR HELP.

A terrible conflagration which occurred in Botuschani, Roumania, on the 15th of last month, spreading over one and a quarter miles of the town, destroyed 800 houses, stores, factories and shops inhabited by Israelites, rendering houseless and homeless more than 7000 persons, besides burning the new Temple and ten small Synagogues and several school-houses with all their contents.

It is easier to imagine than to describe the fearful distress of our co-religionists, who by this dreadful disaster have been reduced to the extreme of misery and starvation.

Their dwellings, their stores, their workshops with all their contents have been swept away by this dire catastrophe, and their means of livelihood taken from them. Even those who were the day before comparatively well to do, are to-day penniless or utterly ruined. The insurance on the property destroyed, will not begin to cover the frightful devastation.

The greatest suffering and misery prevails and although temporary relief in food and clothing has been sent by the different communities of the country, the King and Queen contributing personally $2000 towards the sufferers, yet urgent necessity exists to succor and assist the unfortunate, and in this great extremity the Elders of the Congregation of Botuschani earnestly appeal for help to their co-religionists in America.

The following Committee has been appointed to obtain subscriptions, which will be transmitted through Jesse Seligman, Esq., 21 Broad Street, New York, who has kindly consented to act as Treasurer of the Relief Fund.

The Committee feel assured that making known this terrible affliction which has overtaken our sorely tried brethren already

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suffering from political and draconic laws, will elicit the speedy aid of all who sympathize with misfortune, and they earnestly request that contributions be transmitted without delay.

BENJAMIN F. PEIXOTTO, *Chairman.*
JESSE SELIGMAN, *Treasurer.*

JACOB H. SCHIFF,	SAMUEL M. SCHAFER,
JULIUS BIEN,	EDWARD LAUTERBACH,
MYER S. ISAACS,	CHARLES W. WALDMAN,
LEVI BAMBERGER,	FERDINAND LEVY,
J. P. SOLOMON,	A. JACOBSOHN.

Affairs of the Order

Lebanon Lodge No. 9 has to mourn in common with the community of Israel the loss of one of her oldest members, Bro. Jonas Heller, who died in this city on the 4th ult., at the age of 68.

Besides his connection with the B'nē B'rīth, the deceased was one of the founders of the Temple Emanu-El, a director of the Mt. Sinai Hospital and of the Home for the Aged and Infirm and an ex-director of the Hebrew Orphan Asylum.

Bro. Heller, though of a modest and retiring disposition, was ever active and earnest in philanthropic deeds in which during his long life he was ever nobly seconded by his estimable wife who remains to bear her irreparable loss and to whom our warmest sympathies, as those of all whoever knew her good husband, are affectionately tendered.

Joachim Lodge No. 181, *I. O. B. B.*, Columbus, Miss., has sent, through the MENORAH, five dollars for the Jewish Immigrants Protective Society, whose office is at No 10 Battery Place, and the money has been paid over to Mr. A. J. Bloomberg, Treasurer. The action of the lodge is most worthy, but we cannot undertake (although the editor is a member of said society) to be responsible for its work. We say this with due respect to the many excellent gentlemen whose names appear as officers, but must remark that we cannot see how, with an income of only $1600, and expenses of about $800, it could render very efficient aid (as is claimed) to 1,800 immigrants! Perhaps the nature of the assistance given was by way of advice and counsel, and we can perfectly understand how valuable this source of relief may prove, provided it is given by those capable and judicious. Some light is necessary on this point, and we should be glad to receive such for the benefit of all concerned.

The lodges of the Order appear to have received a circular appeal in behalf of the society, but we are authorized to say that no such document has been submitted to the Executive Committee of

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the Order, or any of the General Committees of the several District Grand Lodges for their approval or endorsement. Such preliminary action should, in all cases, be had where lodges are addressed in their corporate capacity. Of course, this does not hold good towards members who may, as individuals, act upon every worthy case according to their own personal judgment and according to its merit.

The Secretary of the Orphan Asylum Fund, for erecting an Orphan Asylum for District No. 5, I. O. B. B., at Atlanta, Geo., reports the total of $30,660.46 thus far received towards this noble and humane object. Besides this some eight brothers of the District have had their lives insured in the total sum of $8,500 for the benefit of the Asylum.

Magdeburg, June 29.—Yesterday evening, Dr. Israel Goldschmidt, the Land Rabbiner of the Principality of Berkenfeld, was initiated as a member of Mendelssohn Lodge of this city. The I. O. B. B. in Germany already numbers prominent rabbis among its members, viz., in Berlin, Beuthen, Dessau, Halle, Hamburg, Magdeburg, Stettin, and Birkenfeld. In fact, the very best material compose the lodges of the *Vaterland.*

Hamburg.—Before the regular opening of Henry Jones Lodge, on the 23d June, Mr. Steinschneider (son of the eminent Berlin savant) delivered an interesting lecture before a large and appreciative audience.

Chronicles of the Day

The Council of the Union of American Hebrew Congregations, held at Pittsburg on the 13th of July and days following, was a representative body, though we regret to observe few of the Eastern congregations were represented. Our excellent weekly contemporary, *The Exponent*, of Philadelphia, excelled all its rivals in giving a very full report of the proceedings in its issue of the 15th ult., illustrated with excellent portraits of Dr. Wise, Bernard Bettmann and Jacob Ezekiel, and an admirable cut of the Hebrew Union College at Cincinnati; that of Mr. Moritz Loth, who has been from the first one of the most indefatigable and nobly disinterested workers for both Union and College should also have been included.

Josiah Cohen, Esq. of Pittsburg (of the Executive Committee of the I. O. B. B.), was elected President of the Convention; Adolph Freund, Esq., of Detroit, Vice-President; Lipman Levy, Esq., of Cincinnati, and Frank Block, Esq., of St. Louis, Secretaries.

The Union is now composed of eighty congregations, being less than one third of all the congregations of the United States.

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In an able address Mr. Lipman Levy said, "The great question before the Union was the financial question. Congregations in America are poor, though the individual members are rich About $6,000 were received annually from congregations. The tax was only one dollar for each member. He thought that 90 per cent of the congregations which had withdrawn from the Union (it formerly numbered 110) did so on account of poverty. $25,000 should be raised annually from private subscriptions. Cincinnati subscribed $1,500. The sinking fund would take time, but it would come. He knew of wills now drawn containing bequests of $50,000 to the college." Dr S. Hirsch of Philadelphia, said $50,000 were needed annually to properly support a collegiate institution. His congregation had voluntarily raised their subscription 50 per cent. Nine members of the Alumni subscribed $50 each, and total voluntary subscriptions were obtained on the spot amounting to $1,300 annually.

The Committee on the Hebrew Union College reported that they found the college in an excellent condition. The annual report of the President of the College and of the Sabbath School Union were approved. The seat of the Board of Delegates was changed from New York to Washington, and Hon. Simon Wolf elected chairman.

The results of this 10th Convention of the Union may be briefly summarized: It gave $15,700 to the Union College; $500 annually towards aiding the Sabbath Schools; it expressed its opposition to the renewal of the present treaty with Russia, or of any treaty by which American-Israelites were excluded from visiting or sojourning in Russia; it adopted a resolution to have a record made of the literature of the Jews of the United States and Canada. A resolution was also adopted to create an Advisory Committee for the College, and Drs. Isaac M. Wise, Samuel Hirsch and Gustav Gottheil were appointed said board. A committee was chosen to present a proper testimonial to Dr Wise upon his approaching 70th birthday. We shall refer in a future MENORAH (after receiving the official reports) to the work and proceedings of the Union and of the College.

Employment Bureau of the United Hebrew Charities.—Mr. Arthur Reichow, the energetic superintendent of the Employment Bureau, furnishes the MENORAH the following interesting information concerning his department: I beg to present a Report of the Employment Bureau of the United Hebrew Charities of the city of New York for the month of June, 1887:

Unemployed applicants on the last day of May, ...	43
New applicants during the month, ...	346
Total, ...	389

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Procured employment for 243
Found unworthy after investigating, ... 26
Refused work provided for them, ... 31
Failed to call again, ... 17
Unemployed on last day of the month, ... 72—389

The following will show in what capacity the worthy applicants were employed:

As factory hands, 113; laborers, 28; office boys, 19; bookkeepers, 4; clerks, 8; salesmen, 5; manager, 1; reporter, 1; porters, 6; watchman, 1; janitor, 1; drivers, 4; conductor, 1; carpenters, 3; cabinet makers, 4; tailors, 2; cigarmakers, 3; tinsmiths, 3; carvers, 2; designers, 2; waiters, 2; nurse, 1; servants, 9. *To learn trades*—As carpenter, 1; jewelers, 3; operators, 9; painters, 2; printer, 1; carver, 1; pocketbook maker, 3. Total, 243.

Seventy-four per cent of the number of worthy applicants were furnished with employment at an expense of $166.40, or 68c. *per capita* employed.

29 applicants were furnished with clothing and shoes; 23 with meals and lodgings; 11 with tools; 34 with transportation; 2 with means to enter trade unions.

Amongst the above mentioned positions procured there were a number of applicants forwarded out of the city. Such as tailors to Colorado, cabinet-makers to Indiana, carpenters to Maryland, weavers to New Jersey and Long Island, cigar-makers to Canada and laborers to Pennsylvania.

Besides this we again tried the establishing of Industrial Colonies in New Jersey and Connecticut.

To these places we forwarded families with grown children, who upon their arrival at above stated places were provided with a house for their own use, and the bread-winners of the families were given employment in neighboring factories; to those of the family who were unable to work out of the house, light work was given at home.

These people if thrifty, can by paying monthly instalments of five dollars become owners of their own houses. Good families with grown children we can at any time place in a position whereby they can become independent

During the month there has been a great demand for laborers to work on railroads, mines and public works, at the pay of $1.50 to $2.00 per day; from one place we had an order to supply 175 able-bodied men. We were, however, unable to provide more than 28 of our applicants, as the condition of others were such that they were unfitted for the work. We also procured free passages to Europe for 93 of our applicants most of them men whose families where abroad. They knew no trade and their physical condition rendered them unfitted for manual labor.

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Editor's Bureau

We commend to the Order the perusal of the Annual Reports of the members of the Executive Committee, which will be found in the Official Department. These documents present a very able showing of the Brotherhood in the Eight Districts (including Germany) which now compose our Fraternity, and exhibit a marked improvement over our situation a year ago. It is not so much in the numerical strength as in the moral progress that we have to congratulate ourselves, but with the burning question of Widows' and Orphans' Endowment removed from the arena of debate and contention, the revival of higher objects comes again prominently to the front, and it appears great efforts will be made in the coming fall and winter in this behalf. The holding of biennial sessions in Districts Nos. 3 and 5 has proved detrimental, and no doubt this unfortunate step will be corrected at the next General Meetings of those Districts. There are many questions which require consideration every year, while the coming together annually of representatives from the various Lodges is productive of a spirit of concord and of development of ideas calculated to promote the general weal. The reports of Brothers Thalmessinger, Bush, Hirsh and Wolff should particularly engage attention, evincing, as they do a thorough knowledge of the affairs of their Districts, without which knowledge and a study of the defects and necessities of the situation, no intelligent judgment can be formed.

Every intelligent reader of the Order should carefully peruse and "inwardly digest" these reports.

In the Menorah for September we shall publish the President's Annual Report, and therefor defer further comment for the present.

The London *Jewish Chronicle's* Bucharest correspondent, writing from that city at the end of May, says: "Roumania has just concluded with Austria Hungary a convention, according to the terms of which the latter State renounces all its protégés residing in Roumania from the 1st of January, 1888. There are in Roumania some tens of thousands of Austro-Hungarian protected Jews, who, by a single stroke of the pen, will be left in future to the mercy of the Roumanian authorities. In 1875 Austria Hungary likewise sacrificed the Jews in order to carry its commercial treaty with Roumania."

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England long since withdrew her "protection" from the Roumanian Jews, and did so on purely commercial grounds, her great cotton and woolen manufacturers finding such "protection" interfered with their trade with the Danubian Principalities. Since that day there have been no British "protected" Roumanians, Jew or Gentile; but this action did not, and does not, prevent her Commons or her Foreign Office or her Jewish subjects from interfering in behalf of the oppressed Israelites of Roumania and other Eastern lands And this *interference*, though based principally (for the Treaty of Berlin appears to be a nullity) on moral grounds, has more than once proved effectual.

The Jews of Rou nania (native and foreign) must now see how absolutely necessary it is to assert their rights under the Constitution and laws of the country. Better be hewed down in hetacombs than depend upon the political protection of foreign governments. Such protection has too long been a delusion, a sham and a mockery.

On paper at least the constitution and laws of Roumania give equal rights to all subjects of King Charles. Sooner or later the National Assembly and the authorities must recognize the necessity of executing the laws, and it should be the incessant and untiring aim of all Roumanian Israelites, by every means in their power, to hasten the day of actual as well as pretended emancipation. Emigration is doing something in this behalf, and doubtless will do more; but the great battle must be fought out on the soil—"resistance to tyrants is obedience to God"—and our brethren must resist to the last extremity every violation of their rights under the organic law and under the charter which makes Roumania to-day an independent State.

It is the glory of Judaism that its charity is as broad as the universe. Like our father Abraham who stayed not to question the faith of the stranger, so in all ages and at all times the true disciple of the covenant has extended his charity alike to those without as within his gates. In this age of enlightenment and in this land of liberty, where the brotherhood of man is every day becoming more and more acknowledged, charity should be limited only by actual necessity, and especially does this hold good with reference to our benevolent institutions. Therefore do we look to see the annual meeting of the Montefiore Home for Chronic Invalids ratify the unanimous action of the Board of Trustees for the admission of non-

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Israelites into that most worthy institution. Let the world have yet another proof that

> "The quality of mercy is not strain'd;
> It droppeth, as the gentle rain from heaven,
> Upon the place beneath, it is twice bless'd:
> It blesseth him that gives and him that takes."

And that the humanity of the Israelite

> "—— hath a tear for pity and a hand
> Open as the day for melting charity."

We heartily commend the circular of the Shearith Israel Congregation of New York, the oldest Jewish religious body in the United States, addressed to the various congregations, Jewish organizations and Orders, inviting representatives to meet early in the coming autumn to organize general co-operation on the part of Hebrews in all parts of the Union looking forward to a fitting celebration of the four hundredth anniversary of the expulsion of the Jews from Spain and the discovery of America by Columbus, in 1892.

In his annual report Brother Thalmessinger, the honorable secretary and member of the Executive Committee of the I. O. B. B. (see *Official Department*) already a month previous to the issuing of this circular urged the same celebration, especially as the date (1892) would not only be the four hundredth anniversary of Columbus' discovery, but in reality the fiftieth since the foundation of the Order B'nē B'rīth.

If united action can be had by which these deeply interesting events could be celebrated by all Israelites in the United States, the occasion could be rendered forever memorable, and be an imperishable honor to American Israelites, who would thus conspicuously mark to the world their love and devotion to Liberty, Humanity and Civilization.

No institution west of the Alleghenies—no one in fact in the whole country—commends itself more to the tenderest sympathy of the Israelite than the Jewish Orphan Asylum at Cleveland, and the reports of Abraham Hart, Esq., the President, and Dr. S. Wolfenstein, the Superintendent (given in the Official Department of the Menorah), will be read with deep interest. Both of these gentlemen exhibit the highest capacity for the noble work entrusted to their care. Bro. Hart has been indefatigable in his efforts to secure

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funds for the new edifice, which is progressing rapidly in construction, and like his predecessors, Bros. Abraham Aub and Abraham Wiener, unselfishly and with noble spirit devotes his time and influence to the cause of the orphan. In Bro. Dr. Wolfenstein the rarest qualities are combined for the highly important functions which he so ably discharges. Learned in sacred law and history, a scholar and a gentleman, he has besides administrative abilities of the highest order.

At the meeting of the Board of Directors, held July 10, at Cleveland, there was a large attendance. Among those present were: President Abraham Hart, of Chicago; Vice-President David Adler, of Milwaukee; A. S. Friedlander, of Cincinnati; Isidor Bush, of St. Louis; Fred. Lazarus, of Columbus; Jacob Fürth, of St. St. Louis; Adolph Freund, of Detroit; Simon Heavenrich, of Detroit; Rev. Dr. M. Samfield, of Memphis; Samuel Woolner, of Peoria; P. Rauh, of Indianapolis; Charles Kosminsky, of Chicago; Louis Levi, of Cincinnati; Samuel Schloss, of Memphis; Samuel Henle, of Louisville; A. Weiner, J. Rohrheimer, S. Mann, J. Goldsmith, Kaufman Hays, Mrs. Kaufman Hays and Mrs. Manuel Halle, of Cleveland. Rev. Dr. Steiger, of St. Paul; Rev. Dr. Hahn, of Cleveland; Rev. M. Schoenfarber, of Fort Wayne; Rev. Dr. Isaac M. Wise, of Cincinnati, and Rev. Dr. Hecht, of Montgomery, Ala., attended the examination and meeting as visitors.

At the opening the secretary, Dr. Wolfenstein, read sundry excuses for non-attendance, all of which were accepted. Notifications were received from secretaries of the various Districts of elections of new members of the Board and re-election of old members. The new-comers were welcomed by the President and introduced to the old members. The treasurers of the different funds made their report in detail, which tally with the elaborate report submitted by the financial secretary, Mr. M. Buchman. The totals of Mr. Buchman's report are :

Receipts.—General Fund—Receipts for the quarter, $20,640.74. Sinking Fund—Bequests and contributions, $1,355. Building Fund—Contributions and interest, $32,122.46;

Disbursements—Supplies, $9.345.88; buildings and grounds, $703.19. Total, $10,049.07.

We welcome, and so will many a Southern reader to whom his writings are more familiar than to those of the North, the contribu-

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tion—his first paper to the MENORAH, given elsewhere—of our young and gifted Rabbi-friend, Dr. Henry Berkowitz, of Mobile.

Such are the words—"Apples of gold in pictures of silver"—spoken in the lodge-rooms at the literary gatherings of the B'nē B'rīth, where, some years ago, this discourse was delivered, and which appears now for the first time in print

If the MENORAH could do nothing better than bring such reading to its patrons it would not have been created in vain. "As a *medium* for the expression of the high and noble thoughts of many a gifted brother whose bright effusions would otherwise rust in oblivious ink, as a means for the exchange of ideas between members of the Fraternity, howsoever widely separated by mountain or river, the MENORAH is doing good work, is accomplishing the higher mission of the Order." Thus writes a Western friend who appreciates our labors. One reason in recent years why there has been such apathy and indifference among our own members and such general objection by outsiders to the Order has been, because of its apparently negative character for all objects apart from its Endowment benefits. A new era is dawning or rather a revival of the old-time energy and vigor is taking place, and it will be the purpose of the MENORAH to accelerate and promote this onward and progressive movement.

THE Israelites of England, and especially of London, have suffered a severe loss in the recent deaths of two prominent members of the community, Sir Barrow H. Ellis, Knight Commander of the Star of India, and Mr. Lionel L. Cohen, Member of Parliament from Paddington. The former was the architect of his own fame and fortune, and, like the latter from boyhood, a consistent and upright Israelite. Mr. Cohen, brother of the late Lady Judith, consort of the illustrious Sir Moses Montefiore, Bart., it was our pleasure to personally know, and his life-long and indefatigable efforts in behalf of Israelites at home and abroad commanded our warmest appreciation and esteem. Mr. Cohen was a power on the London Stock Exchange and in financial circles generally, while his public-spirited character won for him the admiration of men of all parties. Though possessed of large wealth and every luxury, this did not prevent him from being one of the hardest of workers, both in his own particular business and for the general welfare. In fact, Mr. Cohen was identified with all the leading Jewish societies of London, and was mainly instrumental in bringing about that

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communal union, which affected and so greatly promoted congregational and philanthropic success. We remember him as of vigorous mind and robust body, a man apparently destined for long life, and yet he has fallen at the comparatively early age of fifty-five, victim, no doubt, to his irrepressible love of labor.

We call the attention of our readers to the appeal of the committee in behalf of our unfortunate brethren in Botuschani, Roumania. We have reliable information from Rev. Dr. Moritz eck and Consul Stern, of Bucharest, that the losses reported and the fearful distress prevailing are by no means exaggerated.

Botuschani is a city of 40,000 inhabitants, more than half of whom are Israelites. In this place, in 1870, occurred horrible outrages, but since then our brethren have managed to get along passably well. Now has come the terrible scourge of fire, sweeping away in a few hours the homes and property of more than 7,000 Israelites. It is a dreadful catastrophe, and one which will appeal to every generous soul. Any contributions sent to our care will be handed to Jesse Seligman, Esq., treasurer, to be immediately remitted to a judicious distributing committee at Jassy or Botuschani. Let the response be quick.

"*The Rothschilds*, the Financial Rulers of the Nations," is the title of a book issued by the enterprising Chicago firm of A. C. McClurg & Co., the author, or rather compiler, being Mr. John Reeves. It is very handsomely printed and will prove pleasant reading for the most part, even though much of the matter has already appeared in the newspapers of the world. At the same time it is very far from being an accurate history of the Rothschild family, though perhaps the best which has yet been given to the public. We shall give further notice in a future number.

Dr. Isaac Leopold of Philadelphia, acknowledges, in behalf of his mother, the receipt of a check for $20,000 from the Mutual Life Insurance Company of New York, being the full amount of his father's life insurance, which the deceased took out only in December last. Such promptitude is characteristic of this, one of the oldest, most reliable, and, we believe, the largest life insurance company in the world.

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In Columbia College, next season, Professor Richard J. H. Gottheil will conduct one course of study in Aramaic, two in Syriac, and one in Semitic palæography.

In the University of New York, Dr. Abram S. Isaacs will conduct two courses in Hebrew and Biblical Aramaic for undergraduates, and in the graduate class two courses in advanced Hebrew and the mediæval Hebrew poets, with lectures on Hebrew history and poetry.

Hon. Oscar S. Straus, minister of the U. S. at Constantinople, was received by the Sultan on July 1 at the conclusion of the Ramadan, and was given a highly cordial welcome. He has already presided at the Commencement of Robert College, and delivered an address to the young women graduates of the American School at Scutari.

Alfred A. Marcus, Esq., of Boston, has sent to the Jews' Free School of London, through Lord Rothschild, a handsome Scroll of the Law, as a gift from his late lamented wife, in memory of the Rev. A. L. Green.

The heroic act of a devoted father, Brother Moritz Bullowa of Henry Jones Lodge, I. O. B. B., who lost his life last month endeavoring to save his drowning young sons, who were happily rescued, has cast a gloom over a large circle of friends, and naturally excited warm admiration throughout the community. The incident is thus described:

Mr. Bullowa was on the bank when his boys entered the water. The youngsters were enjoying themselves hilariously when one of them was caught in the treacherous current and rapidly whirled toward the small maelstrom that was boiling just below. Another of the boys was also in the current, and though trying to regain the shore, he was being carried toward the fatal whirlpool only a few feet behind his brother.

Mr. Bullowa saw the situation, and giving his leg, which had threatened a cramp, an extra rub, he plunged into the water and swam with strong, powerful strokes towards his sons, shouting to them to 'Keep courage! Be brave, my sons, and you will be safe."

The lads were both so frightened that the moment their father came within reach they grabbed him with a death grip. He managed to free himself once, and a doctor, who had procured a long pole, stretched it over the creek. It reached the eldest boy, who grasped it. His brother was pushed over by Mr. Bullowa, who almost immediately sank. The boys were drawn ashore greatly exhausted.

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The body of Mr. Bullowa was not recovered until an hour afterward. It is supposed that the unfortunate man was seized with a cramp, or was so exhausted that he could not prevent himself from being sucked down by the whirlpool. He was an expert swimmer, and as strong as an ox. He was a tall, well-formed man, of fine personal appearance, and noted for his presence of mind in times of danger.

The career of Bro. Bullowa is an example to all young men. Hewas a thoroughly self-made man, and had been engaged in business in New York for thirty-five years. He was born in Bohemia, Austria, March 10, 1834. Coming to New York a lad of eighteen, he established a small dry goods store at No. 122 Church street. He afterward formed a copartnership with his brother Joseph, which was continued until the death of the latter in 1868.

In 1871 Mr. Bullowa established a wholesale grocery house at Greenwich and Reade streets, and after ten years at this businsss he purchased the plant of the Jenkins Patent Flour Company at 217 West street, where he was engaged at the time of his death

He was married in 1866 to Miss Marie Grunut, of New York, who, with eleven children, four boys and seven girls, survives him. He was a member of Temple Ahawath Chesed, at Fifty-fifth street and Lexington Avenue. He was also identified with Centennial Lodge of F. and A. M; Empire City Lodge, I. O F. S. of I.; Empire State Lodge, I O. O. F.; Henry Jones Lodge, I. O. B. B., and of the Mt Sinai Hospital.

OWING to the great pressure upon our columns this month, we defer the continuation of "The Story of the Roumanian Mission" to our next number.

WORTHY OF EXAMPLE.

The following letter will explain itself, and should serve as an example for other Lodges:

Vicksburg, Miss., June 28, 1887.

To the Editor of the MENORAH.

At a meeting of Vicksburg Lodge, No. 98, I.O.B.B, held on the 26th inst., it was on motion, unanimously resolved to order TWELVE (12) copies of the MENORAH Monthly for the ensuing year, thus increasing our subscription by seven copies, we having for the first year taken but five.

Let this prove to you the warm appreciation cherished by our members for the good work you have so well accomplished during the first year of the MENORAH's life, and our best wishes for its continued success and prosperity.

Fraternally yours,

ADOLPH LEVY, *Secretary*

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THE MENORAH

VOL. III. *SEPTEMBER, 1887.* NO. 3.

STORY OF THE ROUMANIAN MISSION*

CHAPTER XV.

MOLDAVIA—PECULIARITIES OF THE PEOPLE—THE BOYARS—THE JEWS—ARRIVAL AT JASSY—CHEVALIER DE NEUSCHOTZ.

AS I journeyed through Moldavia, I was struck with the singular peculiarities of the people, Jew and Gentile. The Boyars (name given to a sort of nobility—more properly speaking, gentry) seemed to me to possess more liberal ideas than those of the middle classes of whom Nicholas Jonesco, a Deputy in the Chambers, may be taken as a representative type. To the Boyars, in fact, Roumania owes her constitutional liberty. Even when their houses (some twenty years before my voyage) were filled with slaves, they evinced a strong desire to be freed from the shackles of the Turk, and to have their own constitutional government. Few of those I met retained the dress of the rich Turkish costume, and those few had long since abandoned the graceful turban for the tall pear-shaped *calpac*. The ladies attire themselves in the latest *modes* of Paris, while in many a household the servants who attend them sport the flowing robes and brilliant colors of the Albanian. I noticed particularly that many of the Boyars had the well-marked Greek physiognomy. Their Phanariot education made them vain, suspicious, prodigal of words, bold in prosperity and feeble in adversity. The young men, however, differ from their fathers: they are more French than the French themselves, having, as I remarked in a previous chapter, imbibed all the vices and few of the virtues of the Gaulois. They are remarkably precocious, being men at fifteen and politicians at twenty, and this remark applies equally to the youth of the whole of Roumania.

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Though ambitious to improve themselves and to develop their nationality, they are destitute of true devotion to principle, have little or no patriotism, are without gratitude for services rendered, are wanting in unity of purpose, excessively proud of their nobility, which, in most instances, can boast of neither wealth, talent nor parchment. They travel much in foreign lands, and hospitality is their chief virtue. I experienced the latter myself, and it is an ungrateful task (which for many long years, however, I have resisted) to be compelled to now write these cruel but absolute truths. At one house, where I was particularly entertained and made much of because of being an American, I found one of the scions of the family had served in the Union army during our late Civil War. He spoke enthusiastically of the United States, had been a staff officer, and was anxious again to visit the country.

Another instance I met of this latter character was at the house of a widow lady, whose son had been an aide-de-camp to General Fremont, and who had gallantly fallen in battle. For this lady I subsequently obtained the pension to which she was entitled.

The Roumanian ladies, especially those of Moldavia, have the soft, light complexions and delicate features peculiar to Eastern beauty.

"They are," says Vaillant, "sweet, spiritual creatures, less passionate than Spaniards, less Romanesque than Germans, and less stiff than the English."

The Daco-Roman women of rank think it well, perhaps, to be faithful to their husbands, but very improper, indeed, not to be faithful to their lovers. Marriage is greatly abused in Bucharest, but divorces are frequently granted for the most trivial cause.

"Have you seen them dance the Mazourka?" inquired a Wallach Boyar of a French traveler.

"Yes," replied the latter. "Very well. Marriages with us resemble not a little the Mazourka, in which our ladies take a turn with one cavalier and then with another."

Many of them have at least as much judgment as their

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husbands, and are even more capable than they of great things.

What strikes the traveler most in Bucharest, Galatz and Jassy is the variety of costumes and countenances, a fresh type occurring every moment amidst these large populations. The people in these places go about the town in a much more brisk and busy way than would be expected in the lower orders who have retained their Oriental character. The artisans, porters and workingmen do not seem to be afraid of work ; but that which gives peculiar animation to these towns is the large number of Jews who inhabit them. Active, insinuating, and never discouraged, they disseminate life and movement about them, for they spare neither trouble or fatigue in the hope of obtaining the smallest recompense.

Thus, the moment you perceive the broad-brimmed hat and black rusty gabardine of an Hebrew, you may reckon upon commanding, if you please, the services of a clever, intelligent, indefatigable servant, ready to submit to everything, contempt or anger. You may, without fear, ask anything of this man. He will answer you in German, in French, in Italian—perhaps in as many as four languages—and for a few lei, putting aside other business his identity, his ingenuity, his silence, his patience, his eloquence, his virtues, his vices, and his body are all yours. And if for a momentary service on some slight occasion, you have once employed an Israelite, do not imagine it an easy thing to get rid of him. He is henceforth yours, or rather you are his ; he will never leave you ; he will follow you at twenty paces distance in the street, and at the distance of twenty paces divine what you want. He will take his seat upon the threshold of the house you have just entered, and on coming out you will meet his wily, respectful glance, soliciting some command. He sleeps on your staircase, under your carriage, becomes the servant of your people, greets your dog in the streets, and is never absent from you an instant; though you may have repelled him with roughness twenty times, he still persists and pursues in his attentions. After thus rebuffing him, you may find yourself at some particular moment, for

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some passing whim, in want of his services. Scarcely have you formed the wish than he appears, as though starting up from earth, bending, with his accustomed humility, in that peculiar attitude, which is neither erect nor bowed down with submissive air, yet with attentive ears. This is the moment of his triumph. He has purchased it at the cost of forty-eight hours of incessant watching, fatigue and humiliation. Scarcely have you spoken when your wishes are obeyed—obeyed with punctuality, acuteness and respect; and when, after all this trouble and self-denial, the poor bearded and tattered sprite fingers his cherished recompense, that coin which he has so well earned, you see by his grateful expression that he commends you to the gracious protection of Abraham and Isaac, and that he is ready to undergo the same trouble and fatigue whenever you shall wish to employ him.

All through Moldavia, at Braila, Galatz, Focshani, Tecuciŭ, Bacau, Roman, Botuschani and Jassy—everywhere I found my humble but irrepressible brother Israelite the only active and indefatigable laborer. Not only did he keep the best inn, drive the fleetest horses—such as they were—carry my grip-sack, change my money, but as glazier, tailor, carpenter, joiner, milliner—in fact, in nearly all the artisan work, it was the Israelite who was most prominent, most assiduous, most laborious.

Some philosopher has remarked that the world could not exist without the Jews. However that may be, no part of the civilized, or partially civilized world is without them. They number in all less than seven million souls, yet are so widely scattered that you can visit no seaport, or where men "do congregate" for traffic in money, commerce or in merchandise of any kind, without finding there representatives of the ancient race whose refuge has been the wide earth, whose home the narrow grave. The Jews are most numerous in Poland, whither they escaped from the States of Germany to avoid persecution.

More than 350,000 are settled in European Turkey, in which Roumania at my time was included, no inconsiderable number especially in Constantinople, Adrianople, Salonica,

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Belgrade and Bucharest being of Spanish descent, their ancestors having taken refuge in these provinces after the expulsion by Ferdinand and Isabella. Perhaps an equal number may be found in the African and Asiatic provinces of the Ottoman Empire; and so widely dispersed are they through the lands of Islam, that in the remotest cities reached by caravans, you will find some turbaned, long-haired Jew, ready to convert your gold into the currency of the country, with a saving discount to himself.

Jews are to be met with in China and on the coast of Malabar. They are numerous in Bokhara, and may be seen in Madagascar and on the western coast of Africa. In Cochin China there are two Jewish races, black and white. In Yemen the Jews scarcely differ in appearance from the roving Bedouins. In Circassia they are wild mountaineers, having neither the Bible nor the Talmud. In different parts of Europe they enjoy different degrees of liberty; and in the United States alone, where, indeed, the true emancipation of the human race has been accomplished, they are entirely exempt from partial legislative restrictions.

I have noticed that among the blonde nations of the North, the Jews have dark hair and eyes, while among the dusky nations of the South, it is quite the reverse, so true is it that they everywhere form a distinct people. Differing thus physically and socially, and adopting for the most part the language and customs of those among whom they dwell, they cherish a remarkable uniformity in religious belief, and think with one mind upon the destiny of the Hebrew race. Judaism is the mother of two religions which have almost overspread the earth—Christianity and Mohammedanism—two daughters who have inflicted upon her innumerable evils, notwithstanding Jesus of Nazareth and the Apostles were all Jews; notwithstanding Abraham, Moses and Jesus are numbered among the six great prophets of Islam. The progenitors of Jesus made illustrious by their wondrous origin and celestial guidance, the repositories of divine oracles and the chosen interpreters of the will of God, their annals reaching to the first ages of the world, and

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their very existence a miracle, behold how the children of Israel have survived the overthrow of all other ancient nations, of their temples and their altars, and, though dispersed among the nations, have become the leaders of the human race; alas! too often the sport of fortune, but always the unchangeable and changeless worshipers of the One, True God.

When at length we arrived at Jassy, the ancient capital of Moldavia, the second city of Roumania, with a population of nearly 100,000 souls, it was at the palatial residence of the banker Jacques de Neuschotz, that weary and worn and white with the fine powdered dust of the chaussees, I alighted to be welcomed by the cordial and hospitable Chevalier and his most amiable spouse, and very soon after to be made to feel that I was not distant 7000 miles from my home and kindred, but beneath the roof of a brother and a friend.

"THE YOKE OF THE THORAH"

A CRITIQUE AND A PROTEST.

"I AM at a loss to understand how some of our co-religionists can enjoy seeing the Jew, in his deportment and manner of speech, travestied and mocked, whether on the stage or in novels. I am entirely free from that sensitiveness which shrinks from hearing the short-comings of our race exposed and made the subject of a hearty laugh. Why, the comedian's task chiefly is to cast ridicule on things that wait for reform and moral improvement. But when mockery is the only object, and race characteristics are made the target of biting sarcasm, I admit that my Jewish pride feels wounded; for I fail to see the reason why they should be treated with sneers. They are the natural outcome of long seclusion. They are not provincialisms, like the Scotch and the Irish, or the Patois and Platt-Deutsch, which are never void of a certain pleasing feature. They are, if not from a historical

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point of view, surely when viewed æsthetically, marked deficiencies which time and association, however, are sure to remedy."

While making these off-hand remarks to a lady whose acquaintance I made in one of the Catskill hotels, where I am rusticating at present, she asked me: "Did you read Sidney Luska's recent novel, 'The Yoke of the Thorah?' There you find this sort of offensive satire on Jewish life in exceeding measure. Would you care to read it?"

It was a dreary day in the mountains. The rain poured down in torrents from a leaden sky which seemed an impenetrable dense mass of heavy clouds hanging on the hill-tops and hiding fields and woods from view. There was little prospect of an excursion or a promenade that day. And it was Sunday. In-door sport was out of question in a place where prejudice from all sides watched and eyed the few isolated Jews. So I welcomed the opportunity of taking a dive into a sort of literature which, when in the city, in the midst of my daily occupations and studies, I find little leisure or inclination to read. The title appeared striking, and promised to offer some sort of theological wrestling. I read on till I became interested in sturdy, good-natured Matthew Redwood, the father of the unfortunate Christian young lady whom Elias Bacharach, the hero of our novel, falls in love with, and, in fact, the only character in the book who impresses you with being a man, and who is portrayed life-like.

Yes, I took a liking to that plain, matter-of-fact Scotchman, with his blunt, terse ways, even in spite of the prejudice which oozes out as he, while encouraging his prospective son-in-law, Elias Bacharach, addresses him, saying, "You're a perfect gentleman; and you can't help it if you were born a Jew. You don't look like one, and you *don't act like one.*" Nor should I even blame the old man for casting opprobrium upon the entire race, when, in just indignation and fury at seeing his daughter's life blighted by the cruel declaration of Elias not to marry Christine, made the day following the appointed wedding day, he would impatiently

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burst forth into the thundering words, "If this does not kill her, I'd rather *have it*, by God! than have her married to you, now that I know what you are, you damn, miserable, white-livered Jew!"

He at least is consistent and true. But what of our hero, Mr. Bacharach, the artist? I am sure none except an unsophisticated girl, fresh from school and full of books and fancies, could love him. There is nothing manly about him. His life, his whole inward and outward struggle between his love and his duly married wife, between his human duty and his "Jewish superstition," is such as could never enlist the sympathies of any fair-minded reader, unless the criminal cruelty of his conduct be excused on the plea of idiocy, of which his wearisome and insipid letters offer very plausible proofs.

No wonder if, on a fickle and morbid mind like his, Dr. Felix Gedaza, rabbi of the Congregation Gates of Pearl, in Seventeenth street, New York, his uncle, exerts an almost magical power. No wonder if this shrewd and fanatical interpreter of the will of God can, by a mere wink of his eye, drive the poor soul into either hatred or love, into madness or "religious enlightenment," just as he chooses. I only wish to know in which quarter of the city of New York (for, mark well, the story occurred in 1882!) the author has found the model for his marvelous picture of a servant of God, so venerable in appearance, notwithstanding the modern spectacles on his nose; so strictly scrupulous in his superstitious observances, and yet so worldly in his calculations; a perfect rabbi Saul Morteira in his execrations against non-Jewish ideas and associations, and at the same time, a shrewd business man, with a list of matrimonial candidates in his memorandum book; an expert in match-making, with open eyes and ears to rich dowries! In fact, all the Jewish characters of the story strike you as being more or less vulgar, uninteresting and repulsive by their odd, pretentious and obtrusive manners, which grate on every finer breeding; and all the redeeming features of Jewish life which the author now and then intersperses to make the picture come nearer

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reality, cannot conceal from us the fact that he wants to leave on his readers the impression that the Jews, as a class, lack refinement and those gentle manners which make what Goethe would call "schöne Seelen."

True, with all their clumsy and loud ways the Kochs—you have to pronounce it Coaches, we are told expressly!—the Blums and the Sternbergs are at heart sincere, good and kind people, happy in the exercise of domestic virtues, and strong in mutual affection, but you cannot admire or like them for all that. They fall short of the standard of perfect men. The best you can do is to suppress your laughter and ironical smile in their presence. If the babe "Laisteir" (Lester) is made the centre of domestic joy and admiration, he is sure to have a defect in the form of an eruption of the skin.

If Tillie Morgenthau, the future wife of Elias Bacharach, has been a successful competitor of Christine Redwood for the second prize in the Normal College, she sinks far below her Christian rival as regards maidenly modesty. She almost wrings a proposal of marriage from Elias at the first acquaintance. With all her superior musical talent she cannot hold a candle to Christine. She is so trivial in her conversation as to make him, during a two months' stay with her folks in Tannerstown—that appears to be the poetic name for Tannersville!—the central locality of the Catskills—lose all taste for art and literature. The former fine artist has turned into a plebeian ever since he moved in the atmosphere of Jewish society!

I candidly confess that I was often in sheer disgust on the point of laying the book aside unfinished, but what kept me reading against my will was the desire to get at the motive and end of the book. Just because it is a cheap, a fifty-cent novel supposed to be read by a crowd eager for sensational and piquant stories, I wanted to know how, in the writer's judgment which, as a matter of course, is to be the American *areopagus*, the Jew is to get rid of the "Yoke of the Thorah" under which he is born. And I found the answer to be: Either through death, or through life-long and total separation from all Jewish affiliation.

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Tertium non datur. A Jew must either brave the curses and execrations of the law and of all the authorities and representatives of Jewish life in order to be "a man," independent and free, or remain under the curse, an object of pity and compassion in the eyes of humanity. This is the sum and essence of our author's wisdom and knowledge concerning Jewish affairs!

For this purpose he quotes a long Pentateuch passage directed against idolatry, putting it into the mouth of Rabbi Gedaza in his Sabbath-eve benediction in place of the "Kiddush" rite of which he probably has a dim, a very dim impression. For this purpose he gives a brief sketch of a Jewish wedding ceremony which he probably witnessed once or twice in some conservative circle where he happened to see a few would-be orthodox people lay their handkerchiefs upon their heads as a substitute for the hat during the "chanting" of the Hebrew, but applying the same curious usage where it is very much out of place. For this purpose also he makes occasional use of a few synagogal terms, like *Barmizwa* and *Parnass*, *Hazzan*, *Goy*, *Trefa* and *Bensch* [*en?*] gathered up from hearsay, but only to lay bare his superficialty, nay, his utter ignorance about the Jewish religion which he is bent upon denouncing.*

And here I arrive at the salient point of the whole story. In the author's opinion the Thorah is nothing less than a declaration of perpetual war of clannish, exclusive, bigoted, intolerant and superstitious Judaism against large-hearted, broad and vigorous humanity. It is not even the guide, spiritual and moral, of a religious sect, but the intrenchment of a benighted class keeping aloof from the world in the belief that they are, collectively and individually, watched and governed by an especial God who favors them, achieving all the time wonders for their maintenance, but is as cruel as cruel can be towards such as are not of their blood and kind. Just listen to Rabbi Dr. Felix Gedaza preaching to his nephew Elias when preparing for the

* Thus it is, for instance, a glaring blunder to state that the Jew who marries a Christian is, like an actual renegade, mourned as dead by conservative parents, etc., etc.

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Barmizwah: "Though a Gentile — because the Lord pays no heed to him—may commit certain sinful acts with impunity, for you, upon whom the eye of the Lord rests perpetually, for you to commit them would entail immediate and awful punishment.

Though a Christian, for example—because he is of infinite smallness in the sight of the Lord—may transact business on the Sabbath, if you—a Jew—were to do so, the Lord would surely visit you with some frightful calamity. You might be struck by lightning; you might be afflicted with an incurable disease."

In occupying this lofty standpoint of theology, the great mouth-piece of Judaism later on declares the Christian atmosphere to be "infecting"; and while his lips overflow with love of God, he acts like a perfect fiend towards his nephew's bride and his own heart and soul. "What if she suffers?" says this holy servant of God. "That isn't your affair. The Lord desires that she shall receive no sympathy. She is a Christian, a *Goy*, despised and abominated of the Lord. She has served her purpose. Now she must bear her punishment."

Punishment? For what? Because she, in her pure, maidenly innocence, by her youthful charms, unwittingly lured Elias into almost committing "the deadliest of all sins," "the most unpardonable one in the sight of the Lord for which He would inflict the severest punishment" for all generations to come consisting of "whatever the imagination can depict of horrible and disastrous," viz. that of marrying a Gentile. Therefore she, the poor, guileless girl, has to suffer and is left to a life of doom and despair and disgrace unspeakable, while he who has forsaken her on the very threshold of the nuptial union, owing to a divine interference in the shape of a fainting spell during the ceremony, is to rejoice in the Lord for having "stretched out His arm to save him from destruction and bring him back to his bosom."

Is there any blasphemy more wicked and abominable than that coming from the mouth of a nineteenth century rabbi in the city of New York? Does not the very

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Thorah which he preaches contain the precepts: "Ye shall love the stranger!" "Ye shall not vex the stranger!" "One law and one statute shall there be for the inmate and the stranger!" ? Does not the book of the law (before and above setting up any of the statutes) set forth the teaching: "Man, not the Jew, but Adam, the father of all races and classes of men, was made in the image of God" and hold up Abraham, the father and prototype of the Jewish race, as the model of kindness to all, without distinction of blood or creed? Nay, does not, in the very life of Moses through whom the Thorah was given, a Gentile woman shine forth as pattern of kindness and gentle-heartedness? Or is Moses' name also to be "accursed" forever, because he, too, married a Gentile? Yet hear this hypocrite of a rabbi, after his having succeeded in getting Christine Redwood out of the way and putting Tillie Morgenthau in her place, whiningly recant: "The Lord, yes, the Lord, God of Israel, has put this woman in your path, and . . . if you don't marry her, the Lord will punish you. You'd better think twice before you determine in cold blood to break this young girl's heart, and make her name a by-word, and defy the will of the Lord our God. It 's a fearful responsibility."

Does really all the tenderness of feeling in a Jewish heart turn into ice-cold cruelty when the well-being of of a non-Israelite is at stake? I can hardly conceive of the possibility that the author cherishes such an opinion of the Jew and of official Judaism. And therefore, in the name of truth, for the sake of fairness, I challenge him to tell us whence he has derived the right in a popular novel thus to misrepresent, nay, to defame and abuse Judaism, whether orthodox, liberal or "agnostic," as the author himself in a note, p. 65, broadly suggests, as if his own experience allowed him such representations! Is he eager for the Herostratus or Haman-like fame of a Pastor Stöcker and Rohling, or Eisenmenger? What noble motives can he have in thus instilling the poison of prejudice, or the venom

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of malicious slander into the mind of the average American reader?

It is true, intermarriage is still shunned by the Jew, even by the progressive and the "free-thinking" Jew. But has our author pondered over the question well and in a serious mood? We venture to doubt it. His hero, the artist, from mere cowardice, avoids touching questions concerning religion in his conversations with his prospective consort for life, as if without harmony regarding the highest and deepest questions of all life two souls could ever blend and be one in thought and sentiment! He does not dream of the possibility that in matrimonial life the different roots of their being, the various religious or sectarian influences under which they, or theirs, have been born or raised, might in some unforeseen moment of passion or grief break forth in collision and open a gap which all their love-vows, however sincere and strong, might prove unable to bridge over.

Jew and Christian intermarrying! Why, there are eighteen centuries of intense hatred and deep-seated prejudice intervening; there are all the tortures of hell and all the bliss of heaven; damnation here, salvation there, reared as impregnable walls between the two; and I will, for the author's special benefit, here add, in parenthesis, that the first to formally interdict intermarriage between Jew and Gentile, under the severest penalties, was not the Synagogue, but the Church! And you dare, with your silly romance and your pitying smile of irony, to remove these barriers and solve the great question?

Once assure us that slander and prejudice, such as are displayed in the very novel before us, will be uprooted and allowed to die out forever; once guarantee us that our precious heirloom, domestic affection and household virtue, will find a safe shelter where two currents of thought and sentiment meet; once show us how the faith in one God and one Humanity—that ethical monotheism for which the Jew suffered and bled for thousands of years—how the religion of broad humanity, for which our seers, bards and teachers

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have worked and striven, will be maintained pure and intact in a world oscillating between ghost-seeing superstition and "imbecile" unbelief, and the Jew will be the first to proclaim that the "yoke" is broken, and the Thorah means the law of freedom and love for all.

But until these deeper sides of the question are touched, and Jewish life is studied and watched in its greater aspects, with a broader and a more congenial spirit, we say with the statesman on the other side of the Atlantic: "Hands off!" or, to use a Biblical verse: Vide Exodus, Chap. III., V. 5, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

DR. K. KOHLER.

In the Catskill Mountains, July 26, 1887.

THE LOST DIAMOND

CHAPTER V

HAPPINESS seemed once more restored to the affectionate hearts that had so long mourned a loved one's uncertain fate. Esther was found, and although insensible to their great joy, it was a consolation to know that her injuries were not of a dangerous character. Doctor Lascelle assured them that in a few weeks she would be able to leave her room, and the expectation of soon having her once more with them infused new life into their drooping spirits. In compliance with Miriam's urgent request to be taken to her sister, Mr. Melchoir had carried her there, and, once installed in Esther's bed, she could not be induced to leave her, and Mrs. Eldridge, seeing the devotion of the child, judged it best that she should remain, so that when consciousness returned to Esther her first glance rested on a well known and beloved face.

It was a source of great comfort to her, when she grew convalescent, to sit propped up with cushions in her luxurious

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chair, and, holding Miriam's hand in hers, listen to the child's words of delighted affection, and the recital of every trifling detail of home affairs. They were sitting so one day when Mrs. Eldridge came in accompanied by an elderly gentleman whom she introduced as her clergyman. Miriam, who reclined on a couch behind her sister, drew closer to her with a feeling of alarm as he entered, she hardly knew why, for Mr. Browning's face was not one to repel her; it was an unusually open and benign countenance, and when he came to her and took her hand, asking after her health in a low sweet voice she wondered why she shuddered and so quickly withdrew her hand. Esther was hardly less influenced, and could no more account for it than Miriam had done. Although this feeling wore off as she listened to him, yet she could not help feeling ill at ease, and was relieved when she saw him rise from his seat, thinking he was about to leave. Not so; it was to kneel beside her, and in his low, rich, musical voice offer up a prayer for her recovery and conversion.

Esther had ever been taught to revere the faith of her fathers, and it pained her greatly to hear him denounce in bitterest terms all that was dear to her; but being a mere child, and having learned to reverence age, she could offer no opposition to his sweeping denunciation, but listened in fear and silence.

With Miriam the case was different. Although the youngest of the family, her bodily infirmity had made her prematurely wise, and she had often been permitted to take part in family councils from which some of the older ones had been excluded. She had learned to think, and although of a gentle, affectionate nature, she possessed firmness and strength of intellect rarely found in one so young. Her little heart rebelled against him as she listened. And when he rose from his prayer, and approached the sisters, asked them whether they would think on what he had said, and profit by it, she did what Esther fain would have done, but dared not; she answered fearlessly:

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"No, sir, I won't promise to think on what you said; for it would make me angry."

"Angry!" he exclaimed.

"Yes, sir; you spoke against the Jews, and we are Jews," replied the undaunted child.

"But you need not always remain in darkness," he said. "We are about to bring you to the light. The blessed gospel shall be as a lamp to your feet, and your eyes shall be strengthened that you may see."

"I want to see as my dear father and mother see," she said, clasping her sister's hand still closer, "and so does Esther."

"That child must be removed," he observed to Mrs. Eldridge, as they descended the stairs. "The seeds of her ungodly belief have taken too deep root. She evidently has, young as she is, great influence over her sister."

"Her sister is very pliant," she replied. "Ah! Mr. Browning, do not cease to pray for a change of heart in her. I feel as if the Lord had called me to this work, and I shall labor with unabated zeal in the cause."

"Let that child be sent home, and keep her family as much as possible from her, and our good work may prosper," he returned.

Accordingly, Miriam, to her great grief, was separated from her sister, and from that time forward the latter was daily assailed with prayers, and besought with tears to renounce a creed that would shut out her brightest prospects on earth, and doom her to endless misery hereafter.

It was strange to see how the frail child bore up against these assaults, how, in spite of her weakness and want of argument, she managed to balk their hopes. She was offered not only wealth for herself—for Mrs. Eldridge was eager to adopt her—but a sure competency for her family; they should never know want again, never toil as they had done, and her invalid sister should enjoy every luxury she craved.

Tempting offers, truly, for one so young and inexperi-

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enced to withstand; but Esther, upheld by a Higher Power, did withstand them, and Mrs. Eldridge's tearful appeals to her affection also. It was very hard for the warm-hearted girl to resist those appeals, for she learned to love the really kind old lady, and it grieved her deeply to pain her.

This conflict of feeling retarded her recovery, and the doctor, who was perplexed to know the reason, which could not be assigned to any physical cause, gradually drew from the poor child the source of her sorrow.

"And you won't be converted? Why not, Esther?" he asked, while a strange smile flitted over his face. "You would then be a wealthy young lady, and place your family above want. Only think! you could wear the richest dresses and jewels, and drive out in your own carriage, you could learn every accomplishment, and never know care or trouble. All that is a great deal to purchase by—"

"Yes, sir; by what?" asked Esther timidly, seeing him hesitate. "Oh! doctor," she continued, emboldened to unbosom herself, "I know I am an ignorant girl; I can find no words to talk to them when they assail my religion, but I feel that I could die for it."

"Infatuation," replied the hard physician. "But come, Esther, you are my patient, and I can't see you pining in this way; you must go home."

"Oh! sir," she exclaimed, springing from her chair in her excitement, "can I? may I? Oh! I shall soon get well there; that is all I want."

REBEKAH HYNEMAN.

(*To be continued*).

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II.

SO do we begin our culture only from the moment that we burst through the environment of our limitations and imperfections, and struggle upward to seek the heavenly light, and downward to draw the nourishment for our growth from the rich soil of this mundane existence. It is the part of practical wisdom for each one of us to find out what that is towards which he should aspire in perfection, and then to so deal with the circumstances in which he is placed, and so direct the energies with which he is endowed, as to make everything without conform to his inward yearning and aspiration. You say: "It is all very nice to talk about getting culture, but we haven't the time, nor the opportunities, nor the leisure for it. We must earn our bread; we are chained to our toil. Everything is against us." This is all very well in theory. It is a beautiful gossamer web, but the very first breeze of reality that blows hard upon it will shrivel it up.

That objection seems to be put up like a stone wall before us. It stands before you and looks blankly into your face, and you say, "I can't go any further." And yet even stone walls have been surmounted, yea, have been levelled to the ground.

Did you ever hear of any great achievement that was attained while everything was easy and agreeable? No; there is no such thing. A determined purpose tumbled the mountains: a determined purpose subdued the waves; a determined purpose chained the lightnings. The man or woman that has a determination will make everything conform to it. Columbus had no steamship, and yet he discovered America. Stephenson, who invented the locomotive, had no more time than you have; he had to earn his bread working in the mines. Spinoza had to grind lenses to make a living, and yet he became the father of modern philosophy. Milton wrote his "Paradise Lost," although blind and in poverty.

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"But," you add, "we cannot all be heroes and martyrs and extraordinary people, whatever they be called. The whole army cannot be generals. Some must rule and some must serve." This also is true. And yet each in his own sphere and according to his own gifts, can grow to the utmost possibility of his perfection, as the acorn grows to become a perfect oak; the grape seed to reproduce its cluster; the bulb its hyacinths. The vine does not strive to become an olive, nor the palm an oak. Each develops "after his kind." This is all that God intended. This is all he intended for us, that we should make the most out of what we are without a thought of envy. How shall we do this? How shall we make the utmost of our endowments? There is the practical problem for each one. The solution is simply this: each one must find out and consult his own capacities and the talents with which nature has blessed him. These alone can he unfold.

We are not to be turned out like nails from a machine after exactly the same pattern and measurements called perfection. The Creator certainly never intended it. No two human forms are just alike, no two faces; no two pebbles are exactly alike, though washed by the same waves; no two lilies or pansies, though nourished by the same soil, fanned by the same breezes, warmed by the same sun and refreshed by the same rain.

So no two human souls, although endowed with the like divine powers will expand even under the same laws and influences into anything like similarity or oneness in perfection.

If culture means as it does mean "to draw forth all that is potential in a man," then of course the means of culture vary, and for each man there are special means that are best adapted to his needs. These he must discover and adopt, each man for himself.

You cannot do that for me, I cannot do it for you. Each must bear his own burden, and, bearing it, each must grope through his own darkness. And yet there are lights that we may hold aloft to brighten that darkness somewhat,

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one for the other, and make the way clearer so that we may bear our burdens more safely and swiftly. There are certain hints that may serve all alike, as to the means of attaining true culture. Some of these we may proffer here.

In the first place there are many who never seriously propose to themselves to undertake, nay, who shrink from the very thought of undertaking anything looking to their own true culture, because they have an absurd notion that to get culture you must study from books night and day, else you will never acquire it.

To these I would say that it is true, nothing can entirely supplant books as a means of culture. In books is preserved all that has been thought of the highest, all that has been felt of the purest, all that has been fancied of the most beautiful and sublime.

They are the legacies of the past, the caskets that contain its choicest treasures. Endless are the praises of the books and yet the full depths of their praise have never yet been sounded. They are certainly the most potent instruments of culture, when through them young and plastic souls are brought into individual contact with that which is best and noblest in the thoughts, in the sentiments and in the deeds of the men and women of the living age and the immortals of bygone days. It is said "better be out of the world than not in fashion." I say, better be out of the world than not to read. Not to read in this age of a marvelous Press whose productions are within the reach of the poorest, not to read in this age of Free Libraries, Free Reading rooms, Free Museums and Art Galleries; not to read when every means of knowledge and every means of culture is thrust under your very eyes; it is a condition absurd and almost inconceivable.

It is like reversing the legend of Tantalus. He stood in the midst of a pond of fresh clear waters. Over his head hung low the boughs of trees heavily laden with fruit;—did he wish to drink the waters receded and vanished, did he wish to eat the trees faded and disappeared. Here is fruit and drink that is forced upon us, food for the hungry

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mind, drink for the thirsty soul that is substantial and will not fade away and yet we will not have it?

But after all reading is not culture. Books are undoubtedly the best means to acquire culture, but they are only a means. There are other means and very effective ones also. There are people who don't read books, some who really have but little time for any reading, and yet they are not therefore necessarily uncultured, nay, I know full well there are often highly cultured people even among these. Events, experiences, observations these are even better than books. Books are only the interpreters of facts, facts physical, facts mental, facts psychical. You can get a more vivid and thorough knowledge of certain principles of physics by intelligently observing men building a bridge, or a house, than you can from spending the same time in conning the dead pages of a book. So, too, you can learn more of chemistry at the dyers and in the laboratory of the nearest drug store than you can from a text book in the same time.

You are surrounded by such opportunities, utilize them. They are a source of genuine pleasure while they are an education in themselves. They will supplant many weary hours over dull books. If you will go through the world with your eyes open and trained to see, and your ears trained to hear and all your faculties aroused and your mind keenly bent upon the assimilation and interpretation of all that you hear and see, you may possibly be able to do without many books.

Therefore do not shrink from culture and say it is something for the few, for those who have the leisure and advantage and the talent for study, the lack of which you lament and grieve over perhaps. Only look up, friend and brother! Rest not your vision forever and forever upon human limitations and weaknesses. Mourn not continuously over your deficiencies, glory rather in your divine capacities. Be not steeped in dreamy forgetfulness. Mark the glorious opportunities that are all about you for learning and improving and developing. Look behind phenomena to

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their origin, look behind the deeds to motives, look behind effects to their causes. Don't go on listlessly, automatically, eating, drinking, sleeping, enjoying, toiling, drudging only to die. Make food and toil and drink and rest and pleasure subservient to the manhood and womanhood that you foster, breathe the breath of a higher life, a divine soul of goodness and purity and true worth into everything you create and truly you will be unfolding your faculties to their best attainments. You will be gaining culture indeed.

> "You will find
> Though sages may pour out their wisdom's treasure,
> There is no sterner moralist than pleasure."

Are you passing wearily through the valley, the dark valley of affliction and adversity through which we are all sadly struggling during the greater part of our lives; why, even in poverty and destitution and oppression, in pain and disappointment there is a discipline, nay, the highest discipline of a true culture.

The pond lily grows from the noisome marsh, roses from thorny bushes, the roughest climate produces the hardest growths, so the fairest virtues spring from the direst afflictions. We are all desirous of having a pleasant, easy and smiling existence, but it were wise to look the truth in the face and know once for all that there is no such thing as being "bedded in roses," or sailing smoothly adown the sea of life unhindered by storms or wrecks. "Into every life some rain must fall." None can escape adversity, grief, opposition, disappointment, failure and disaster.

"Difficulty is the element and resistance, the true work of a man. No greatness or goodness is worth much unless tried in these fires. Hardships are not on this account to be sought after. They come fast enough of themselves and we are in more danger of sinking under than of needing them." But when God sends them, stand firm! meet them and bear them cheerfully, nay, more, turn them to account as noble means of self-culture. Again, it matters not what your occupation may be, you may make it serve as a means of genuine culture to you. Only don't be satisfied to go

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through the routine simply because you were so taught or are so commanded or because circumstances require it. Bring all your faculties into play upon your work. See how you can improve it and systematize it and simplify and beautify it. Put your mind upon your work as well as your hands. Brain is the master, hand is only the apprentice. Mind ennobles. The intelligent are the true aristocracy; whatever they do, they elevate it.

There is an art in making a shoe, in dusting and arranging a house, in setting a table, as well as in painting a landscape. If you do your work thoroughly and conscientiously and honestly, striving to put new interest and zeal and improvement into it, it becomes an inspiration to you and to others. You build up yourselves as well as it. You rise out of stupefying services of drudgery to the enchanting and quickening pursuits of intellect, you rise out of the miasmatic atmosphere of a narrow and sordid toil for mere wages or gain to a purer, freer region of work for the love of being useful, of being not merely good, but good for something in the world; you lift yourself from the lowland of selfishness to the topmost peaks of duty by fulfilling your obligations to your life-work and your responsibilities to those who are dependent upon you.

Thus are justice, benevolence, manhood and womanhood cultured in the conscientious pursuit of every occupation, and all avocations are made equally honorable by these honorable fulfilments of their requirements.

There is one more means of culture that I shall treat of, and that is money. Money is usually derided as the opponent of all that is good and blessed. It is the universal Azazel or scapegoat for all moralists. Upon its back are the sins of every generation placed. To-day the rich are branded as the foes of the masses; and capital, in the mouth of blatant anarchists, is the instigator of crime.

This is all senseless, arrant talk. Money is not the root of all evil, although the inordinate love of money may, often has, become such. Money may be, has oftener been, the source of good, the helper in all that is ennobling and refining.

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Miserable, squalid, unhealthy surroundings are not conducive to culture. A child can no more thrive in a damp and mouldy cellar or in a dull and dingy garret than a flower can.

Clean, airy, comfortable houses and wholesome food and a contented spirit—these are the best antidotes for intemperance, vice, recklessness, desperation and suicide.

Money is the friend of culture; poverty is its foe.

Get money by honorable means and be independent, be a free man, free to unfold your capacities. Get money; it widens your sphere, it brings you endless possibilities of enlargement. Get money by honorable means and without the sacrifice to health, and use it wisely to better your every condition, so as to improve yourself and others by it. Get money, but be master of it; let it not make you its slave.

Let not your motives sink as you rise in circumstances.

Get money for the good that money can do; not for the sake of shine and glitter and pomp, and outdoing others and stirring up envy; not for hoarding; not for boasting

These purposes fail at last, always. Anybody can see through the gauze. Let your money buy your chances for bettering yourself and humanity. Money is only then good when it is a means of true culture.

And so we might go on and show how almost every circumstance may be turned to some account as a means for developing the moral and mental powers with which we are endowed, to bring us nearer and nearer to the pattern of perfection that to us is God.

Thus we have tried to show what culture really is. We have analyzed the means to attain it.

There remains but few statements to be made.

One is, that the acquisition of culture is not merely an agreeable and delightful pursuit; it is a duty. You have talents; they must be used. Neglect them and it is at your peril. Use strengthens; disuse weakens. Weakness means decay; decay culminates in extinction. This is the austere law that controls the whole evolution of organic life. It is equally true of muscle, brain and soul. If you do not cultivate your

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powers you murder them with neglect, suffocate them with disuse.

"Self-love is not so vile a thing as self-neglecting," says Shakspeare.

And I must repeat and emphasize the fact that this duty does not devolve upon those alone who hold places of trust and rank and power as is so often supposed (to be a man is greater than to be president or king), but upon all alike, high and low, rich and poor, ignorant and learned, upon even the humblest mortal, for all are children of God.

The moment the truth shall have flashed in upon your mind that you have been created for progress and perfection, then your eyes will be opened to see a new meaning in your existence, a grander purpose in all the world. The moment that this truth has, in all its vital earnestness, seized upon your heart and become the real motive of your life, from that moment you have found out at last the real superiority of man over the brute.

The moment your soul is stirred to its depths by its profound conviction that you are put into the world to grow nobler, better and wiser as the years roll by; to surmount obstacles and vanquish your passions; to see your faculties unfolding and truth descending into your soul—from that moment you have found out at last, the real likeness of man to his Creator; then you will feel why life is worth the living.

Here is a purpose that is inspiring; a motive to sustain you in your work and put new courage into your fainting heart. Rest not content with your present attainments. Fold not your hands in idle self-contentment. Harbor an eternal discontent with inferior conditions. Struggle forward, ever higher to the progressive superlative, to the infinitely improving. This is the universal mission of man. This is culture.

DR. H. BERKOWITZ.

Mobile, Ala., July, 1887.

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TRUE JEWISH FAITH

Translated from the German of ISIDOR BUSH,

BY MIRIAM DEL BANCO.

What does true Jewish faith imply?
A dogma's or confession's tie?
Of "Israel's Sons," a race of might:
A minhag's use; a formal rite;
Oh, no! Oh, no; thus we agree,
True Jewish faith much more must be.

Does it a nation old imply,
That, robbed of fatherland, doth sigh?
Or synagogue and Sabbath rest,
With minister and choir blessed?
Oh, no! Oh, no! thus we agree,
True Jewish faith much more must be.

What does true Jewish faith imply?
A synod's laws which verify
The views with priests habitual?
Nought but a creed? A ritual?
Oh, no! Oh, no! thus we agree,
True Jewish faith much more must be.

Then what does Jewish faith imply?
A college course? A wise reply?
Do synagogal bonds alone,
Or fast and prayer make it known?
Oh, no! Oh, no! thus we agree,
True Jewish faith much more must be.

What does true Jewish faith imply?
'Tis said this faith ere long will die;
That all, with speech and usage old,
Has vanished save the features' mould.

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Oh, no! Oh, no! that we deny;
True Jewish faith can never die.

But still the faith to life has clung,
Defying years of martyrdom,
Of scourges, Jew-bait and excess—
Does God uphold it purposeless?
Oh, no! Oh, no! we all agree,
True Jewish faith *must* something be.

True Jewish faith, in deed and name,
Now proudly views its ancient fame,
Its people's past; and strews abroad
The noble seed for future's sod.
That shall it be, oh, that alone,
The Jewish heart can call its own!

Thus do its children tread the sod—
THE PRIESTHOOD OF AN ONLY GOD,
THAT EVER STRIVE IN TRUTH TO LIVE.
AND RIGHT AND MERCY SEEK AND GIVE.
That shall it be; oh, that alone,
The Jewish heart can call its own!

Nought can with Jewish faith agree
That does not bless humanity,
Stands not like Hope by Misery's side,
And seeks not God, whate'er betide.
That shall it be, oh, that alone,
The Jewish heart can call its own!

And when long centuries have flown,
Then will true Jewish faith alone—
To which our lives we consecrate—
A brighter age illuminate!
Oh, this we feel is God's decree,
And by His grace, it thus shall be?

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HISTORY OF JEWISH LITERATURE*

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D. Columbia College, New York.*

AND now the attempt was again made to formulate a single comprehensive view of the Bible. The idea seemed to gain favor that the book of Deuteronomy was composed with no reference to the other books, but as an independent work. The investigations of *Graf* led the discussion into new fields. He still spoke of the "original document," (Grundschrift), but declared Deuteronomy to be the oldest book, placing the composition of all the others, *i. e.*, of the whole ritual law, at the time of the exile, or shortly after. It was, however, soon shown that the historical background of the whole Law was inseparable from the "original document." Graf, thereupon, determined to declare this "document" as well to be the youngest portion of the Pentateuch. In this he was followed by many well-known critics such as *Reuss*, *Kuenen*, *Steinthal*, etc. The view that *Prophecy* is older than *the Law*, the *Psalms* younger than both, has been widely disseminated during the last few years by the investigations of *J. Wellhausen.* But it is not going too far to suppose that this hypothesis will in its turn give birth to numerous other ones before biblical criticism will have left the realm of conjecture and hypothesis to find some firm ground upon which to take its stand.

According to these new investigations, which have occasioned a perfect revolution, it is possible to distinguish in the *Hexateuch*—the five books of Moses and that of Joshua—three distinct parts: the independent *Deuteronomy*, the *Elohistic original document*, or *Priestly Codex*, and a Jahvistic history in which a *Second Elohistic* writing is incorporated. The Priestly Codex is said to have been published and introduced as the authoritative legislative part of the Pentateuch for the first time in the year 444. Until then it had been the private possession of Ezra; it was

* Begun in the June Menorah. Copyrighted.

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published only after fourteen years had passed since his return to Palestine. It is probable that he first wished to see "the corrective influence of Jerusalem practice upon the product of Babylonian learning, and also to train up men who should eventually help him in his work." Thus the Priestly Codex is the *Law of the Congregation*, not of the people of Israel. This hypothesis is then proved and supported in its different developments by investigations in the line of historical religious science. The history of the cultus, the history of tradition, the history of Israel and of Judaism are built up into a new construction. Mosaism becomes Ezraism.

It is natural that these theories, which were brought forward with much cleverness and acumen, soon found determined opponents, who with equal historical knowledge destroyed the very foundations of their whole structure. It was shown that the Priestly Codex was not unknown to the writer of Deuteronomy, that its teaching and its laws are often presupposed in it, and even cited; that there is nothing in the historical parts of Deuteronony which warrants us in supposing that the writer was unacquainted with the description as given in the Priestly Codex. On the contrary, all these narratives in the first four books of the Pentateuch have been equally made use of. It was further shown that many Bible verses which had been brought into the argument had a very different meaning to the one asssumed; that the prophet *Ezekiel* had evidently made use of the Priestly Codex, and not vice versa; that the wording of the different books gave a very decided verdict against the theory of their composition in layers. Finally it was proved that the theory of the exilic—not to speak of the post-exilic—composition of the ritual laws was, for very evident reasons, doubtful, in many cases improbable and even impossible.

It is not difficult to return from all these hypotheses and theories, which will have given the reader a cursory view of the history of the critical enquiry into the Pentateuch, to the view of the Bible as a work of art, perfect in all its parts, and built up upon one common plan.

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It is therefore not strange that the stream of Biblical criticism has also turned in that direction. The more the chief stress is laid upon the purely human and simple conception of the book, the more adherents does this idea of its artistic unity gain. It must, however, be understood at the outset that this natural view of the Bible does not demand that the word of scripture be taken literally. In many of the stories this is excluded at first sight.

It has already been mentioned as a proof that we possess a part only of the Hebrew literature, that the Pentateuch itself cites certain authorities, e. g., "*Book of the wars of Jahve*," "*Book of the writer of Fables*," "*Book of Joshua*," and a second "*Book of the Just.*"

If, however, we examine the Pentateuch with no foregone conclusion, we shall recognize it to be a most necessary and important source of information, not only for the history and culture of the Israelites, but for that of the whole Orient. No other religious document of mankind can be compared with it. We shall find it to be a history of a surprising charm of style, alike in stories and descriptions, in speeches and exhortations; yes, even in those parts which contain the laws. And the tone of the voice which comes from it is so natural and so captivating, as if the youth of mankind itself were speaking. We can not imitate this tone, we can only appreciate it. A decided religious tint colors the historical works of the Bible. They describe the history of the reign of God according to a harmonious plan. In the five books of Moses and the book of Joshua we have the history of the foundation of this theocracy and of the laws governing it; in the so-called historical works, the Chronicles and Ruth, the history of its inner development, its fortunes, struggles and destruction; and finally in the books of Ezra, Nehemiah and Esther, the history of the people of Israel after the Exile and during the Second Temple.

The rediscovery, by means of excavations, of the destroyed libraries of Nineveh and Babylon has brought to light the probable source of many a biblical story. Through *George Smith* we have become acquainted with the Babylonian

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creation and flood stories. Granting, though it is by no means proved as yet, that these Babylonian inscriptions are so much older, how imperfect do their contents and their form appear when compared with the biblical accounts. In the Babylonian creation-myth chaos is first pictured; then, at once, the creation of the gods, of the heavenly bodies, and of the Zodiac. The creation of man and his fall are also told at some length. The tempter here is the water dragon Tiâmât, who is at the same time the original spirit of the chaos before the creation of the world. Of the Babylonian story of the flood, of which, however, we have only fragmentary accounts in the cuneiform, a warrior *Hasisadra* appears upon the stage. This warrior tells *Isdupar* (or *Gisdubar*) the story of the flood. He had sent out, he says, the animals, and, at last, had offered them up as sacrifices, so that the gods "swarmed like flies" around his ship. They heaped reproaches upon each other "on account of the thoughtless bringing about of the flood." The supreme god Bêl makes a covenant with them, and the other gods disappear to distant lands. Compare now with these Babylonian myths the Biblical relation, in its strange yet striking beauty, with its glow and majestic flow of language. We shall then hardly feel the want of a Hebrew epic. On the contrary, in these shepherd stories and in these tales of heroes we shall recognize the seeds of a great epic poem which lights up the early dawn of mankind. Yes, even in the Mosaic code itself a whole treasure of wisdom will become apparent, from which it will not be difficult to derive the first principles of social and moral order.

The attempt has been made to show the traces in the book of Joshua of the three chief documents which underlie the Pentateuch; and for this reason the authorship of the book has been ascribed to the redactor or the Deuteronomist. He tells in simple language, relieved only here and there by poetical outbursts, the capture and division of the land by Joshua among the twelve tribes. After the death of Moses, he was the only leader of the Israelites, a brave though humble hero, who readily avowed: "I and my house will serve the

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Lord." It was not granted to Moses to conquer the promised land. That was left to Joshua, who made war upon the Canaanites and subdued them. In this way the narrative supplements the Pentateuch. It perfects the picture of the founding of a theocracy and a theocratic legislation. The whole conception of the historical sequence is exactly the same as in the Pentateuch. This book contains also the narrative which has been so often commented upon—of how the sun stood still at the word of Joshua, as proof that the heavens themselves fight for the courageous. The story is given there upon the authority of the "Book of the Just." It is well-known how eagerly the Rationalists have attacked this narrative, with how much obstinate narrowness it has been defended by the orthodox. In addition to these there arose a middle party, who imagined they could bring about a reconciliation. They explained the wonder to be a "supernatural increase of bravery and perseverance." But it is quite a useless task to try to explain the wonders in the Bible in a rational way. They are too closely connected with the Israelitish idea of God. Those who attempt this sin more against the contents of these wonder-tales than they who deny them outright, and see in the "wonder" itself a definite step in the development of mankind, a particular poetic form of religious belief.

It is well-known what a tragic history this wonder of Joshua at Gibeon had in later days. When Galileo defended the rotation of the earth around the sun against the Biblical idea, he was forced to deny this and to express belief in the movement of the sun. And how in later ages did the orthodox Church make frantic efforts to uphold this wonder in the very face of science, instead of recognizing in it what was originally a poetical picture. Such pictures may often be found in the writings of poets of our own or of former days. The prayer of Agamemnon in the Iliad (II. 476) has very rightly been cited in this connection :

> " . . . . grant Thou that ere
> This sun shall set, and night o'erspread the earth,
> I may the haughty walls of Priam's house
> Lay prostrate in the dust."

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The Book of Joshua is valuable alike for history and geography. In the report of the division of Canaan among the twelve tribes, it gives a picture of the land as it looked at the time of Joshua, which, in its general lines, is faithful and vivid. It thus becomes almost a matter of little moment whether or not the book of Joshua formed, together with the Pentateuch, one work, the so-called *Hexateuch*, at the end of which the oldest Biblical narrator leaves us.

It remains, however, a curious fact that the Book of Joshua ends almost in the same way as Deuteronomy does. There Moses, here Joshua, takes leave of his people with a solemn address. In both the story comes to an end with the death and burial of the man who had led his people through many a battle to victory.

The *Book of Judges* is closely connected with that of Joshua. Indeed one portion in the former work is here repeated. It covers the period from the death of Joshua to that of Samson, pictures the wars with the Canaanites and contains many episodes relating to Micha and the war against *Giba*. The story of Ruth was formerly a part of this book.

Twelve judges appear upon the scene in that book in good historic traditions. They "judged" Israel in those wild and warlike times. They occupy a period of about three hundred years, during which time we see the people of Israel in their full, unbridled, and powerful passion, incessantly contending against the pure ideas of the religion which had been intrusted to them. Upon the death of Joshua, *Othniel* becomes the leader of the tribes. While the hero was still alive Othniel had captured the *City of Books*. After Joshua's death he procured "the people forty years' rest," in order that they might begin the work of settlement. Under his successor the Israelites had a period of rest of over eighty years, after *Eglon*, King of the Moabites, had been overcome. *Shamgar* also "freed Israel," this time from the hands of the Philistines of whom "he slew six hundred with an ox-goad."

A woman now makes her appearance, the judge *Deborah*.

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Her life has become renowned through that ancient song of which we shall have more to say. *Gideon* follows, a doughty hero. He smites the Midianites, destroys the images of the strange gods, so as to reintroduce the pure religious belief which had bid fair to vanish completely from the people. Towards the close of Gideon's life the purer faith had once more taken root in Sichem and the other settlements of the Hebrews. Of the following judges:—*Tolah*, *Jair*, *Ibzan*, *Elon* and *Abdon*, we read little in the Book of Judges. But instead of that we learn more about *Jephtha*, a warlike hero of Gilead; who, before entering upon the war with the Ammonites, made that fearful vow: "Whatsoever cometh forth out of the doors of my house to meet me when I return in peace from the children of Ammon shall belong to the Lord, and I will offer it up for a burnt offering." A horrible fate sent his own daughter to meet him. He sacrificed this blooming maiden to his vow—a signal proof of the depth to which the idolatry and human sacrifice of the surrounding nations had poisoned the minds of the very best in Israel.

The history of the following judge, *Samson*, has very properly been called "a mixture of coarse humor and deep tragedy." It forms the most interesting part of the whole book, and is very probably the prose version of an ancient heroic epic poem. It is one of the most amusing stories in the whole Bible, with its riddles and its adventures, and contain all the elements of a really popular epic. One is often reminded of the myths which surround the figure of Hercules. "The Hebrew spirit is otherwise too staid and dry for the most part, too elevated, and too sentimentally inclined to have ever taken much pleasure in what is eminently comical or heartily laughable. For that reason this one hero is so much the more interesting—his jolly humor, his quaint and ingenious tricks, his love-affair, and his tragic end. He shows that wit is something which belongs to the whole human kind, and as a popular element was not entirely wanting in the old Hebrew tribes." It could not find the right expression in Jewish literature, because this literature

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has a specifically theocratic and deeply religious background. It is only in the history of Jacob that we again find a tendency to such popular drollery. Otherwise the Bible very seldom laughs—which fact has suggested the idea to one of the latest ethnographers that the Semites, on the whole, do not possess the power of laughter. But in no place does the Bible laugh so heartily as when relating the pranks and the heroic deeds of the Judge Samson, of the tribe of Dan; which tribe "had judges of the people fit to compete with the judges of any of the other tribes."

In the *Books of Samuel*—only in the sixteenth century divided again, as in olden times, into two books—the narration of the history from the time of the judges and the prophet Samuel is carried down to the days of the rule of the Kings. It tells of the preparation and origin of the monarchy which, according to the fable of Jotham in the *Book of Judges*, appeared to the ancient Hebrews to be merely a necessary evil. It continues with the rule of the first two kings up to the death of David. The first to appear is the imposing figure of *Samuel*, at once judge and high-priest; one of the noblest and most sympathetic figures of Israelitish popular history. He paves the way for a new epoch of national regeneration after a long period of barbarism and of general looseness of morals. He himself anoints two heroes, Saul and David, as kings over Israel. His genealogy, his relation to the High Priest Eli, the prayer of his mother, his ordination—all is told with touching simplicity and plain sincerity. It is true the tone of the narrative changes as soon as the kings appear upon the stage. At times it takes on darker colors, and attempts to reach higher tones. The contest between priest and king commences. We see clear signs of it in the historical books of the Bible. This gives each one of these books a certain peculiar standpoint in regard to these disputes.

This is particularly the case in the narrative of the doings of King *Saul*. The story of his elevation to the throne of Israel, his going to the witch of Endor, are masterpieces of epic description. The first of these deserves a place

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here. He had already been elected by a plebiscite in Mizpa. But the whole people join in recognizing him only after the news had come of the horrors perpetrated by the Ammonite King *Nahas* in the conquered City of Jabes. Couriers come to Gibea and tell what has happened "in the ears of the people." (Samuel xi. 4.)

"And all the people lifted their voice and wept. And behold Saul was coming after the herds out of the field; and Saul said, what aileth the people that they weep? And they told him the words of the men of Jabesh. And the spirit of God came suddenly over Saul when he heard these words, and his anger was kindled greatly. And he took a yoke of oxen, and cut them in pieces, and sent them about throughout all the boundary of Israel by the hand of the messengers saying, Whosoever goeth not forth after Saul and after Samuel, shall have his herds thus treated. And the dread of the Lord fell upon the people, and they went out as one man. And he numbered them in Bazek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that were come; Thus shall ye say unto the men of Jabesh-Gilead, to-morrow shall ye have help, when the sun shineth hot. And the messengers came and told it to the men of Jabesh; and these were glad. And it happened on the morrow, that Saul put the people into three companies, and they came into the midst of the camp in the morning watch. And they smote the Ammonites until the heat of the day; and it came to pass, that those that remained were scattered, and no two among them were left together.—And Samuel said to the people, come and let us go to Gilgal, and renew there the choice of the King. And all the people went to Gilgal; and they appointed there Saul as King before the Lord in Gilgal."

Later on "an evil spirit" came upon the King. He had to give way before the heroic figure of David. He was the first to realize the great idea of a united monarchical hierarchy. One thing strikes us in regard to all the Biblical narratives—but especially in those relating to the history of

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David—*i. e.* the extraordinary impartiality with which the narrator distributes light and shadow, good and bad, deeds of valor and works of evil, in close connection with each other. On this account we can paint a true and clear picture of the character of that hero. In this, too, we may find the proof of the authenticity of these writings.* If they have really been falsified by tyrannical and crafty priests in the interests of the hierarchy, those forgers must have been very foolish people to have reported so much that is prejudicial to all their heroes and models—from Adam down to David. All this could surely not serve high priestly purposes, not to speak of the lofty standpoint of their theocratic view of the world. How easily might these have been expunged or passed over in silence! The deep key-note of religious enthusiasm which sounds in all these writings, even in the darkest pages, steeped as they often are in blood, raises them above all suspicion. This is especially the case in the history of David, and he has, therefore, though in life in no way spotless, become the pattern for all future rulers and leaders in Israel, the model of a godly life, from whose race at some future time the salvation of Israel, according to prophetical proclamation, was to come.

The *Books of Kings* narrate the history of all the kings after David until the deportation of the people. They begin with the accession of Solomon and continue until the destruction of the two kingdoms. A new civilization now begins for Israel, an intercourse with the world which is of much importance. The arts flourish; poetry and science thrive. During that long reign of peace the administration is perfected. A wider horizon opens to the Hebrews of which just these "Books of the Kings" give ample evidence. Their author cites two older works "*Chronicles of the Kings of Judah*" and "*Chronicles of the Kings of Israel.*" These can be pretty clearly reconstructed from the "*Books of Chronicles*" which have come down to us. It is impossible

* This is true only to a certain extent. The groundwork of the history of David is no doubt authentic; but it has been worked over according to the ideas of a later time. See Reuss, *Die Geschichte der Heiligen Schriften Alten Testaments*, p. 247. Wellhausen, *Prolegomena* p. 274. Oxford, *A Short Introduction to the History of Ancient Israel* p. 49.—TR.

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to mistake a certain prophetico-didactic tendency in these books in which they differ very materially from the former historical writings. The epoch of the *prophets* has followed that of the *priests*. Their activity from now on occupies the most prominent part in the narrative. A deeply religious tone pervades all these books. The narrator believes in the divine rule of the world. He looks upon all the various fortunes of his people as being under this influence.

Form and style of narration are now purely historical, at times even somewhat dry and rarely rising to the poetical, as when telling of the wisdom of the King and the brilliancy of his reign. For God gave him according to his report in this book (I. Kings V. 9), "Wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. And he was wiser than all men, and his name was spread among all the nations round about. And he spoke three thousand proverbs, and his songs were a thousand and five. And he spoke concerning the trees, from the cedar that is on the Lebanon, even unto the hyssop that springeth out of the wall; he spoke also concerning the beasts, and concerning the fowl, and concerning the creeping things, and concerning the fishes. And even men came from all the people to hear the wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom."

A marked and rare insight, a comprehensive understanding, especially an extended knowledge of nature, and a high poetical vein, of which we shall speak further on, were the chief characteristics of *Solomon*. All this he turned to the good of his people and of his religion. He caused also a magnificent temple to be built in Jerusalem. His reign marks the highest point of Israel's power. It also marks the commencement of her fall. The authority of the priests grew apace. The people ever again give way to superstition. The enemy lying in wait at all points despoils the land. Of the prophets who, since Samuel had founded the schools of the prophets, had preached the truth to

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Israel in place of the old soothsayers and necromancers, Nathan and Gad were no longer living. Of their successors history knows nothing.

This decay leads to a division of the kingdom under Solomon's son, *Rehoboam*. *Jeroboam* puts himself at the head of Israel. Only the tribe of Judah, the City of Jerusalem, and the land of Benjamin remain true to Rehoboam. From now on two kingdoms, Israel and Judah, stand opposed to each other. The first is the larger; but it does not possess the chief seat of religion, and therefore soon becomes addicted to the idolatrous worship of Baal and Astarte. At last it falls a prey to the Assyrian King, Shalmanassar, who dissolves the kingdom which had lasted from 967 to 750,* and carries the people into captivity. The other is Judah, the bearer and centre of the religious development. Here the most celebrated prophets lived. Here a rich literature grew up. Here twenty kings of the house of David ruled from 975-588. They could not, however, prevent the coming decay. With few exceptions they too furthered the growth of idolatry. Meanwhile the enemy is drawing nigh from the east. An Assyrian army besieges and takes Jerusalem. The temple is destroyed, and the remnant of the people is lead into captivity.

* According to the cuneiform inscriptions, Samaria fell in the year 722. In the mean time Shalmanassar had died, and Sargon II. had followed him on the throne. See Edward Meyer; *Geschichte des Alterthums* I. p. 434, Tiele, *Babylonisch Assyrische Geschichte* I. p. 227.—Tr.

(*To be continued.*)

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HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH *

CHAPTER XVI.

COVENANT HALL.

AFTER many protracted conferences and deliberations four lodges had finally united for the purpose of erecting a building for the use of the lodges and the Order, namely: Zion Lodge No. 2, Hebron Lodge No. 5, Lebanon Lodge No. 9, and B'er Shebha Lodge No. 11. For some reason or another the remaining city lodges declined to take part in the enterprise.

A suitable building site had been purchased early in the year 1851, at No. 56 Orchard Street, in the City of New York, and as soon as the plans were completed and the necessary preparations made, the corner-stone of the edifice, to be known by the name of "Covenant Hall," was laid by the Grand Saar with impressive ceremonies, in the presence of the officers of the Constitution Grand Lodge, the District Grand Lodge and a large concourse of brethren.

Dr. E. M. Friedlein delivered the oration, of which we give the following extract:

"The occasion which here brings us together is a deeply important one. A beautiful picture as if from dreamland passes before me with dim outlines and mystic forms of the past. It is the history of our Order from its first inception, through its various stages of development, until it shines forth in the reality of joyous sunlight. If from where we stand, living and loving, I look forward into the far future of the life of our Order, then I call out with our Father Jacob who saw before him the history of his race in the form of the ladder resting on the small earth and reaching into the immensity of heaven with angels rising and descending, "This is none but a house of God."

We have now laid the corner stone on which we will erect a structure for the joy and happiness and for the lasting benefit of our brotherhood; tending to unite us in love and in strengthening our devotion to our brotherhood, a storehouse to satisfy our physical and mental necessities. Like the famishing people who stood before the unbending rock from which the great leader brought forth the clear water and infused new life into the suffering multitude and at the same time fortifying the belief for something higher and better, so may gush forth from here the living waters of truth and right, of brotherly love and benevolence!"

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By the end of December of the same year the building was completed. It was a fine structure and the first erected by the Israelites of the city for secular purposes. It contained a number of spacious, well furnished rooms for lodge meetings, a large hall for general meetings, lectures and other entertainments and a library. The lower part of the building was leased for a restaurant to a brother of the Order. The total cost, inclusive of furniture, amounted to twelve thousand dollars.

The first of January, 1852, was a gala day for the brethren in New York. On this day at three o'clock in the afternoon, "Covenant Hall" was formally dedicated to the uses of the Order, with the following programme:

1. Entrance of the Constitution Grand Lodge and the District Grand Lodge. 2. March by the orchestra. 3. Ode sung by the Liederkranz Society. 4. Recitation, Psalm 122, by the Amarkel and Grand Saar. 5, The Building Committee delivering the keys to the Grand Saar. 6. Ode sung by the Liederkranz Society. 7. Oration by Dr. Max Lilienthal. 8. Dedication and address by the Grand Saar. 9. Ode sung by the Liederkranz Society.

When the building committee had handed the keys to the Grand Saar, Brother Henry Jones said:

"In the name of the most worthy Constitution Grand Lodge, the most worthy District Grand Lodge No. 1, and in the name of the various lodges. I congratulate you upon the successful completion of the work assigned to you. Your ability and skill are duly appreciated by your brothers and they award you the praise of duty well performed. Your work is accepted!"

Dr. Merzbacher then offered prayer:

"Most Supreme Grand Saar of the universe, Thou King eternal, immortal and invisible. We adore Thy name, for in Thee is our trust and our hope, and from Thee proceedeth every good and perfect gift. We bow our hearts before Thee with humble gratitude for all Thy mercies. We know no human plan can succeed without Thy blessing. Except Thou build the walls the workmen labor in vain. Except Thou keep the city the watchmen watch in vain. Deign in Thy Infinite mercy to hear the vows of our supplication and bless us in all our efforts for permanent peace among men. Be pleased to accept of this house which we have set apart to benevolence and charity. Forgive us, O Lord, our manifold imperfections which render our offerings unacceptable. Grant, O Lord, that no sound may be ever heard within these walls but the sweet tones of love and harmony. And may our belief in Thee grow and prosper. Grant, O Lord, Thy blessing to the widow and orphan, to the sick and the distressed; provide for their

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spiritual and temporal maladies and make us as a living stone in Thy praise and glory. With this house accept us and guide us in the integrity of our duty.

We have this day renewed our vows before Thee, accept our poor services and aid our infirmities that we may fulfil these vows continually before Thee; increase within us every virtue and every grace that we may serve Thee acceptably, for in Thee do we trust. Let us never be confounded."

After a masterly oration by Dr. Max Lilienthal, which unfortunately has not been preserved, Bro. Henry Jones closed the ceremonies with the following address:—

"I cannot but be impressed with the solemn service of this hour. As members of an Order inculcating benevolence, brotherly love and harmony in its most extended sense, we have this day set apart this hall, and in so doing have renewed our vows to God that we remember those duties and perform those vows. Ours is a noble vocation, one upon which He will look down with approval. Because it is in unison with the great fundamental principles of both natural and living religion. We are to visit and to take care of the sick, bury the dead, protect the widow, and educate the orphan. In order that we may do this we must prepare our own hearts that we may be enabled properly to sympathize with the suffering and always to find it better to go to the house of mourning than the house of rejoicing. All the duties to which, as B'nē B'rīth, we are pledged, resolve themselves into, and are summed up in the expressive term, Virtue. This is the highest title of dignity that can be possessed by man. Let us strive to revive it. Let us be courteous and kind to each other, and bear each others' infirmities, counselling and advising each other in the fear of God. Let us delight to be found beside a brother's sick couch smoothing his pillow, and administering to his wants; if death cuts him off we will bear him to his last home. Let us imitate his virtues and embalm his memory with a brother's tears. Let us delight to soothe the sorrows of the lone widow, rekindle the extinguishing fire of her hearth-stone and refill her pantry. Let us delight to act as guides to the poor orphans, and to elevate and enlighten their minds. Then we shall be prepared to rejoice in the contemplation of labors well performed, and receive the approbation of God and our own conscience.

We have erected and set apart this hall as a school of virtue. Never let its walls resound with loud and angry passions, or witness violated pledges. If in the weakness of our nature passion should struggle to be heard, hearken to the admonition, "If ever thou vowest delay not to fulfil thy vow." On former occasions, when I had the pleasure of addressing you, I took the subject of education for my theme, and I need not assure you that I am rejoiced that the subject of enlightenment has found due consideration with the brethren who managed the construction of this edifice. A large airy room has been provided for us, handsomely furnished and lighted, and at a mere nominal rent, which we are to use as a library and reading room.

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It remains for us to show that we are able to value the offer; we have to fill it with books and journals to provide food for the mind. The funds for this purpose have to be contributed from our own purses; the small sum of only fifty cents per year from each of the members would enable us to maintain the library.

Do we make this appeal to you in vain? No. I am confident when I look at you that every one of you who is so circumstanced that he can pay that sum without injuring himself or his family will take the first opportunity to subscribe for that purpose.

Let us also be mindful, my brethren, that we shall not meet for ever in this hall The links that bind us here must sooner or later be broken by the eternal law. The hands that now joyfully join in the solemn pledges will be palsied and become nerveless, the joyous voices will be hushed in everlasting stillness. But oh, let us endeavor to array ourselves with that glorious regalia which shall be worn in the presence of the Grand Saar of heaven and earth, and unto which we shall be admitted by the pass-word "Zedokah," which is complemented by "Maasim Tobim."

A banquet and ball followed in the evening in which most of the brethren and their families participated. Fervent and spirited were the responses to the many toasts offered and the festivities were kept up until the small hours of the morning.

The day will ever be remembered by those who were present on the occasion as one of brightest and happiest of their experience in the Order.

ODE TO THE HEBREW LANGUAGE

By Rev. Dr. Sabato Morais.

Translated for the Menorah *by* Rev. Dr. H. Pereira Mendes.

רַעְיָתִי רַבַּת חֵן וּכְלִילַת יוֹפִי
הָסִירִי בִגְדֵי אֵבֶל מֵעָלַיִךְ
לֹא תִזְכְּרִי חֶרְפַּת אַלְמְנוּתָיִךְ
חִישׁ גּוֹאֲלֵךְ יָבוֹא וּכְלִי כָל־דּוֹפִי

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עוֹד כִּימֵי קֶדֶם תַּעֲדִי תִּפְאֶרֶת
עוֹד קְרָבְתֵךְ יֶחְפְּצוּ בְּנֵי עֵבֶר
לַחֲבוֹשׁ לָךְ פְּאֵר יִתְּנוּ כָּל־גֶּבֶר
וְרַק קָלוֹן יַעֲטוּ מְנַאֲצָיִךְ

קוֹלֵךְ עָרֵב לָעוֹנֵג נַפְשׁוֹתֵינוּ
תִּשְׁאִי בְּמִקְהֲלוֹת וְלֹא תִדֹּמִי
אֵין לַלָּשׁוֹן הַנָּזָרִים חֵלֶק עִמָּנוּ

צְאִי גְבִירָה צְאִי מֵאִתָּנוּ
מִתּוֹךְ עֲדַת אֵל מַהֲרִי הֵרִמִּי
שִׂפַת קֹדֶשׁ לְבַד הִיא רַעְיָתֵנוּ

Dearest friend, so wreathed with graces and so perfect in thy beauty,
O remove, thy sons implore thee, all the garments of thy mourning;
Let not memory yet linger on thy widowhood's reproaches,
Swiftly hieth thy Redeemer, nought impeding shall arise!

As in days which now have vanished, shall be marked thy rhythmic music,
Yet again shall ev'ry Hebrew in thy presence find enchantment;
To adorn thy form with glory shall be mankind's lasting rapture,
While contempt's envenomed arrows on thy scorners shall be launched!

O thy voice of witching sweetness! Lo, our souls are by it ravished!
Thou wilt raise it in our worship, thou wilt never still its sound,
For the language of the stranger hath no place assigned in Jacob!

Then begone, thou tongue of stranger! O begone, depart from Judah,
From a holy congregation get thee hence in winged departure,
For except the "Holy Language" none can thrill the heart's emotion.

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EVOLUTION AND JUDAISM

THE FALLACIES OF EVOLUTION.*

II.

ALL the facts of observation show that persons only can deviate from one course and pursue another course; that persons originate things, form purposes and carry them into execution; that persons only have the conviction of moral responsibility, and the conception of the existence of persons or a person higher in the scale of being than themselves, the exceptions being those who, in their pride, have distorted their moral sensibilities and so perverted their reasoning faculties, that they can honestly adopt the foolish notion that there is no personal God, and nothing but a personal God can be intelligent, and that there is nothing in the universe higher or greater than themselves! It is no wonder that such minds are capable of entertaining and defending any absurdity and of being swayed by it, one of which is that the religion of the Bible is an abstract principle—"the God principle."

What folly to suppose the existence of a religion which enforces laws, imposes duties, offers rewards, threatens punishments, and demands worship which can only be paid by the conception and recognition of a superior Being having the right to make the laws and to demand the obedience, without having originated in the mind of a personal God! As well suppose a moral law without a moral lawgiver, a religious principle imposed without a Being to impose it! In a word, godliness without a God, the characteristics without the character! As well talk about the laws of Lycurgus without the existence of the Grecian lawgiver; the code of Justinian, if the Roman Emperor had never existed, or the Newtonian system of astronomical science, had Sir Isaac never been born.

As the authors of evolution have now proved nothing, and having acknowledged they have not, we might here claim a verdict against modern science and in favor of the Scripture account of the origin of the world; but we propose to go beyond the negative argument, and positively to vindicate the statements of Genesis by well-known facts of science, both as to the manner of its construction and of the time consumed in the origin of the world and its living inhabitants.

* See MENORAH for August.

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The nebula theory of Laplace may be considered the foundation of animal and plant evolution, as well as that of the organic world, and even the solar system; for, if from this form of matter, as the theory goes, the stars, as centres of revolving systems, formed themselves, it would be reasonable to conclude that their living inhabitants followed the same course in coming into existence. And had he demonstrated the hypothesis it should have settled the question; but if he failed, then what right has any man to dignify it by the name of science, much less to adopt and build theories upon it, as the evolutionists have done?

Humboldt talks about creation, but nothing is more apparent in his writings than that he attaches no other idea to the meaning of the word than "nature." "Among the many wonderful things discovered by science and art," he says, "by the aid of powerful instruments scanning the regions of space, we see the remote nebulous mass resolving itself into worlds of stars." It is held by this same scientist that the stars thus formed are suns, each having a planetary system like that of our own. If the nebulous mass resolves itself into stars, it leaves no work for a Creator to do in forming suns, and, therefore, of bringing our sun and solar system into existence; consequently, man is under no responsibility to Him, even if there is such a Being, and he may pay his devotions to his god "Nebula" with impunity.

The nebula theory is the strongest expression of skeptical materialism, and for which Humboldt acknowledges its author has given no evidence. He says: "Laplace has combined the results of the highest astronomical and mathematical bodies, and he has presented them to his readers *free from all processes of demonstration* The structure of the heavens is here reduced to the simple solution of a great problem in mechanics, and yet his work has never been accused of incompleteness and want of profundity."

Yes, indeed, a very simple process! for is it not childish simplicity to suppose that nebula—white cloudy vapor—should have commenced the work and resolved itself into suns and systems of worlds, all replete with vegetable and animal life! If it is a tax upon human intellect to admit this work to have been that of a living person, how infinitely greater the tax to believe that a quantity of diffuse lifeless vapor did the mighty work! If it is credulous bigotry to believe this work was achieved by a person possessed of the wisdom and power it demanded, how inconceivably greater the faith which believes that the white vapor of space commenced of itself

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and made all the suns and planetary systems! If it is a reflection upon men for believing the origin of things to have been miraculous, even for an intelligent God to perform, how much more the slur upon those who believe the greater miracle, that lifeless, cloudy vapor, or any other form of inorganic matter, achieved the mighty work!

These skeptics also say, "We do not know where this God is, nor whence His origin." Well do they know where, or from whence is the power that brought them into existence—whatever it was. What we know is the fact that we exist, and that nature had no power to cause our existence. Hence correlatively, and of philosophic and scientific necessity, we know that there exists a Being of wisdom and power equal to the task of bringing us into existence. This is what we know. Now, if we do not know where this Being resides at present, or whence His origin, and have never seen Him, does such ignorance destroy what we do know? We know that the sun produces light and heat upon our planet. Now, if we do not know how the sun came into existence, nor the origin of its light, nor the mechanical and chemical principles involved in its production, does such ignorance destroy our knowledge that the sun exists, and that light and heat are its effects?

It is also said, "We know we had a father and mother, because we have seen them, and for other reasons." But suppose you had not seen your grandparents, would you not know you had them also, and be equally positive that every generation before them had parents? And by analogous reasoning, do you not know that your ancestors run back to a single man and woman? and that these being the first, could have had no parents, for if they did have them they would not have been the first, and who must, therefore, have been created. You know, also, that dead parents produce no children, and, therefore, that the first pair—and there must have been a pair, male and female—were alive before the second generation was born. You know, also, by the physiological science of life, that the possession of vital organs is essential to life—lungs, heart, stomach, spinal column, anterior brain, etc. In a word, the involvement in a single body of all the parts, the removal of any of which would prevent the continuance of life, and not to have every one of these would as certainly have precluded its commencement. Hence is it not positive that all your ancestors, including the first, possessed all these parts, the combination of which is life, and that the first must have had them all as perfectly as any succeeding generation.

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As Nature always acts uniformly—and not to act thus she must work miracles—and does not now produce living things from the lifeless, nor children without parents; and while she is in her perfect and not in her nascent state, as she is claimed to have been in when these living things began, therefore Nature had no power to bring the first pair into existence without parents; and that just as certainly as the second generation of men, or of any other living thing, required parents in order to their existence, so certainly did the first pair likewise require these, and the process must have been so short that the parts made first would not have decomposed until the last part was finished, and the whole period would not have admitted of more than a single day.

In answer to the reasonable demand that the evolutionists should give us a fact of observation in proof of their hypothesis that living things come into existence in the absence of antecedent life, we find them always intrenched behind the specious sophism that it demands millions of years for Nature to do so great a work; but here she testifies against her calumniators to the effect that she is unable to consume a single year from the moment she makes the first part of an animal, which must be flesh, before she finishes the organism, and in such perfection that it can breathe the surrounding air. Indeed, were it necessary for her to consume the whole year at the job, the former parts would have decomposed a half dozen times before the animal could have lived; and it is the living which counteracts the decomposition during the period of life, and a few hours after it is extinct decomposition sets in, and to resuscitate such an animal is equal to a new creation, and the new creation must be done in one day, or not at all.

Nature also protests against her evolutionary devotees for their idolatrous worship of herself instead of that of her God, robbing Him of the honor of His creatorship, and awarding it to the very lowest form of His handiwork. Thus we strip the gauze veil from this foolish thing called "modern science," and now behold its flimsy proportions and yet monstrous assumptions!

THOMAS MITCHELL.

(*To be continued.*)

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Open Letters

THE ARGENTINE REPUBLIC AND ROUMANIA

The Government of the Argentine Republic recently appointed Dr. Adolph Stern, an eminent young jurist and former Vice Consul for the United States, her Consul at Bucharest and duly accredited him with official letters to the Government of King Charles.

The high character of the gentleman, his independence in point of fortune and his distinguished services as the Vice Consul of the Hon. Benjamin F. Peixotto, the former U. S. Consul General at the Roumanian capital, left no doubt upon the mind of the President of the Argentine Confederation and especially of the Minister of Foreign Affairs, that Dr. Stern would at once be received and in view of his sterling patriotism and his eminent literary labors, having translated several important works (notably Shakespeare's Hamlet) into Roumain from the original, become a *persona gratia* near the Royal throne.

This expectation has now received a great shock by the refusal of the Roumanian Government to accord the usual exequatar.

The alleged ground for this refusal is that Roumania has insufficient relations—diplomatic or commercial—to warrant the issuance of such letters. A more impotent and ridiculous reason could not possibly be alleged. While every other civilized State has been happy to enter into relations with the Argentine Republic whose population is about 2,000,000 and whose trade and commerce is yearly assuming important proportions, this little half-civilized and demagogical kingdom puts on airs which should and will make it the laughing stock of the world. The real motive for the rejection of Dr. Stern is to be found in the fact of his being of the Hebrew persuasion, and to be a Jew in the eyes of M. Bratiano, the Prime Minister of Roumania, is to be little less than the devil incarnate.

It is a well-known fact that little love was lost between Mr. Peixotto and Mr. Bratiano, and during the whole period of the former's sojourn—some six years—in Roumania, he kept and prevented the return to power of this arch-enemy of the Jews. No sooner, however, was his back turned and his leave forever taken of

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that despicable government, than Bratiano was recalled and with but short intervals has continued to rule as the evil genius of the Roumanians.

Thus we have a ready solution of the reason for Dr. Stern's rejection.

He is still believed to be the devoted friend of Ex-Consul Peixotto and that reason is more than sufficient with on Bratiano to cause his rejection. The Government would possibly feel mortified over this action did it really care for political and commercial relations with this little Danubian Kingdom, but it does not; *au contraire*, there is a general laugh over the stupid, ignorant and absurdly prejudiced conduct of Mr. Bratiano and no notice will probably be taken of an act which thus still further condemns the government of King Charles to the contempt and ridicule of the world.

MANUEL BENRIMO.

BUENOS AYRES, Argentine Republic,
August 10th, 1887.

CONSOLIDATE THE ORDERS

To the Editor of the MENORAH:

I have read with great interest the article of "Ben Berith" on Consolidation of the Orders; also those of Bro. L. Abraham. My views are well known, have expressed them privately and publicly, and as chairman of the Executive Committee of the Kesher. I know that Bro Bien entertains equally strong views on the subject, which he also has given forth in language that cannot be misunderstood.

The trouble is not with the heads of the Orders, not among the unsalaried, but among the salaried officials. Yet it must come, or all will be buried in one common wreck. The item of expense, and keeping up insurance in five or six organizations, is beyond the reach of the mass of brethren. A poor man, or a man of the middle class, can keep up with one Jewish organization, but not with two or more. He has other duties to perform, belongs to other societies, and, in short, what a man of means can do he cannot; and if the lodge dues seem heavy it is no fault of the system, but of the fact that he cannot afford $5000 insurance.

Now, consolidation can remedy all this. There is no use disguising the fact that the Endowment is with many the main reason

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of keeping up their fellowship. Therefore, to secure it beyond peradventure should be the first consideration, and to be able to keep it up, the next.

Have, then, a Reserve Fund, and when consolidation has been effected have an Endowment of $2,000. The expense will not be increased, as the expenses all around will have been lessened. To prove this is easy enough—

Instead of	5	General Conventions you have		1
" "	1500	Representatives you will have		150
" "	25	Annual or Biennial Grand Lodges		5
" "	800	Subordinate Lodges	250 or	300
" "	5	Grand Secretaries		1
" "	25	Grand Lodge Secretaries		5
" "	800	Lodge Secretaries.	250 or	300
" "	800	Lodge-rooms to rent	250 or	300

Besides messengers, collectors, stationery, banquets, etc., etc.

Now, what difference does this make? This, of course, includes all the Orders—

A General Convention costs the lodges alone,	$75,000
The brethren where it is held,	5,000
Personal expenses of 1500 representatives,	75,000
Grand Lodge meetings 25, including the personal and lodge expenses, and to brethren where Grand Lodge is held,	50,000
5 Grand Secretaries,	2,500
25 Grand Lodge Secretaries,	40,000
800 Lodge Secretaries,	40,000
800 Lodge-rooms,	30,000
Stationery, messages and collections,	20,000
Total,	$337,500

One organization will not cost over, at the highest, $75,000 a year, a difference of more than $250,000 annually. In ten years two millions and a half saved to the brotherhood, put in the Reserve Fund, so that the income will almost pay the Endowment dues.

These are facts incontrovertible, and the sooner we awake to this the better. The principles underlying the Orders are the same, the membership almost identical. Why, then, keep up this show, and have a constant warfare about dues and Endowment laws?

The rich can, and do, get insurance outside the Orders. The

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others, for whom we must care, can afford to keep up $2000 in one organisation, but no more; and whoever advises any other course is not the friend of the helpless, the widow or orphan.

The time has come when the brave, true men of all the Orders must step to the front and, once for all, regulate this matter. Cheap insurance is a humbug and, sooner or later, must be exposed, with bitter experience to those whose small earnings have been placed in several organizations, call them by what name—Jewish or Gentile, Labor or otherwise—you please.

"Cut short your losses," brethren. Get out of the weak into the strong, into the honest, and the sooner the better.

More anon. S. WOLF.

Washington, D. C., August 10, 1887.

WHAT IS JUDAISM?

An Answer to the Question of MR. LEO N. LEVI.

I have read with sympathizing interest your letter of inquiry, published in the July number of the MENORAH MONTHLY, and observing the perplexity of your mind and your anxiety to find among the many and even conflicting views a concise and well substantiated statement of what Judaism really is, I think your letter should not be passed unnoticed by those who are supposed to be qualified to give the desired answer.

I do not, however, intend to go into the details of your queries and answer all the questions you propound. Such a task, if treated critically and exhaustively, might fill a whole volume, and instead of giving the light asked for, may only serve to perplex and confuse the mind.

Leaving it therefore to others to answer your questions in the prescribed order, I prefer to confine myself to your brief and all-absorbing query: "What is Judaism?" A concise answer to this one question will dispose of a good many of your minor questions, and besides will have the advantage of fastening itself the easier and deeper upon the mind and heart of the inquirer.

If in addition to this I give you the same reply which the Talmud gives and tell you, that I heartily adopt its opinion, I think my answer will have the further advantage that it is old and new at the same time, or, if you please, orthodox and reform. For

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I should think, that the opinion of the Talmud must be orthodox enough for the most conservative, and will prove modern enough for the most progressive Jew.

Simply then, your question is: "What is Judaism?" We read in the tractate of Maccoth 23 *b.* and 24 *a.*, There are 613 commandments which comprise the entire code of the Jewish law given to Moses. David reduced them to 11 commandments found in the 15th Psalm, which reads as follows: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

"He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that slanders not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh bribes against the innocent. He that doeth these things shall never be moved."

Isaiah (33, 15) condensed the entire law of God into 6 commandments: "He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." The prophet Micah (6, 8) reduced all commandments of the Bible to three: "He has told thee, O man, what is good; and what doth the Lord require of thee, nothing but to do justice, and to love mercy, and to walk humbly with thy God?" The second Isaiah (56, 1) condensed the law of God into the two commandments: "Keep ye jud gmen and do justice." Another prophet, Amos, (5, 4) comprised all the laws of God into the one command: "Seek me and ye shall live."

If we now follow the Talmud and consider these passages of the Bible, either collectively or separately, as the embodiment of Judaism, then we are forced to the conclusion, that the ethical element of the Bible must be considered as the real essence of Judaism. This we can easily demonstrate, when we carefully ponder on the passages just cited. Let us first look upon the eleven commandments contained in the 15th Psalm. The Psalmist starts with the same query wherewith all religiously disposed people have started from time immemorial, wherewith unto this day every religious mind starts: "What am I to do for God?" or "How am I to commune with God?" or as the Psalmist expresses it poetically: "Who shall abide in thy tabernacle? who shall dwell in thy holy

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hill?" But this all-absorbing question in reference to God, the Psalmist leaves entirely unanswered, as far as God Himself is concerned, and directs you at once to your fellow creatures and enumerates eleven articles of deeds, all in reference to man, making no allusion to any of the duties towards God. And the Psalmist asserts that he who obeys these eleven commandments will never be shaken.

The same idea appears in Isaiah 33 and in yet bolder relief in the still concise passage of Micah, 6, 8, who, like the Psalmist in the 15th Chapter, propounds the same question: "What am I to do for God?" in somewhat different language and who comes, without particularizing, to the same conclusions as the Psalmist does. The Prophet asks: "How can a man come nearest to God and humble himself sufficiently before Him?" And the Prophet, directly or by implication, continues to ask: "Is it peradventure in the customary way of ceremony and sacrifice, practised from times immemorial?" If that be the case, then there is certainly among the multifarious ceremonies, rites, prayers and sacrifices and religious customs none that can compare in awe and solemnity, with that ceremony that is attended with such heart-rending grief, trembling and tears practised in deepest humility and in homage to God, than the sacrifice of our own offspring. If that sacrifice, the most undoubted evidence of self-denial and humility, does not bring us nearer to God, humbling us before him to the very dust, of what value are all your other sacrifices, ceremonies and religious rites attended with less trembling and less self-denial? With the offering of our own children, the climax of all ceremonial services to God is reached, the list of all our sacrifices exhausted. If then none of all the sacrifices, none of the customary rites and ceremonies bring us nearer to God, is the longing heart without any hope of ever communing with God? And the Prophet, like the Psalmist in the 15th Psalm, dispelling all doubts in the perplexed mind of man, satisfying the craving of his heart and directing him to his fellow-beings, says: "Man, it is told thee what is good, and what the Lord requires of thee; nothing but to do justice and to love mercy, and to walk humbly with thy God."

Yea, if these three commands cited by Micah, and the two commands of the like-minded Isaiah, "Keep judgment and do justice," were yet too diffusive, the one command of Amos, "Seek me and live," into which this prophet crystallizes the whole law of God, were sufficient to construct therefrom the whole moral code

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of Judaism, so as to guide man to happiness and peace and God. "Seek me!" Seek for the cause of all causes, and you will find unity, wisdom, truth, justice and kindness at the basis of the universe; you will find a power making for righteousness, a tendency for good, and the necessity to conspire with the good and not to oppose it, and you will become "a unit with the Lord, thy God."

I could stop here and consider the above exposition as perfectly satisfactory to the unsophisticated and unbiassed religious mind. But I am willing to still further verify the assertion that the moral element, shining forth in bright lustre in the cited passages, is the true never changing element of religion and that ceremonies and rites, ever changeable, are dependent upon time and circumstances, and hence of secondary value. Wherever we look upon the Bible, Talmud or later rabbinical writings, we find a corroboration of this view. The enthusiasm of the prophets becomes enkindled and their words are like firebrands, when they speak of truth, justice and right, and when they comfort the down-trodden, the poor and the miserable, their words are like the morning dew full of sweetness and consolation. Or look upon the Sabbath of all Sabbaths, upon the Day of Atonement, the day when the faithful Jew attempts to reconcile himself with his God and his religion, when he repeatedly makes his confession of sin and when he specifies the sins he has committed, I nowhere find among the entire specified catalogue such confessions, as for example: "I ask for forgiveness of the sin I have committed in neglecting "T'fillin," or "Tallis," or "Succah" or unleavened bread; not even the desecration of the Sabbath is mentioned in the long list of sins committed. But ample provision is made in the confession of sin for all kinds of moral offences, for such offences committed towards our fellow-creatures, for which the penitent Israelite asks forgiveness: "I beg for forgiveness for the sins committed by business transaction, or by brute force, by haughtiness, or by slander." And in the alphabetically arranged confession of sin, the confession so often repeated on the Day of Atonement and recited by the penitent sinner in the solemn and awful hour of death, here, too, not one of those sins is mentioned as offence against our religion, but in the solemn and awful hour of parting it is the moral offences, the offences against our fellow-beings, for which the penitent sinner exclusively asks forgiveness.

I am very well aware that a good many objections will be

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raised, against this, my conception of Judaism, and strange to say, the objections are raised by a large number of so-called pious and religious people. Think of it, pious and religious people, supposed to be guided by Bible, Talmud, their own prayers, on the holiest day of the year, are protesting; pious people are outdoing in their Jewish piety Bible, Talmud and, on the top of it, the ancient prayer book!

But my patient and careful observation has taught me that the objection so often raised is by no means due to the fact that the commandments contained in the 15th Psalm or in Micah 6, 8, are not Jewish and comprehensive enough, and that they do not satisfy the religious feelings of man, but on the contrary, on a more thorough investigation it becomes apparent, that the moral obligation of man, his duties towards his fellow-mortals, are too grand, too lofty for these objectors, and hence their thoughtless dissatisfaction and restlessness. Certainly, it is much easier to perform mere perfunctory ceremonies dependent on time and place and be done with them than to comply with our moral obligations with such laws which are independent of time and circumstances, as for example, "to do justice and love mercy."

It must not, however, be inferred from my exposition that I hold that Judaism, in its present state, can and should do without any ceremonies. I think ceremonies, properly observed, are essential and a support to the ethical element in religion. That they, however, are but of secondary consideration and but subservient to the cause of morals, even in the eyes of the Rabbis of the Talmud, we may easily learn from the fact, that they paid but little respect to the letter of the Bible, and even violate it in order to give all the more prominence to the moral idea. For example, the law says distinctly: "Bind them as a sign on thy hand and they shall be as frontlets between thy eyes." But the Rabbis said, despite the letter of the Bible: T'fillin must not be placed *on* thy hand and not *between* thy eyes, but on thy *arm*, nearest to thy heart and on thy *forehead*, just where there is the seat of the intellect, impressing upon thee that all the feelings of thy heart, all the thoughts of thy mind must be devoted to the good.

Thus we can see on all sides, that it is emphatically the moral element that forms the essence of Judaism, and that he who is guided by the moral precepts, as expressed in Psalm 15, or Isaiah 56, or Micah 6, 8, must be pronounced to be a pious and religious Jew.

In conclusion, I desire to say a few words in regard to the

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so repeatedly mooted question: "Why am I a Jew?" If I were asked: "Why are you a Jew?" I would briefly answer: Because my father and grandfather were Jews; so I am, first of all, a Jew by birth and race. And seeing that my religion has never been surpassed by any other religion, that claims superiority as it is in accordance with reason, with the enlightened spirit of the age; as it satisfies the cravings of my heart; as I feel sure that it is yet destined to fulfil a great mission for mankind, and as I must be faithful to my trust, helping to bring about the great future for which mankind longs, on that account I remain a Jew and shall impress it on my children to remain faithful and loyal to the grand cause of Judaism and humanity.

DR. L. KLEEBERG.

NEW HAVEN, CONN., Aug. 10, 1887.

DISTRICT No. 3, I. O. B'NĒ B'RĪTH.

To the Brotherhood of the District:

The report of the worthy member of the Executive Committee of the Constitution Grand Lodge of the I. O. B. B. from District No. 3, to the President of said Committee, published in the August number of THE MENORAH, is disappointing to many. It imparts no information as to the state of the Order in the district, points out no method for its improvement, nor makes any suggestions "for attaining the higher purposes of the brotherhood not yet reached in our section," a condition of affairs which he seems to deplore, and which the distinguished brother is eminently qualified to improve. The members of District No. 3 were looking with anxious expectancy for this report, in this, the most critical period of its existence, anticipating some advisory suggestions from so high a source, only to meet with disappointment. Therefore, I crave a little space in the columns of THE MENORAH to make a few remarks.

During the year 1886 there was a gain of 135 members from initiations, etc., in the district. The losses, however, from suspensions, deaths, etc., exceed these figures, exhibiting a decrease of 64 members since the previous year. The 39 lodges at the close of last year numbered 2843 members. The amount paid for endowments, sick and funeral benefits was $54,470. The aggregate lodge funds sum up $74,142, a slight decrease from the previous year.

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The loss by suspensions and withdrawals is not as alarming a feature as the small accession of new members. In nineteen lodges there was not a single initiation, and in eight only one each. There must be a cause for this, other than the general apathy prevailing everywhere—it certainly does not arise from want of confidence or from hostility to the higher aims of the Order. What then is the cause of this indifference?

Apart from the fact that no systematic effort has been made to increase the Order in this district, there are several causes that will account for the present depression in lodge affairs, notably in the large cities. Among these may be named: the continued dissension and uncertainty upon the endowment question; the growth of literary societies, claiming the time of young men: the pernicious increase of clubs; the active canvassing for numerous co-operative life insurance schemes; the attractive amusements of various kinds offered to the public.

Besides this, there is scarcely any ground left for the formation of new lodges. Nearly every city within our territorial limits has its B'nē B'rīth Lodge. Accessions are mainly to be looked for in the large cities, and it is just there that the main obstacles to which we allude are to be overcome and where earnest and decided effort is most needed and will be most effective.

But before any good can be accomplished in this direction, the endowment assessment must be definitely settled; a point that assumes more importance than any other provision of the law for the protection of widows and orphans. The present assessment, having proved inefficient, at the session of the Grand Lodge next January the subject will be again discussed; but at least sixty days prior to that time all proposed changes must be formulated and submitted to the 39 lodges of the district, when perhaps, as many different propositions in the shape of substitutes or amendments will be presented, and pressed upon the representatives in Convention, as the only chance for salvation.

There are four plans that suggest themselves to remedy the present deplorable condition of the endowment system, viz:

1. To continue the present rate of assessment and *reduce* the amount of endowment.
2. To increase the assessment to a reliable and permanent basis for life insurance, with a sliding scale of rates *according to age*, appliable to *all* members now in the Order, as well as those who may join hereafter.

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3. To modify the laws in such a manner as to permit those who do not desire to partake of the endowment benefits to form a separate class on the payment of lodge dues only.
4. To abolish all general and compulsory endowment laws, and form a voluntary B. B. Relief Association for Widows and Orphans to which members of the Order who may wish to join, can contribute on the death of a member.

Which of these plans, or modifications thereof, will be adopted, time only can decide; but whatever legislation prevails must be effected in a different spirit and under other influences than in the past, if it is to be efficient and satisfactory.

Tempora mutantur—time changes, the world moves, new generations develop new ideas, new issues arise continually; yet there are many who cannot realize these facts and move in the old ruts, stick to the same ideas and enforce the same measures, ridiculing and resisting all change, seemingly unconscious of their obstruction to advancement, their inability to grasp the questions of the day or of the evil they are working, until it is too late to apply a remedy. The fraternity of District No. 3 must arouse themselves, for surely the time for decisive and judicious action is near at hand

We hear much said about the necessity of infusing "*young blood*" into the Order. It forms the staple of every stereotyped speech. Certainly it is a consummation devoutly to be wished if we expect to exist. But all such talk is futile unless the movement is begun in the right place. Infuse young blood into the legislative body—the District Grand Lodge. Impart to that venerable organization the vitality that young, brainy members of the Order would surely bring, and through their work the much wanted young blood will flow into the lodges. The worthy veterans, who are returned year after year to the Grand Lodge, who have learned nothing and forgotten nothing during the past fifteen or twenty years, do not represent the sentiments and purposes of the men of to-day. Some of these should gracefully retire and give way to the young members, who better understand the requirements of the present age. There are lodges in the cities of Philadelphia, Pittsburgh, Newark and elsewhere from each of which at least one such could be selected who would do honor to his constituents and reflect credit on himself. In our reduced representation of next year eight or ten young, bright minds and ripening intellects would lend a wholesome vitality to the proceedings of the Grand Lodge, wield a decided influence, encourage and strengthen those who have been struggling

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for years against organized obstructionists, and adopt earnest measures to rekindle the expiring embers of activity.

Let the elective officers of the Grand Lodge and members of its important committees be selected, not because they hail from a certain locality, or want the office, but because they can bring to their responsible positions dignity, influence, ability and zeal. Let the officers be such as can visit the lodges of the district, and with open doors, so that the Jewish community can have access; address them on subjects of interest to the Order, and on the necessity and importance of maintaining it and "attaining the higher purposes of the brotherhood."

This course will relieve some old workers from the fatigue of office, but it will vastly benefit our Order and lend it a grand onward impetus. Then no necessity will exist to call upon our beloved Brother Bien to admonish and instruct, but from the lips of our own officers the clarion notes can resound that will awaken enthusiasm, attract "young blood" and rebuild the Order on its old solid foundation. Brethren, it is worth a trial. Let us have "young blood."

A. T. J.

Atlantic City, Aug. 15, 1887.

ULTRA ORTHODOXY *vs.* THE ORDER B'NĒ B'RĪTH.

It is, and ever has been, the aim of the Order to unite Israelites for benevolent purposes on the broad principles of philanthropy; with this aim in view it keeps aloof from theological and ritualistic differences, leaving those matters to the congregations, to the Synagogue or Temple. In the words of the orthodox Bro. Benjamin Hirsh, President of the B'nē Brīth Lodge in Halberstadt, Germany: "We endeavor to cultivate the field of נמלות חסדים, common to ALL Jews, the laws of our lodges are superior to those of many benevolent societies in this, that they demand from those Jews also who do not stand on the foundation of the religious commands, that they fraternally unite with us (the orthodox) to preserve the Jewish character; and they demand especially that our religious feelings dare not be offended."

This, however, does not satisfy the ULTRA-Orthodox; their organ in Germany, *Jeschurun*, insists that the Order, by excluding from its circles the discussion of the *entire* Judaism, by proclaiming

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to its members the idea that there exists anything else than the fulfilment of the Jewish laws, תורה ועבודה, whereby they could attain their life's obligatory aim—by cultivating the one branch גמלות חסדים without תורה ועבודה, instead of the ENTIRE Judaism, as highest ideal —the Order subserves, though unknowingly, the spirit of Reform. The Jewish character of a Jewish institution, says the editor of the *Jeschurun*, cannot be preserved except by the acknowledgment and realization of the Jewish law; to him it is incomprehensible how the Jewish character of the Order can be preserved without Torah and Awodah; and he deems it preferable to unite with Christians and Mohammedans rather than with the B'nē B'rīth Lodge.

It is the same argument, the same illiberal spirit which makes the Pope and his clergy proscribe and oppose our public schools.

ULTRA-Orthodoxy is not to be confounded with orthodoxy; the latter means "adherence to the true faith;" but, is not necessarily INTOLERANT; Ultra-orthodoxy means bigotry and is always INTOLERANT. So is Ultra-Reform, which tries to demolish everything old, however harmless and venerable. Both are against the fundamental ideas of the B'nē B'rīth which are, above all, TOLERANT.

And when Bro. Julius Bien, in his most valuable history of the I. O. B. B., says of Bro. Dr. Friedlein that "educated in the *ultra*-orthodox school, his contact with a number of the most enlightened scholars of his time liberalized his ideas," he surely did not offend orthodoxy nor extol reform, and gave no just cause for a protest by the editors of the *American Hebrew*, which claims to be orthodox or conservative, but withal *tolerant*. Bro. Bien simply expressed the truth, that: ULTRA-ORTHODOXY IS NOT IN HARMONY WITH B'NE B'RITH.

ISIDOR BUSH.

Literature, Art and Miscellany

The American Association for the Advancement of Science held its 36th annual meeting in New York commencing on the 10th ult., Columbia College being the place of its sessions.

We shall refer hereafter to some of the remarkable papers read, some of which, to say the least, fully carried out the idea of President Langley who in replying to Dr. Barnard said that "foolish ideas as well as wise ones are brought to this open mart." This was quite evident when the Vice-President Brinton in his essay on the "Prehistoric Chronology of America" said, man existed on this continent 35,000 years ago.

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Dr. Barnard delivered an eloquent welcome address in the course of which he said:

"It was your first president, William C. Redfield, whose sagacity earliest detected and revealed to us the laws which govern the great storms of the Atlantic Coast, and demonstrated their cyclonic character, thus stimulating that spirit of meteorological investigation which has created so many local observatories and given us at length a National Weather Bureau at Washington. It was the large-minded Dallas Bache, grandson of Franklin, and inheritor of his grandfather's genius, who organized the splendid system of coast and topographic survey which has placed our country in the forefront of the geodetic science of the world. It was the gifted Henry who gave us the magnet which has woven over our continent a network of sensitive wires, and has enabled San Francisco to speak directly to New York and New York to London.

It was the magnificent Agassiz, whose comprehensive knowledge extended over the entire field of science, who taught us the laws of glacial movement, and from a single scale could reconstruct the entire fish that wore it and assign it its place among extinct or living species; but who, amidst all his greatness, esteemed it his highest glory to write himself simply Louis Agassiz, teacher. It was the profound Pierce who, at one of your meetings, by the subtle instrument of analysis, made clear the physica constitution of the rings of Saturn. It was the beloved Torrey whose knowledge, like that of Solomon, extended to every living plant, from the majestic cedar of Lebanon to the hyssop that grows upon the wall, and whose tireless and fruitful investigation gave us an exhaustive history of the "Flora of North America.'

M. Jules Popper, a young Roumanian Jew, has been exploring several parts of South America, and has discovered in the territory of the Argentine Republic a long chain of mountains to which he has given the name of Carmen Sylva (the literary pseudonym of the Queen of Roumania). At Buenos Ayres, M. Popper delivered a lecture which has been published in several European scientific journals. It is said that the President of the Geographical Society of Roumania intends to confer on the traveler the title of honorary member of that body.

The Rev. W. H. Lowe has contributed The Hebrew Grammar to a series styled the "Theological Educator," published by Hodder and Stoughton, London. The *Athenaeum* commenting upon it says: "Mr. Lowe has shown his immense learning in biblical Hebrew by his commentary on the Psalms and on Zechariah, and in Rabbinical Hebrew by his edition from MSS. of the so-called Mishnah of the Talmud of Jerusalem, and of a fragment of the Babylonian Talmud of Pesahim."

The American Magazine will hereafter be published under the management of the American Magazine Company; a corporation abundantly equipped in finances and business experience. Readers are promised a continuous improvement of the magazine in all its departments, including several new and attractive features.

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Our contemporary, the *Forum*, presents from month to month stronger evidences of ability to grapple with the great questions of the day in a spirit at once scholarly, impartial and independent. It is refreshing to read its articles, not only for their own intrinsic merit, but that they serve as "suggestives" for thoughts and ideas which invariably tend to elevate and improve.

We have received Vol. II., No. 1, of the new German Quarterly, "Zeitschrift fur die Geschichte der Juden in Deutschland," edited by Dr. Ludwig Geiger of Berlin, which is a deeply interesting number, containing among other valuable contributions an eloquent tribute from the pen of Prof. Herman Baerwald to the late lamented Otto Stobbe.

An important work has just been published in Paris and Bordeaux, from the pen of the late M. Levy, Grand Rabbi of Bordeaux, entitled "Moise, Jesus et Mahomet, ou les trois grandes religions semitiques." The author was engaged in the revision of the final proof at the time of his death.

M. Maxime du Camp, member of the Academy of France, who is engaged on a work concerning Parisian charity, has been visiting the Jewish philanthropic institutions in the French capital. His impressions on these institutions are to appear in the *Revue des Deux Mondes.*

Baron Alphonse de Rothschild has given to the Musee at Vannes, Morbihan, M. Laurent Gasell's picture representing M. Pasteur in his operating room, which occupied a conspicuous place in the last Salon.

Prof. Dr. Franz Delitzsch has authorized an English translation of his "Geschichte der jüdischen Poesie" to be issued in New York. The work was published half a century ago, but retains its value.

Affairs of the Order

The *Hebrew Journal* says:

"On Sunday, August 7th, large crowds visited the Home, it being also the monthly meeting of the Board of Governors. Among the many faces of governors we noticed the dignified Moses Minzesheimer, the logical M. N. Heckscher, the old-time serving warrior L. Friedlander, the jolly humanitarian J. H. Stich, the very attentive and zealous J. Emanuel, Bridgeport's first Jewish citizen M. Klein, the solid statesman Sol. Latz, the good retired merchant N. Sonneberg, the speaker Julius Harburger, the handsome H. W. Cane, Troy's wonder M. Sinsheimer, the Talmudist D. Steiner, the philosopher M. Ballin, the hardest worker in the Order, Grand Secretary S.

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Hamburger, and the only Jewish colossus of this century, Grand President Joseph E. Newburger, who has never been absent from a meeting of the board since his leadership of the District. The meeting of the governors was a very animated one, and a considerable amount of business was transacted. A report of governor Minzesheimer elicited applause for its able diction. The Home is in a flourishing condition, and should be visited by every Bĕn B'rith and co-religionists in the land. The present board is a very efficient one, and is indefatigable in its labors to maintain the Home so that generations to come can see what what an incalculable blessing it has bestowed on mankind."

Our late Brother Jonas Heller, of Lebanon Lodge by his will dated March 19, 1887, and filed for probate on the 15th ult., gives $10,000 to the Home for Aged and Infirm Hebrews, providing that the Directors erect in a conspicuous place a tablet inscribed, "In Memory of Jonas Heller, Trustee, who bequeathed $10,000."

He gives to the Mount Sinai Hospital $2,000 for a perpetual free bed, and to the Hebrew Orphan Asylum, the United Hebrew Charities, the Montefiore Home for Chronic Invalids, the Hebrew Technical Institute, and to the Society of Ethical Culture $2,500 each.

Activity in District No. 1.—From all sides the "notes of preparation are being sounded," and a fall and winter campaign of unparalleled activity is promised.

Under the leadership of the energetic President, Joseph E. Newburger (soon to be Judge Newburger if the political prophets are to be relied on) the General Committee have been very active during the past six months, and the great loss of 600 members which the District suffered last year has in part been made up, and it is hoped will be fully so and an increase secured by January next. We are informed by Brother Newburger that he has visited during the first half of his term no less than 30 lodges out of the 70 and in the majority of cases had fine meetings. It is his intention to pay official visits to the remaining lodges the coming season, Adullam, No. 326, of Pittsfield, being first on his list, then Montreal. Troy and Amsterdam. His two most active lieutenants have been Bros. Morris Adler and David L. Walter, who have been untiring in their efforts to second him in his brave endeavor to rouse the lodges from their somnolency. Bro. Newburger's own lodge, Edward Everett, No. 97, has determined to take the lead in literary entertainments, and it is said will soon open a reading room for its members, with the choicest of foreign and American publications—except the MENORAH.

Edward Everett is composed of some of the finest intellectual material and there is every reason to believe a brilliant season is in prospect. In an early number of the MENORAH we propose to give sketches of the young men of the District who have been and are active in promoting the higher objects of the Order. The Mother District can boast of some able and brilliant young men and it shall be our pleasure to present them conspicuously to the Order at large.

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Chronicles of the Day

The corner-stone of the new "Temple Israel," was laid at St. Louis with simple but impressive ceremonies on August 4th

We give the following extract from his "profession of faith" by the Rev. Dr. S. H. Sonneschein who is the Rabbi of the congregation, and which with his statement was deposited in the corner-stone. The other declarations have little value and are likely to change with circumstances and new spiritual light.

The *essential* is here and preserves Dr. Sonneschein to the fold of Israel, though it is to be regretted that in order to establish his faith he felt it necessary to refer to a profane historian.

"I believe, firmly and truly, that Judaism everywnere on God's earth, is to-day yet as in times of yore, an indispensable living factor in the propagation of the universal religious spirit. To quote the acknowledged greatest historian of the age (Ranke, Weltgeschichte i. 36): 'It is impossible to think of a more sublime inauguration of ethical life in human society than the foundation of the Hebrew commonwealth.' This religious mission of the Jew to plant and foster a divinely ordained humanity is yet intact the world over, and for that reason I shall live and die a Jew, a true and faithful son of my people."

Hebrew Union College. Cincinnati.—The following gentlemen have been chosen the Board of Governors for 1887–90:

Henry Adler, Cincinnati, O.; Herman Bamberger, Indianapolis, Ind.; Rev. Raphael Benjamin, M.A., Cincinnati, O.; Rev. Dr. Henry Berkowitz, Mobile Ala.; Bernhard Bettmann, Cincinnati, O., *President;* Henry Marks, Cincinnati, O.; Jacob Ezekiel, Cincinnati, O, *Secretary;* Leopold Feiss, Cincinnati, O.; Julius Freiberg, Cincinnati, O, *Vice President;* A. J. Friedlander, Cincinnati, O.; Albert Goldsmith, Cincinnati, O.; Wm. Goodheart, Cincinnati, O.; Rev. Dr. Gustav Gottheil, New York City; Leo N. Levi, Galveston, Texas; Simon Heavenreich, Detroit, Mich.; Rev. Dr. K. Kohler, New York City; Arnold Kohn, Philadelphia, Pa.; Rev. Dr. Max Landsberg, Rochester, N. Y.; Elias Moch, Cincinnati, O.; Rev. Dr. Adolph Moses, Louisville, Ky.; M. M. Rothschild, Chicago, Ill.; Rev. M. Samfield, Memphis, Tenn.; Solomon Simm, New York City; Abraham Stein, New York City.

The Union of Am. Hebrew Congregations at its recent meeting at Pittsburgh elected the following gentlemen, as the Board of Delegates on Civil and Religious Rights for 1887-89:

Lewis Abraham, Washington, D. C.; A. Anspacher, San Francisco, Cal.; Josiah Cohen, Pittsburgh, Pa. (ex-officio); Adolph Eichholz, Philadelphia, Pa.; Benjamin Eiseman, St. Louis, Mo.; Max L. Gutmann, Rochester, N. Y.; Wm. B. Hackenburg, Philadelphia, Pa.; Felix Halff, Houston, Texas; Isaac Hamburger, New York City; Rev. Dr. S. Hecht, Montgomery, Ala.; Philip Lewin, Philadelphia,

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Pa.; Moritz Loth, Cincinnati, O. (ex-officio); J. I. Macks, Wilmington, N. C.; Benjamin F. Peixotto, New York City; Julius Rosenthal, Chicago, Ill.; A. S. Solomons, Washington, D. C.; Simon Wolf, Washington, D. C.

All communications in reference to the violation of the civil and religious rights of Israelites should be addressed to Mr. Simon Wolf, 921 F Street, N. W., Washington, D. C.

All communications referring to the admission of students to the College should be addressed to the Secretary of the Board of Governors, Mr. Jacob Ezekiel, Cincinnati, O.

Communications relating to any other business of the Union of American Hebrew Congregations should be addressed to the Secretary of the Executive Board, Mr. Lipman Levy, Cincinnati, O.

Editor's Sanctum

COMMENTING upon Bro. Leo N. Levi's letter, the *Jewish Record* of Manchester, England, says:

"Is it not time that some one wanted to know "What is Judaism?" In perusing the questions which Mr. Levi asks we can only see the spirit of earnest inquiry which seeks an answer, and the spirit of bold research that is cloaked with respectful solicitatation. But the series of questions are in themselves a thorough expose of the chaotic conditions of Jewish teachings from the pulpit and the press. It is a matter of impossibility for us at the present moment to reply to the questions *seriatim*. Some of the questions do not need an answer, at least from us, inasmuch as they apply entirely to "American Judaism."

"Judaism is certainly a definable creed, and many of its elements may not, apparently, be different to those of other creeds, not because Judaism is like them but because these other systems have been founded upon and have borrowed from Judaism. It is distinguishable from all other religions by its positive injunctions and its negative ordinations. The Bible—and by the Bible we mean the Old Testament—is without doubt the source of pure Judaism; and in the laws and ordinances therein laid down are to be found the fundamental principles of the Jewish faith. That faith teaches the existence of one God—a God indivisible, incorporate, and omnipotent; a perfect unity. That unity is not capable of being divided into three, nor can three make up the one. Here is the primary doctrine of Judaism and herein lies the difference between Judaism and Christianity. Furthermore, Judaism and the Jews are inseparable; religion and race are entwined as the Talmud declares: "As Israel declares God to be one, so He declares his people to be one." This broad basis of Judaism includes the belief in the immortality of the soul, and the doctrine of absolute right and

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justice. That Judaism emanated from a divine origin, history clearly proves for all the systems that were consistent with it at the time of its promulgation have perished with the past. Judaism was so far above all its contemporary religions, in justice, in humanity, in wisdom and in spirituality, so unproportionately superior in its intelligent aim and purpose, that it was impossible for human mind in those early days of its birth to soar so high above the highest human intelligence, and to give forth a system, so wide in its civilizing influences, so comprehensive in its justice and equity, as to exist through all the dark ages of superstition and ignorance and to live to-day; still superior in its purity and its morality, to all the many systems which owe all their most enlightened principles to it.

The difference between the orthodox and the reform Jews have nothing whatever to do with Judaism. The reform Jews merely refuse to accept, not the doctrine of Judaism, but the authority of the rabbis who have, wisely or otherwise, added to Judaism a wider range of ordinances and observances tending, as they thought, and we think, to strengthen or rather to keep unbroken its fundamental principles. The elements of Judaism have been left untouched by the rabbis; they have merely guarded the treasure by a strong barricade. These additions and interpolations have been rejected by the Reform Jews of England, but they have not rejected Judaism. On the other hand, the so-callad Reform Jews of America and Germany have not only rejected the rabbinical code and some of the main doctrines of Judaism itself, but have added to Judaism things that are not part of it, but which belong to other religions and which are not consistent with practices ordained by Judaism. The religion of the large class of heterodox Jewish rabbis is a negative system; it does not believe in rabbinism, though they preach as rabbis and call themselves members of the rabbinical body. They do not conform to the principles of Judaism itself, and what they do is simply what other churches do. Of course we speak only of the reform or advanced rabbis. These gentlemen seek to remove from Judaism all that is inconvenient or what they term inconsistent with modern ideas Modern ideas are contending to the annihilation of all religions, hence their conclusion that Judaism, after existing so many ages must now be altered in conformity with modern thought. As though any one could alter the grand and noble principles of Judaism without obliterating the laws of justice, order, right and morality."

DR. A. S. ISAACS contributes to the *American Magazine* (which is steadily gaining in popularity), a paper for the September number on "Jewish Progress in the United States." Though we should except to some of its statements particularly when he says "There is little Jewish history to record in connection with Hebrews in the United States," and upon other of his reflections, as a whole the

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article is excellent. Speaking of the institutions of charity, he says among others :—

"The attractive Home for the aged at Yonkers is public testimony to the benevolent workings of the Order of B'nē B'rīth. The Aguilar Free Library is a recent addition to the charities of New York, owing its inception to Jewish young men. The Maimonides Library, under the auspices of the B'nē B'rīth, of New York. will challenge comparison with libraries older and better endowed."

The following paragraph will attract attention :

"The past few decades have witnessed rapid changes in American Judaism. There has been a rattling of old armor, and a good deal of ancient scaffolding has fallen to pieces. The essentials of Judaism, however, are still untouched ; upon the whole, there is a more intelligent spirit manifested than ever before Naturally the Hebrew is influenced by prevalent tendencies of the age, and his spokesmen in pulpit, platform and press can be as liberal and defiant as their competitors. Occasionally. it must be confessed, these utterances lack insight and spiritual grasp, for which no prodigality of liberalism will atone. They hover dangerously near the chasm of agnosticism, and would resolve Judaism into a flabby and nerveless morality, without history, prophecy, law, or lawmaker. Such men are apostles of reaction ; their extreme radicalism soon evaporates."

CRITICISING the *New York Times'* slanderous correspondence from Long Branch several of our contemporaries deal that delectable sheet merited castigation. Like other journals the *Times* has not yet learned to discriminate between down-right lying and exaggeration the latter nearly always defeating its purpose while the former "sticks" in spite of contradiction.

No doubt there are those who visit fashionable watering places who are open to ridicule and criticism, but this treatment is not applicable alone to Jews. We have seen more disgusting exhibitions among those who claim to be of the prevailing religion than ever among Israelites.

The following extract from the *Hebrew Standard's* critique of the letter is apt and merits consideration.

"Well, we rather like it, if it will only teach the Jews that a little more dignity and pride would do them no harm. As long as they look for appreciation of their persons to the approval of so-called "society," they must be prepared to meet with deserved rebuffs. An old Talmudic saying is that the Jews were delivered from Egypt because they did not change their names, or their language. As long as they will respect themselves, as long as they will content themselves with their own society, which is good enough, as long

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as they are not anxious to hide the Isaac under the euphonious name of De Witt, or that of Abraham under that of Hypolite, or change Sonnenthal into Sunvalley, as long as they will be contented with the society of their own modest circle, they will be more respected and finally an anxiety shown to have them come nearer the charmed circle. Nor must we overlook the fact that those who make themselves conspicuous in these places are not always representatives of the refined and educated classes. They are mostly people who go to the country to show off their wealth rather than in search of rest and recuperation. We must not forget that no little of the prejudice existing is due to the loudness, the unmannerly behavior and the vulgar display of newly acquired wealth which characterizes a good many of our people who understood by thrift, economy, sobriety and business sagacity to acquire riches, who rose from an humble station of life to a position of affluence, but who have not yet acquired the manners of good breeding and refined inter-, course. Where a number of those people congregate they become conspicuous enough to cause reflection and remark. Nothing but time and the growth of intelligence, culture and refinement, will finally overcome that prejudice. We have outlived down-right persecution. We will outlive prejudice!"

During the month the sanctum of the MENORAH was graced by the visits of Bros. Leo N. Levi, Simon Wolf, Lipman Levy, Solomon Sloss and Bernard Bettman, all active and zealous members of the Order.

Editor's Bureau

THOUGH Rev. Dr. L. Kleeberg (whose letter we give elsewhere) appears thus far to be the only rabbi who has ventured to answer over his own proper signature Mr. Levi's epistle, our editorial *confreres* have not been backward in expressing their opinions. Most of these recognize the pertinency of Mr. Levi's questions, and as will appear from the extracts we give in this number, and which we shall continue, do not seem to be afraid to meet the issues directly and indirectly raised.

From among other comments, we have been struck with those of Benjamin W. Hirsh, Esq., in the *Spectator* of July 22d. Mr Hirsh was a classmate of Mr. Levi at the University of Virginia, and is one of the most brilliant and promising of our young men in Israel in America. Here is what he says:

"It is a striking commentary upon the religious sentiment now prevailing among the young Jewish element. It is more that that. It is a sad disclosure of the doubts and uncertainties of an intellectual Jew as to the status of his faith.

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It cannot be reasonably expected that in this enlightened age, where the facilities of school are opened to all classes, and all classes avail themselves of them. that a false priestcraft can exist. Men of this day have eyes to see with, ears to hear with, and more important than all, minds to think with. The educated Jew is endowed with an acute intellect. He fully recognizes the condition to which the rabbis have brought the synagogues, and is prepared, if necessary, to draw a proper conclusion from their dilemna. The spirit of contention and rivalry now existing, the conflicting doctrines now preached from different pulpits, the overthrow of the most sacred and holy principles at the discretion and whim of each rabbi, are matters of fearful import to the thoughtful and sincere observer. In the very nature of things there must be a check and limitation upon this wholesale iconoclasm. An anchor is absolutely essential to a well equipped ship. Where is the anchor of a Jew? At the bottom of the sea, cut loose from the ship. We do not undertake to suggest a remedy. As the rabbis have brought about the destruction, they must make the reparation. It is their imperative duty. However, they may be unequal to the task. It is more than likely, considering their jealousies and prejudices, that this is true. In that event the laymen will have to take the matter in hand. Should that be the ultimate result, we apprehend the rabbis will fare disadvantageously. It is not very difficult to speak the truth it should not be difficult to act upon it. Make-shift expediency has handicapped and throttled the natural aspirations of Judaism. It is true, that by united action concord and harmony, the tide of infidelity now coming in upon the young and immature can be checked, and the mission of Israel, so long delayed, find at last its realization."

NOTHING is so well calculated to improve the mind and morals, to correct the style and language, to draw the line between the true and false as criticism, whose office and object it is to point out the errors and defects in any given work or act.

When, however, criticism attacks the opinions and convictions of men it may be doubted if it does not exceed its functions, especially if, forgetting its office, it attempts to impose its own special or particular ideas as alone representing the truth, the purpose of all criticism.

Into such fault, we think, our generally amiable contemporary, the *American Hebrew*, has fallen in its review of Mr. Bien's History and in fact, indulged in an hyper-criticism wholly uncalled for. In its issue of the 5th ult, the *American Hebrew* says:

"Mr. Julius Bien's History of the I. O. B. B., which is appearing in the MENORAH, proves to be a most valuable record, detailed but not diffuse, of the events which have built up this great institution and made it the great power for good that it has been. The History bears evidence of much

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intelligent research, and only those who know how scattered and fragmentary are the sources for the preparation of such a work can properly appreciate the great work that Mr. Bien has had to prepare. We find, however, that we must once again, as we did once before, protest against the spirit in which he invariably treats at every possible opportunity of the Orthodox and Reform controversy. The latest example of this is afforded in the following extract from the August number. Speaking of Dr. Friedlein, he says:

'Educated in the ultra-orthodox school, his travels and contact with a number of the most able and enlightened scholars of his time enlarged his views and liberalized his ideas, and he championed with fervor by word and pen the exalted religious opinions of David Einhorn and his co-workers.'

Mr. Bien, as the incumbent of the highest office in the Order, should know that there is an emphatic impropriety in thus slighting a large number of its members. There are many members in the B'nē B'rīth who are by his words stigmatized as narrow-spirited and illiberal. But as an historian this spirit sits even still more poorly upon him. The modern historical method is utterly at variance with such partisanship in the treatment of material. By stating the fact alone (and even that was superfluous) that Dr. Friedlein had *changed* his views and ideas, and championed the religious opinions (without an adjective) of Einhorn, the truth would have been told and all of the truth."

Now if there is any point in this criticism it is that Mr. Bien has stated the truth with reference to Dr. Friedlein, a biographical-historical truth, and if, in making this statement, the color of his thoughts have appeared, he is the more to be honored for being outspoken and truthful. No doubt when he comes to speak of such men of the Order as Isaac Leeser, he will pay an equally frank tribute to the memory of one of the purest and loftiest characters Orthodox Judaism has ever known in this country, a man who, like Dr. Friedlein, was above all things honest in, and who acted up to his convictions.

Again we fail to see wherein Mr. Bien has "stigmatized as narrow-spirited and illiberal" or "slighted" those members of the Order who hold adverse views from those of Merzbacher, Einhorn or Friedlein.

We fail to find any such expression in the passage quoted by the *American Hebrew* or in any chapter which has as yet appeared from his pen. On the contrary, we are of the opinion that thus far Mr. Bien has displayed an impartiality and breadth of view which should always characterise the historian.

The history of the Order of B'nē B'rīth is the history of men who reared in the darkness and tyranny of superstitions and of despotic governments, shut out from light and liberty, found on

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these shores not only perfect liberty of person and conscience, but for the first time that moral and mental freedom which they had never before known and which for centuries had mercilessly been denied the Jewish people.

The task of enlightening these men—this mob—we may say, was a herculean one; the Synagogue could not do it, the lodge room did it, or contributed towards doing what the house of prayer failed to do: to bring about harmony and concord and brotherly love.

The founders and early leaders of the Order themselves had likewise to learn or to recognize that there was as great danger in going to the extreme as remaining within the narrow walls. That toleration above all was indispensable for the union and peace of Israel, that Time *must*, as Time *has*, and as Time *will* do all the rest.

LOVERS of pure Hebrew will find in the ode of Dr. Sabato Morais and the translation of Dr. Henry Pereira Mendes—made expressly for the MENORAH—which will be found on another page, a loving tribute to the most precious of all languages, the richest as well as the purest.

This poem was prompted by the announcement some months ago of an Annual in the interest of the Hebrew language and its literature, under the editorial charge of Isaac Graeber. Speaking at the time of this eminent Hebrew scholar, Dr. Morais said:

Since 1880, when through his exertions we saw in print *Yesode Ha Torah*, or "fundamental principles of the Jewish religion." a writing by Luzzatto, heretofore inedited, Eisig Graeber has displayed unflagging activity. In 1882 he enriched the world of letters with the Hebrew correspondence of Luzzatto in five parts. In 1885 there appeared, by dint of his energetic endeavors, *Shaare' Ziyon*, an historico-genealogical book, which Isaac De Lattes of Provence, arranged in the fourteenth century; and during the year 1886, aside from some minor productions which he gave us, Graeber has gratified all who admire the vast knowledge of Rappaport by having the correspondence of the illustrious late rabbi of Prague with the world-renowned professor at Padua. issued completely.

A most pleasing feature in the projected Annual will be the varied information which students must needs derive from it. A galaxy of Hebraists will make the publication highly attractive. Contributions are promised by Salomon Buber. the wealthy merchant of Lemberg, who prizes learning more than gold, and whose thorough familiarity with our literature none wil ever doubt that have only read his introduction to the Pesikta Zutarta and

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to the genuine Tanchuma, which he discovered. Halberstam, the erudite critic of Bielitz will heighten the value of the Annual by his productions. Moses Tedeschi, whom few can equal in terseness and felicity of style, will occupy a space in its pages. We shall peruse there compositions from Ehrenreich of Rome, the accomplished pupil of Luzzatto and Della Torre; from Dr. Brill, from Dr. Oppenheimer, and from a number of other eminent fellow-believers in Continental Europe.

Eisig Graeber is aware that America can be worthily represented in the contemplated *Beth Ozar Ha Safruth*, and if naught else could bear out that fact, Dr Benjamin Szold's last excellent effort would prove it. Therefore is an appeal made to the rabbis of the United States, for Hebrew articles on Biblical exegesis and on Jewish science, as well as for original poems."

In sending us his admirable translation, made at our special request, Dr. Mendes writes us from Newport, where he is passing his brief and well-earned vacation, the following felicitous lines:

"Why did those old Hebrews, the Revieras, Lopez, Brandons, Rodriguez, Seixas, etc., ever leave Newport? Or rather, why did England by her cannon shot, silence Newport's greatness and announce her fall? But for this the old synagogue would still be thronged with soft named worshippers and the accents of the Hebrew language would replace with Sephardic roundness and richness, the squirmy Polish apology with which our brothers here answer 'Amen.'

Here I am in dear Newport, in the open air, a leafy screen before me, a blue scarce-flecked sky above me and the smooth-lawns and leafy trees around me, while yonder is the ocean. Can I be otherwise than happy? And if my brain-fibre could vibrate to the touch of poetic plectrum, could I find any trouble in wrestling with the translation of a Hebrew poem? Such as the fibre is, its vibrations to the plectrum of Dr. Morais, I now send you."

Our friend's *plectrum* has touched the lyre with such felicity as to evoke melodious strains, every Bible reader will not fail to recognise and admire.

It is a sad commentary upon the "spirit of the age" that so many of our young men, young merchants, lawyers, brokers, clerks, etc., indulge in the demoralizing habit of "playing at cards," a frivolous pursuit at best, a great loss of time and money, and worse still, of degeneration of manhood. The gambler is at best a wretched apology for a man. For a time while the sunshine of youth is upon him and fickle fortune smiles, he is the daisiest of daisy fellows. But by and by the summer passes and the autumn with its "sere and yellow leaf" comes and comes, only too quickly, and before his time he finds himself decrepit and prematurely *blasé*, an old man or an apology for manhood..

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Apropos of such the recent beautiful discourse of Dr. Alexander Kohut was both timely and important. Taking his text from Ethics III., 14, "Sleeping long in the morning, drinking wine at midday, trifling with children and sitting at the meeting places of the ignorant rabble shorten a man's existence," he thus eloquently expounded his theme saying :—

"We may compare the years of a man's existence to a day. Youth is the dawn of day, manhood is the midday of life and old age is the sunset. The nucleus of the above text means, then, he who would not waste his life must not spend the morning, the best portion of life, in sleep, neither must he waste his midday of life away, nor must he play away the sunset, his old age.

Youth, we say, is the dawn of life, and hence, if you wish to lead a life well spent, be judicious in the manner you dispose of your life's morning. As a tree gives forth its best blossoms in spring in promise of later fruit, so in life our youth and the manner in which we spend it is a harbinger of our future record. Do we desire a rich harvest? Then we must sow in spring, and by the kindly influence of the sun and the elements we reap well. But if we wait until the spring be over, or if we do not sow at all, then our field yields us nothing, and indeed we have no right to expect a return. When your forehead is unwrinkled by care, when you are proof against the temptations of life, when the chill atmosphere of the cold world can not affect you, but you feel able to go forth into the battle fearless and with a brave heart, feeling yourself endowed with Herculean strength, able to carry, Atlas-like, as it were, the earth upon your shoulders, remember that this is the morning of life, and like the psalmist you can say, "Awake my spirit; I will awake up the morning dawn." Our rabbis say: "It is better to stand on two feet than on three." The third foot refers to the stick necessary for old age.

So when you are young, in the morning of your life, when you are able to stand on your own feet, you must be awake to the duties and necessities of life."

Those who in youth improved their opportunities have nearly always been successful or become great. As an almost universal rule those men who reach the summit of fame were boys reared in poverty or privation, and who toiled for bread in their youth. Had Benjamin Franklin or Abraham Lincoln been brought up in the lap of affluence and ease they would probably never have been heard of by the world at large.

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"Let us not forget," continues our learned friend, "the example of our great Maimonides." Persecuted and driven from land to land, at the age of twenty-three, we find him writing an explanation of the Mishna, in Arabic, on board ship! At thirty he completed a work which would have taken others a lifetime. Maimonides himself tells us that only his trials and facing dangers helped him to accomplish his great undertaking. And so it is with all of our men of note. Early thrown upon their own resources they acquired the energy and skill to overcome resistance and to grapple with the difficulties that beset their pathway. If you have spent your morning of life profitably; if you have satisfied your thirst for knowledge; if you have stored up your experience for the aid of mankind—in short, if you have avoided the byways, but have traveled the direct path to a noble manhood and have built for yourself a position among men, then be assured that the sunset of life is far distant and midday will last long."

THE attention of members of District No. 3 is directed to the able open letter of an eminent brother, whose initials will be readily recognised, and whose long services and experience entitle him to the greatest consideration. Especially is this true in the present instance, when he speaks with a voice of warning, and with facts and figures to prove his case. District No. 3 has too long been dormant; its sluggishness and torpidity needs arousing. There are hundreds of young men in Philadelphia and elsewhere in the District who should be brought forward and urged to take an active part in the Order. The "old fogies" must give way as they have in District No. 1, and the young element come to the front and be made to do battle for the cause.

SUBSCRIBERS TO RELIEF FUND BOTUSCHANI SUFFERERS.

The following contributions for the relief the sufferers of the great fire at Botuschani, Roumania, have been received by Jesse Seligman, Esq., Treasurer. Further subscriptions are earnestly requested:

Sarah Hornthal,	$25	A. Jacobsohn, (collection)	68
M. Mayer,	5	Through B. F. Peixotto:—Mrs. Rosalie Solomon, $10; Mrs. M. S. Isaacs, $10.	20
B. F. Peixotto,	50		
Jacob H. Schiff,	50		

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N. Rosenbaum, Coldwater, 5
Lewis Fox, . . 5
Henry Neustadter, . 100
M. & C. Mayer, . . 10
Through L. Rosenfeld, collection at Saratoga:—M. Bruhl, $25; Laz Kohns, $25; L. Rosenfeld, $155; Tompkins, Gage & Co., $300. . . 505
Mrs. M. R. Levison, . . 5
Strassburger & Joseph Allegheny, Pa. . . . 5
Chas. Werner & E. Denzer, at Union Hotel, Sharon Springs, collection . . 56
Mr. Norton, . . . 5
Henry Levison, . . 3
Dr. S. Adler, through Julius Goldman, . . 5
Jos. Rosenfeld, Evansville, Ind. 10
R. Fulton Cutting, . . 100
Wm. Rothschild, collection, 30
Through L. Rosenfeld, at Saratoga:—Abr. Bernheimer, $10; B. Eisemann, St. Louis, $10. 20
Through B. F. Peixotto:—N. E. Solomon, St Paul, Minn. 18
Chas. W. Waldman, of Am. Rou. Com. . . 212.52
M. Fluegel, Paducah, Ky. 10
Palestine Lodge No. 36, Wm. Daub 5
Through *American Israelite*, J. Efron, San Antonio, Tex., $5; M. Cohen, Peoria, Ill., $5; 10
Lebanon Lodge, Rondout, N.Y. 5
Kahn & Freiberg, Memphis, Tenn.; 5
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THE MENORAH

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THE JEWS AND COMMERCE.

THE JEWS AND THE SILK INDUSTRY.*

THE full history of the Jews has not been written as yet. Only parts of their share in the world's general culture have been brought to light.

In the following article we shall single out their marvelous activity in one single branch of industry with which they were connected—the silk manufacture.

The word silk is derived from the Roman *Sericum*, which means product of the *Seres*, that is the Chinese called thus "silk men" after their *Ser*=Silk. The silk-worm and the white mulberry trees which gave the Roman world the precious article of luxury, first mentioned by Virgil and found in use in Cæsar's time, were until the fifth century confined to the remote regions of China.

Silk culture is as old as the Chinese empire. Tradition names the Empress Si-ling-chi, wife of the oldest and greatest ruler, Hoangti, about 2700 B.C.E., as the first cultivator of silk. It seems, however, that for thousands of years the fine product did not extend beyond the confines of the Empire. Only as late as the second century, B.C., we hear of silk trade carried on with the *Anzi*, in which the Persian or the men of Elam can be easily recognized, they being called on Assyrian monuments *Anzan;* though Richthofen (China, I., 436 & 506 ff.) rather sees in them the Parthians, the successors to the Persians. These Persian traders pushed their way eastward to China, probably before Chinese merchants brought their goods to Samarkand to the market, and from Persia, Syro-Phœnicians carried on the trade for the western countries. Phœnicia, Syria, Asia Minor and

[*This article, originally published in the *Jewish Reformer*, has been thoroughly revised and augmented and forms the first of a series of papers on "The Jews and Commerce;" which are being written by the eminent and talented author expressly for the MENORAH.—EDITOR]

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the Greek islands had plenty of silk spinneries, but the new product was altogether in the hands of the Parthians at the time when, much to the dismay of austere moralists, coquettish Roman matrons vied with each other in wearing the fine transparent garments made of that most expensive stuff, valued at its weight in gold. Many an attempt was made by the Roman emperors to find new direct roads by water or by land to China, in order to prevent the wealth of the Empire from flowing into the hands of the Parthians, their arch-enemies, who monopolized the trade; but it was all in vain. At last two Persian monks succeeded in 552, under the reign of the Emperor Justinian, in carrying the egg of the silk worm, concealed in a hollow cane, to Constantinople, and thus transplanting the silk culture to Western soil. (See Milman's Gibbon's Rome, iv., 66). Henceforth silk became a European manufacture, yet not at once. Being at first made an exclusive Byzantine monopoly, it almost ruined the industry in the Syrian cities, and drove a great many silk weavers back to Persia. It was chiefly Moslem (if not rather Jewish) enterprise which transplanted it to Spain; and animated by it, King Roger afterwards also transferred the same from Greece to Sicily. From there it gradually spread over Italy and Southern France, which lands became the principal seats of silk manufacture up to this day.

Let us now see what share the Jews had in both the trade and manufacture of this important article. According to most Bible commentators, the first record of both the land and the chief product of China is found in the Bible (Isaiah 49, 12 and Ezekiel 16, 10 and 13.) True, the explanation of *Sinim* by China and of *Meshi* by Silk has been more than questioned of late, still Richthofen's arguments fail to account for the name of Ansi given by Assyrians to the *Elamites* who are mentioned by Ezekiel, and so we had better wait for further light on this subject, promised by recent researches into the early relations of China and Chaldea. One remarkable fact ought not to be overlooked. Right among tombs belonging to a Jewish merchant-colony

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in Southern Russia near Kertsch, where the important Pontus trade had its centre in Roman times, remnants of silk stuff have been discovered traced to the third century B.C.E., by L. Stephani, (*Comptes Rendue pour 1878*, St. Petersburgh, 1881, Supplem. p. 134 compare *Jahrb. Gesch. der Juden* II. 273 and 298).

That under the Sassanide rulers the Jews of Persia drew large profits from the Syro-Parthian silk-trade, can be learned from contemporaneous writers who speak of the enormous wealth derived by Jewish merchants from importing goods from the East in their own ships. See Heydt I, 12, note 1. And this remained thus under Moslem rule (Ibidem I 139—140, note 1 and 141). The very privileges accorded by Julius Cæsar and Augustus to Jewish colonies all along the Mediterranean Sea were chiefly due to their commercial importance. But we have facts enough to make this evident in regard to our subject. The Jewish word for Silk used in the older sources (the Mishnah) is *Sheraim* which shows its direct derivation from the East, while *Sericon*, the Greek, is derived from this Aramaico-Persian name. Quite a number of passages in the Talmud collected by Herzfeld (Handels-Geschichte der Juden p. 110 and 308), show what a large silk-trade was carried on by Jewish merchants, among whom we find scholars of fame like Rabbi Chyiah going to the silk market at Sidon. In Migdal Zebuim, a little town in Northern Palestine, we read of no less than eighty silk-spinneries at work.

But we are in the position to bring still greater evidence of the Jews' connection with the silk-trade. When in the third and fourth century Parsee fanaticism drove large numbers of Jews away from Babylon, we find them turning to India and China and there settling permanently around the chief centers of silk culture, attracted, as the traditional records seem to suggest, by the trade of Jewish predecessors. Indeed, some of those Jewish colonies have remained to this day, bearing vestiges of great antiquity, their language being a mixture of Persian and Chinese. But the most characteristic indication of their trade seems to be that not only in

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their synagogue furniture, but also in their form of paying the taxes to the government, *silk* was retained as a conspicuous feature, (See Kaeuffer Gesch. *Ost Asiens* II, 784 Andree's Zur Volkskunde der Juden, 244, Gesch. der Juden in Sina, Murr 1806)—just as the pepper tax imposed on the Jews during the Middle Ages remained for centuries a characteristic feature indicative of their Oriental trade in spices.

That Jewish merchants under Moslem rule made voyages to China and India for the purpose of purchasing their rare products and bringing them to the Western markets, is testified to by Moslem writers who preserved the description of three different routes they took with a view of touching on the various staple-places and seaports on their homeward journey. (See Heydt Gesch. des Levanthandels I, 139–140.)

Hardly had three centuries elapsed since the first attempts at silk culture were made on European soil, when the Jew appears on the stage as the most competent and successful planter and manufacturer. Strangely enough, the record of it is found nowhere among the historians of the time, but the testimony is irrefutable. Among the Ritual Decisions given by the Gaonim, the chiefs of the Jewish Academy of Babylonia, the highest Jewish authorities of the time, a case is recorded of Jews inquiring whether they were allowed to feed their silkworms on a Sabbath day. The question, answered in the affirmative, could, says Graetz, the historian, (Gesch. der Juden V, 272 f.), have been put only by Jews living in Greece, the only country where mulberry trees then were cultivated. Indeed, the famous Jewish traveler, Benjamin of Tudela, of the 12th century, found 2000 Jews residing in the city of Thebes, whom he calls the most eminent manufacturers of silk and purple cloths in all Greece.

Turning to Spain, the golden gate of oriental merchandise to the Occident, we again find the chief silk industry represented, if not monopolized, by the Jews. They had a legend that, at the request of the Governor of Spain, the emperor Titus had sent to the City of Merida a certain

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Baruch, the ancestor of the Albalia, as being the first and most skilful artist of Jerusalem who wove the curtains for the temple. At Cordova, under the Chalif Hisham, 970, there resided two brothers, Jacob and Joseph Ibn Gau, who had the largest silk mills in the country. They furnished the silk flags and standards for the entire army. Their influence rose with their immense wealth, until Jacob Ibn Gau was made by Almanzor the Prime Minister, the representative chief or prince of all the Jews in Spain. The Albalias, too, moved from Merida to Cordova, there to establish an important silk mill, and became prominent both for their great mercantile success and for their scholarship and generosity. (See Graetz V. 69, 396, VI. 72.) Strangely enough, W. Heydt in his Geschichte des Levanthandels takes no notice of these facts while dwelling on the silk industry of the Moslems in Spain.

In Southern France, in the cities of Narbonne and Montpellier, where the Jews were invested with the highest municipal offices, we find among the Jewish merchant princes some who, on their own ships, imported their articles directly from China, and others in possession of large manufactories. (S. Bedarride: Les Juifs en France, p 58, Juifs de Languedoc by Saige 3, 67; Depping, Juden im Mittelalter, p. 132. The latter historian (p. 254), mentions a contract, still preserved, between the church at the city of Lyons and Jewish merchants, concerning silk and gold stuff they were to furnish at the price of 100 florins.

A still more important testimony of the industrial skill of the Jews is the following: King Roger I, of Sicily, transported in 1143 the Jewish silk-cultivators and weavers from Greece to his kingdom, thus laying the foundation to the important silk-manufacture in Italy. Henceforth Jews all over the country developed successfully this branch of industry, until religious or race prejudice caused the people and the government to expel them from those very places which their activity and enterprise had brought to prominence. (See Guedeman Gesch. d. Juden in Italien, 68 and 240.) The looms of Sicily came to a standstill, and Lucca,

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Modena and Florence seized upon the lucrative trade. And to Italy, too, it was chiefly the Jews from Spain who transplanted the industry. A Jewish author, Maestro Margino de Gabrielo of French descent, residing at Venice, wrote perhaps the *first work on silk manufacture*, dedicating it to Pope Sixtus V. (Bedarride, p. 337 and 568.)

Once more we read of Jewish protection of silk culture. Don Joseph Nasi, the Jewish Duke of Naxos, having received from Sultan Solyman, his master, the city of Tiberias and surroundings as a present, had no sooner raised the venerable city from its ruins and rebuilt it anew, in the year 1565, than he planted there mulberry trees in large numbers for the purpose of promoting the silk culture. His ambition was nothing less than to enter into competition with silk-manufacturing Venice. (Wiener: Emek Habacha 105.)

We have no means nor statistical data to pursue the silk industry of the Jews further down to our times. Considering the conservative spirit of the Orient, it is of great significance that the Jews of Persia still adhere to silk-manufacture and those of Turkestan and Bulgaria to silk-trade. (See Polack Persien I, 25, and Andree p. 191.)

Is it merely accidental that the first silk mills in Prussia were established in 1730 by Jews, that in 1773 fourteen silk-merchants resided in Berlin, with one of whom, Bernhardt & Co., Moses Mendelssohn was connected (See L. Geiger Gesch. d. Juden in Berlin II, 76, 77, 93.) Undoubtedly careful study will yet reveal many interesting facts in this connection.

Still commerce in our times recognizes, thank God, no longer any distinction between Jews and adherents of other sects or races. Of the Jews in Spain and Portugal we read that their splendid silk garments excited the jealousy of their unfriendly surroundings to such a degree that both the Christian rulers and the Jewish Rabbis issued decrees forbidding the use of silk dresses outside of their domestic circles. May be this predilection for silk is still inherent in the race, although neither the Roman Senate, nor the Church of Rome nor Mohammed could, by similar interdicts,

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suppress the passion for silk dresses of their people. At any rate, the Jews have an especial claim on this precious web upon which they spent more labor than others did.

And does not the busy silk-worm which, since four thousand years, spins the fine thread wherewith sumptuously to clothe the occupants of powerful thrones and the graceful queens of society—offer striking resemblance to "the worm Jacob"—ever trodden down and despised, and yet indispensable and invaluable as a social factor in the fabric of human progress and social industry?

DR. K. KOHLER.

THE HEBREW LANGUAGE

AMONG the Philadelphia institutions, which aim to interest youths in Jewish learning, the "Hebrew Literary Society" occupies an honorable station. During eight months in the year it brings together fortnightly young men and women, and offers them useful information. Lectures are delivered, mostly in a colloquial style, with a view to spare the speaker and not tire the hearers. The one and the others feel at ease, and all are at liberty to ask, after the lecture, questions suggested to the mind while listening.

When I last spoke before that Society, I endeavored to draw attention to certain points in the history of the Hebrew language. As the MENORAH is avowedly willing to throw light also upon subjects of this nature, I shall try to put concisely into shape the notes which I had kept, so that their intent may be seen and understood. Scholars will discover nothing new, but the uninitiated may learn what was heretofore unknown.

The books which non-Israelites call "the Old Testament," are written nearly all in Hebrew; exceptions are six chapters of Daniel, four of Ezra, and a sentence in Jeremiah (chap. X, v. 11). Yet, the term "Hebrew,"

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applied to the language itself, will be looked for in vain in the Bible, or the Mishnah. Possibly, Josephus and the Talmud that use it, may have learned to do so from the Greeks. In Holy Writ we find mention of "the language of Canaan" and of "the Jewish" language. Clearly, the former has a wide range, for other nations, besides Israel, lived in Canaan and spoke its language. For instance, the Phœnicians, whose vernacular tongue closely approached Biblical Hebrew. Philologists have discovered even in the names of cities, claimed to have been colonized by that ancient commercial people, a strong analogy with Scriptural words. Thus Malta from *Malat* (escaping--emigrating), Toledo from *Toledot* (conceiving--originating), Cadiz from *Caddesh*, (hallowing--dedicating). Personal names also show a near affinity to the Hebrew, *i. e.* Hannibal—a compound word of *Honi-Baal* (my substance, or strength, is Baal); and so do appellatives, as Barca from *Barak* (a lightning), applied principally to Hamilcar, but likewise to other valiant Carthagenian chiefs. The fact that Hebrew was not the language exclusively spoken by the descendants of Shem, proves the unsuitableness of the word "Shemitic," or "Semitic" in regard to it. Scholars, knowing that several nations descending from Ham spoke Hebrew, or a kindred language, while some who derived their lineage from Shem—as the Elamites, or Persians—had an entirely different language for their vernacular, sought of changing the name. Some would call the Hebrew Syro-Arabic, some Arabic, but a *triliteral* language would seem the most fitting appellation, since the root of Hebrew terms consists of three letters.

"The Jewish" language, is an expression doubtless introduced after the captivity of the ten tribes under Shalmaneser. It signified that said language was in use among Judeans, (corrupted by English-speaking peoples into "Jews"). But though the phrase is occasionally met in historical narratives of the Bible, it was short-lived. Another, dearer to all Israel, superseded it, and lasted to this day. Yet, *Leshon Ha-Kodesh*—"holy language"—or

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more properly, the language of sanctity—is of a comparatively late date, and simply of Rabbinical origin. Its source is in the Mishnah, and naturally so. In the time of the Sages, Hebrew had in reality assumed a sacred character, for it was mainly set apart for the Divine service. Seventy years' sojourn in a country where Aramaic was spoken; a long contact—owing to the Maccabean wars—with Syrians, whose language nearly resembled Aramaic; the frequent journeys of Babylonian co-religionists and their learned men to Palestine, gave the language of the land between the Euphrates and the Tigris a strong foothold in Judea. It pained some of the leaders, who wished to rehabilitate the Hebrew, and their efforts, as well as their complaints, are recorded in the Talmud, but the Aramaic had struck too deep a root to admit of its eradication. Hebrew was compelled to succumb, in a measure, to circumstances which militated against its predominance.

The Sages, keenly alive to the necessity of providing, with every possible means, against the loss of a knowledge of Holy Writ, permitted then its translation in Aramaic during the worship. By that measure the Law of Moses and some of the teachings of the Prophets, and perhaps of the Hagiographa, were treasured in the memory of successive generations. But by that same measure, the Sages unwittingly imparted the first impulse to a very rich and varied literature. This is comprised in the numerous *Targums*, the most noted of which is the Aramaic version of the Pentateuch made by, or rather modelled after that of Onkelos, whom modern criticism identifies with Aquila or Akilas, a Greek proselyte of the second century in the vulgar era. Time and national incidents cast a halo even round the Aramaic language; its perusal in connection with the Scriptures, specially the Torah, was recommended, and it is still continued by pious Israelites.

Jacob Safir in his interesting book of travels through South Arabia,—undertaken about twenty-five years ago, tells that there the practice of translating the section of the Sabbath (Parasha-Sidra) and the prophetic lesson (Haftarah)

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in the Synagogue, is scrupulously adhered to. So familiar with the Aramaic version are Israelites in that Asiatic region, that on one occasion, when the written copy of the Targum was not at hand, a youth—a shoemaker by trade—rendered by heart each sentence of a long Haftarah, faultlessly.

But that which some Israelites follow yet, merely in compliance with an old established usage, had become an imperative necessity during the ages that the second Sanctuary lasted. It was a great surprise to me to have read what a Professor in St. Andrew's University of Scotland has asserted in a late work. He contends that Greek was the language which the man of Nazareth and his apostles habitually spoke. Now, that Greek was largely cultivated, as the language of the learned and of high officials in the government, none who have given the subject a thought will deny, but that the Aramaic prevailed in Judea; that it was the medium of domestic and social intercourse among the masses, and that, consequently, the founder of Christianity and his disciples currently employed it, must be indisputably admitted. Illustrations are numerous in post-Biblical works. To cite only one, I will relate that Samuel the Younger, whom the Talmud credits with having foretold on his death-bed disastrous events, uttered his predictions in Aramaic,—the language which, no doubt, he ordinarily spoke. But a glance at the New Testament will disprove the statement of the Scottish Professor. Who cannot discover Aramaic in many of the names and of the sayings recorded therein, even if they have come down to us in a strange orthography? For instance: "Raca," "Akeldama," "Sabachthani," and, not to weary with quotations, the expression met in Mark v. 41, *Talitha Cumi*, "Damsel arise," is obviously Aramaic.

Let none, however, infer, that while the second Temple lasted, Hebrew was altogether dead. Schools and synagogues kept it alive. National prayers and the studies of national traditions effectually prevented its extinction. The loftiness of the writings of Moses and the Prophets remained for ever unrivalled, nevertheless—with all reverence be it

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said—the sacred tongue gained in richness what it lost in grandeur. Witness, the Mishnah and the Baraithoth, representing a wealth of language, gathered in by an unperceived but constant evolution of centuries.

Drawing a line between two distinct stages in the history of the Hebrew language, we may observe that the classic period had a thousand years' existence, namely, from the days of the patriarchs to those of Ezra. It was preserved in Egypt through a separate residence of the enslaved in Goshen, that lay near Arabia. The Talmudical axiom that one of the merits which won for Israel redemption from bondage, was the preservation of the ancestral language, has a well laid foundation. Moses learned among his oppressed brethren the language in which he wrote his inspired Code. Archaisms are detected in the Pentateuch; a striking difference is noticeable in the diction of our seers and psalmists; still, if we except some foreign terms—mainly Coptic in the five revealed books, Chaldaic and Arabic in the others—, and if an allowance is made for local peculiarities, as in the case of the tribe of Ephraim that gave שׁ (*Sh*) the sound of (*S*), the Hebrew of the volumes handed down from antiquity, remained essentially the same everywhere in Israel, from the day that Jacob called the witness of his agreement of peace with Laban "Gal-Ed," until the exiles of Judah hung their harps on the willows by the rivers of Babylon.

The second stage may be reckoned from Ezra, whose Hebrew is uneven and unadorned, to the Rabbinical Hebrew of the Middle ages—an excellent specimen of which we possess in the ritual work of the immortal Maimonides. Like in the first stage, and even more palpably so, the style of the second varies considerably. Speaking in general terms, it may not inaptly be called a composite. It is not purely Biblical, nor idiomatically Aramaic. It partakes of both, but so remodeled is it in a new form, so broadened, so extended in its application, so vastly enriched, as to claim the right of admission among living languages.

It might be imposing on the MENORAH to ask that I

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may use it to throw light also on mediæval philosophical style, and on the epistolary and journalistic of our times, but before closing it is due to one whose golden dream in early youth had been the resurrection of Hebrew, and whose manly labors confessedly proclaim him the chief of modern Hebraists; it is eminently due to a great and faithful Jew, that I should refer the reader for ampler information on the subject herein, cursorily presented, to the "Prolegomeni Ad Una Grammatica Ragionata Della Lingua Ebraica Del Professor Samuel David Luzzatto." S. MORAIS.

HISTORY OF JEWISH LITERATURE*

BY DR. GUSTAVE KARPELES.

Translated from the German by RICHARD J. H. GOTTHEIL, *Ph. D.*
Columbia College, New York.

HISTORICAL BOOKS

ALL this is narrated in the book or rather "Books of Kings"; at times with epic breadth, at times with epigrammatic precision, and again with chronological brevity; yet all in truthful, careful and authentic representation. The most brilliant part of the narrative, in addition to the life of Solomon, is the history of the two prophets *Elijah* and *Elisha*, who wage deadly war upon the idolatry now advancing with such rapid strides in Israel. They shrink from nothing which can possibly bring the old religion to its former glory. And in truth, there are few narratives in the Bible as forcible as this, few in which the greatness and the significance of the hero is so heightened by the surrounding wonders as is this history of Elijah. The narrative of the

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life of Elisha is almost a copy of that of Elijah. "Everything connected with the man is on a large scale. Without respect of person, he is zealous in the cause of his God. With His wonderful help the priests of Baal are put to shame and destroyed. Impetuously Elijah complains to God, as he sees his life-work coming to naught, and his own existence threatened. And from God he receives assistance in his great undertaking, until at last he is translated in a fiery chariot." In these lofty figures poetry and history mingle, and produce a wonderful picture. But this we can say: they would have been impossible had they not been based upon some reality.

Fiery was the spirit of Elijah, and a burning flame was the spirit of his mission. Once, as he went to Mount Horeb weary and worn—so the story runs—and rested his tired limbs beneath a solitary juniper tree in the arid desert, he cried out (1 Kings xix. 4), "It is enough now, O Lord, take away my life; for I am not better than my fathers." And an angel of the Lord refreshed him, "and he went in the strength of that meat forty days and forty nights into Horeb the mount of God." And God said unto him: "What doest thou here, Elijah?"

And he answered: "I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken Thy Covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I only, am left." And a voice called to him: "Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering-in of the cave," for he felt the presence of the Eternal.

Not less beautiful nor less solemn is the conclusion of

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the narrative, telling of the death of Elijah, and of his going to the Jordan in the company of Elisha whom he had just appointed to be his successor. Then Elijah said to his beloved disciple (II Kings 2, 9), "Ask what I shall do for thee, before I be taken from thee." And Elisha answered, "I pray thee, let a double portion of thy spirit be upon me." "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven."

Legend has wonderfully embellished the life of Elijah. It tells that he has since then often visited mankind, but not, as of old, in his fiery spirit. "Unseen or in a strange likeness, he mixes in the conversation of those who seek wisdom and brings their souls nearer to each other. In the home he turns the heart of the father to his children, and that of the children to their father. He saves from danger, and answers the suppliant, consoling him and giving him new life."

The spirit of the east breathes throughout these tales about Elijah more than through any other in the Bible.

It is again of no moment for us, holding as we do to the æsthetic view of the biblical literature, whether or not all the books which criticism places in this period really belong here, important and productive as the time undoubtedly was. Be that as it may, the epoch depicted in the "*Book of Kings*," and in which it no doubt had its origin, was a period of great mental activity. Hebrew historiography reached here its highest development. Prophecy and poetry were in full bloom. The religious and ethical character of the literature became ever more distinct. So mighty was the mental power of the people that even the dissolution of the state and the destruction of the religious centre could not affect it. On the contrary, the exile was a period of inner purification. The Israelites then became conscious of their great mission. They lost none of their creative power. In many of the products of these years of exile perhaps a still more intense religious warmth and fervor are noticeable. In these times of trial, the idea that spiritual monotheism is the

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only true religious view of the world struck deep root. Upon the return from the Babylonian exile it is the one absorbing ideal.

In this period of renewed religious zeal the last historical books of the Bible, the "*Books of Chronicles*," "*Ezra*" and "*Nehemiah*," were composed. It is probable that they all formerly formed one whole. They describe again the history of the Jews from the creation until the refounding of the Jewish communal life under Ezra and Nehemiah. They also give us the history of the new Judæa. The lists in the Books of Chronicles are in part of great historical worth. They furnish us very important material for understanding the old Israelitish tribal and family relations. A happy religious enthusiasm pervades the books which describe the rebuilding of the Temple and of Jerusalem, and partly compensates us for the loss of the artlessness which so charmed us in the earlier writings. The language shows the latest development of the biblical Hebrew. As a whole the works themselves gives us a true picture of the religious current which flowed through the new Judaism. The parents of this movement, *Ezra* and *Nehemiah*, are seen to be eager and loyal representatives of that Mosaic law of which the first of these is very properly called the restorer. The great and world-embracing idea of this law commenced to blossom and to produce fruit. A theocracy arose. The old law was scrupulously obeyed and the commands therein contained were zealously followed. The teachings of the law were popularized by Ezra, reading from the same becoming a religious custom. The life of the people thus became the embodied thought of the Jewish religion, which then, if ever, had the right of being called a "spiritual religion"—the name given to it by a modern philosopher.

We shall recur again in the course of this narrative to this important period, which contains the seeds of the whole later Jewish literature, and which forms also the concluding part of the great historical books of the Old Testament. Only modest epigones follow these historical epics, poetical tales ripened and decked out with artistic freedom by the

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aftermath of the newly awakened spirit in the people. These tales, as well as some parts in the history itself, which may be called patterns for the romance and the novel, grew in later times to be a peculiar department of the literature. The first of these tales is the little book of *Ruth*. As before mentioned, it was formerly a part of the "Book of Judges," and only at a later time separated and classed among the Hagiographa.

The book tells us in a charming and idyllic manner how the Moabitess Ruth, the great grand-mother of King David, journeyed to Bethlehem with her mother-in-law, and married there. Hardly a voice has been raised against the historical truth of the narrative, which can be supported by other arguments. The style is free; the grouping of the figures poetical. It has, therefore been very properly called *an old Hebrew village tale* (dorfgeschichte), an idyllic family picture. It depicts a character of the most beautiful self-restraint, of naturalness and *naïvité*. "A happy and peaceful tone pervades the whole, and at once captivates the reader. The soul of the narrative is really the feeling of the closest family relationship, the moral value of which appears the greater, since the impulse is spontaneous and not the effect of law. We can here catch a glimpse of the purity and stability of Hebrew family life; we can watch a retired life full of feeling and piety, which, in spite of its simplicity, is so rich and attractive."

The composition and presentation of the narrative is simple and plastic; it is so epic in its whole tone that it appears altogether amiss to place its composition in the time of the Exile, when the prevailing interest centered in religious legislation. Everything in the book points to the spring time of Israelitish national life.

Ruth naturally stands in the foreground of this attractive narrative, which shows a wonderfully tolerant spirit to the many dissenters in matters of religion who must have existed at that time. The first part which tells "how Ruth journeyed with her mother-in-law to Bethlehem" is, also, artistically considered, the most beautiful.

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In the further course of the narrative we hear how Ruth gleans sheaves in the field of Boaz, how Boaz gives her a promise of marriage, and at last is united to her, and of how this wedlock is blessed. This end of the narrative is also its historical background. It is this which has given it a place among the holy writings, and to which we ought perhaps to feel thankful that we even possess this jewel of old Jewish romantic literature. Had it not been for this, it would have disappeared together with so many other treasures of that old profane literature.

The blessing of the marriage of Boaz and Ruth is, of course, a son. At his birth the women said to Naomi (Ruth 4, 15), "he shall be unto thee a restorer of life and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him." "And Naomi took the child," so the narrative ends, "and laid it in her bosom, and became nurse unto it. And the women, her neighbors, gave it a name, saying: There is a son born to Naomi; and they called his name Obed (servant): he is the father of Jesse, the father of David."

The *Book of Jonah* is another biblical narrative of the same nature. It is, however, of far less epic purity, which fact probably points to a much later origin. A didactic poem has here once more been woven around an historic name, that of the Prophet *Jonah ben Amittai.* Its origin is unknown, though the attempt has been made to bring it into connection with Phœnecian and Greek myths. Its tendency and meaning, however, are clearly seen in its contents.

But it is just this tendency, as well as the human spirit which pervades the narrative, which gives it its great worth. The Synagogue has laid stress upon this by appointing the book to be read on the eve of the Day of Atonement. At such a time the simple naïve story is certain of producing an impression upon the devout congregation.

The contents are as follows: Jonah, the son of Amittai, receives a command from God to go to Nineveh, the great city, and there to preach repentance. (Probably on this account the book has been placed among those of the prophets

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with which it has otherwise little in common.) He demurs to this command and seeks to escape the Divine presence. The ship which is to bring him from Joppa to Tarsis meets with a storm upon the high seas. Jonah is thrown into the sea, whilst the pagan sailors, who have shown more trust in the Divine power than the Israelitish prophet, are saved, and render up offerings and vows.

Jonah is swallowed up by a sea-monster, in whose belly he remains for three days and three nights. Then, in the direst necessity, he prays to God, and his faith saves him. From out the belly of the sea-monster he attunes a song of thanks to God and is safely carried to land by the whale. Now that the Lord has commanded him once more, Jonah goes to Nineveh and preaches repentance to the people. His words find credence and belief among them, for he has foretold that in forty days the city will be destroyed. The inhabitants repent and mend their ways so as to ward off the evil. In this way the city is saved.

At this Jonah takes umbrage. He builds himself a hut in the outskirts of the city so as to see what will become of Nineveh. Thereupon God causes a shady tree (kikayon) to spring up, at which the prophet is highly pleased. But his joy is soon turned to sorrow. The tree, gnawed at by a worm, withers over night. On this account Jonah requests that he might die. But God refuses him, and asks how he can be displeased at the pity shown to a large city and its many inhabitants, seeing that he can grieve over the fate of a single tree.

The clear tendency of this sprightly and dramatically written book is to show that every separation of man from God carries disaster after it. As soon as man believes that he has escaped the Divine presence, quick punishment is sure to follow. But with the Almighty mercy is stronger than punishment. This is shown twice in the course of the narrative with pagans, and once with Jonah himself. In the end the miraculous tree also tells him the lesson that man is not to murmur, if he do not understand the ways of God, whose mercy is shown also to pagans, when they repent and

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turn from sin. For mercy and compassion are the chief and most blessed attributes of the Deity.

The didactic intention of the book appears at almost every word. In the choice of matter, as well as in the sequel of events, the tendency is ever present to give to a younger generation, in the garb of a narrative, certain truths which may possibly have been forgotten, perhaps more readily accepted, the more these narratives addressed themselves to the senses.

But the poet of this small romance has, perhaps, exaggerated here and there in his attempt to make his meaning clear. He has woven characteristics into the narrative which even go beyond our modern realism. The Book of Jonah has, on this account, fallen into discredit with many critics. But unjustly so. For, by the side of characteristics which were probably very appropriate to the understanding of the time for which the book was written, the narrator has presented in a clear light the chief elements of all national poetry, and has woven them into his description with great cleverness.

It is at the outset characteristic that he associates the whole myth with the name of a prophet who courageously preaches (Jonah i. 9) "I am an Hebrew; and I fear the Lord the God of heaven, which hath made the sea and the dry land." To connect disaster and deliverance with a sea-monster, without the aid of which Jonah would surely have been drowned, is an idea still more profound. This is, therefore, in no way an artistic mistake. On the contrary, it is an excellent feature, and one full of meaning, to make Jonah, whilst in the greatest danger, intone not a prayer for salvation, but a hymn of thanks for the deliverance which was so near at hand. Prophecy, which, on the whole, comes decidedly to the front in this book, here celebrates its greatest triumph. This hymn reads as follows (Jonah ii. 2):

I called by reason of mine affliction unto the Lord,
And he answered me;
Out of the belly of Sheol cried I,
And Thou heardest my voice.

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For Thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
All Thy waves and Thy billows passed over me.
And I said, I am cast out from before Thine eyes;
Yet I will look again toward Thy holy temple.
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars closed upon me for ever:
Yet hast Thou brought up my life from the pit, O Lord my God.
When my soul fainted within me, I remembered the Lord:
And my prayer came in unto Thee, into Thine holy temple.
They that regard lying vanities
Forsake their own mercy.
But I will sacrifice unto Thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of the Lord.

If it be a mistake, it is hardly intelligible how the writer could have blundered in such a manner as to insert here this song of praise, which reminds us so often of the Psalms, instead of a prayer for help. We are constrained to believe that this lay in the intention of the narrator. He surely understood, as well as succeeding generations did, this hymn, which was undoubtedly composed before his time. He could certainly not have looked upon it as a prayer for help. The intention seems to have been to show, in a striking instance, the gift of prophecy, the holiness and the necessity of prophetic vision and prophetic speech. It belongs to its peculiar tendency that the book breaks off suddenly. It purports to give only one episode in the life of Jonah, not a complete biography.

The poetical episode of the miraculous tree is of great beauty. Here the didactic tendency does not come so strongly to the foreground (Jonah iv. 6): "And the Lord God prepared a *Kikayon*, and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his evil case. So Jonah was exceeding glad because of the *Kikayon*. But God prepared a worm when the morning rose

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the next day, and it smote the *Kikayon*, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the *Kikayon?* And he said, I do well to be angry even unto death. And the Lord said, Thou hast had pity on the *Kikayon*, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have pity on Nineveh, that great city; wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

The third poetical narrative of the Bible, the *Book of Esther*, is a curious work. Its rationale is not at once evident. Judging from its language and many other indications, it is the latest book in the Biblical collection. Its composition can hardly be placed before the third century, B.C.E. The language abounds in Aramaisms and Persian expressions. The little book contains more than fifty of such foreign words. The Jews, however, have incorporated it in the "five rolls," and have taken it into their canon, but not without much opposition.

And, indeed, it is difficult to conceive why this book, which has been looked upon as an historical romance, was ever taken into the canon. But this gives us no warrant to discredit the fact upon which this narrative is based. The reasons given—that it contains so many improbabilities, and that all contemporaneous and subsequent authorities know nothing of the book, do not carry much weight. The improbabilities can very well be additions made by the author; and it is, moreover, unfair to dispute the truth of a book because it is itself the only authority for its contents.

Following is the gist of the story: King *Ahasuerus* (pro-Xerxes) dismisses his wife *Vashti*, because she had refused to show her beauty before the whole populace at a large royal banquet. Out of all the beauties in his kingdom, he chooses in her place the Jewish maiden *Esther*, a niece of

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Mordecai, a descendant of one of the Jewish exiles. Her uncle and foster-father discovers a short time after this a conspiracy against the life of the King. His merits are inscribed in the Great Chronicles of the Empire.

About the same time the King elevates his favorite *Haman* to the post of minister; Mordecai refuses to pay him the accustomed homage. He is unwilling to bow to a descendant of the Amalekites. Haman, embittered by this obstinacy, resolves to destroy the whole race to which Mordecai belongs. He procures an order from the King for the destruction of all the Jews in the Kingdom on the 13th of Adar.

The Queen hears through her uncle of the calamity which threatens her people. She resolves, it is true, only upon the urgent request of her foster-father, to ward it off. At a banquet to which she had invited both the King and Haman, Esther begs for the life of her people and of herself. The King, having previously known nothing of the Jewish descent of Esther, is enlightened as to the plans of vengeance laid by Haman. He gives orders to have Haman himself hanged upon the gallows prepared for Mordecai. During the preceding night the reading of the annals of the empire had brought back to the mind of the King the services rendered by Esther's uncle in preserving his life. He thereupon appoints Mordecai to be his minister. Upon the continued appeal of Esther he gives her and her uncle unlimited power to recall the edict of Haman, and to grant the Jews themselves permission to destroy their enemies on that very 13th day of Adar. This takes place. More than 75,000 of their opponents fall in one day: but none of the spoil is touched. The day after the massacre is set apart as a festival of joy. It is called the festival of Purim (Persian *pur*); because Haman had selected that day by *lot* for the annihilation of the Jews.* The account, which Mordecai had previously written down,† ends with words of praise for

* In all probability this festival is of Persian origin, and has no connection with the Persian word *behre*, lot. See Nöldeke, *Die Alttestamentliche Literatur*, p. 85, de Lagarde, *Semitica* I, p. 207, *Göttingische Gelehrte anzeigen*, 1844, p 282. TR.

† This opinion is based on Ch. ix. 20, 32, which, however, refers only to letters which Mordecai sent to the Jews in the provinces. See De Wette-Schrader, *Einleitung*, p. 399. TR.

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him, and with glorification of the royal power. "For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people, and speaking peace to all his seed." (Esther x. 3.)

From this epilogue we can at once see the purpose of this poetical work. The writer refers to "*The Book of the Chronicles of the Kings of Media and Persia*," and thus makes his appearance with great historical pretentions.

It is, in very truth, a curious and wonderful story, against which many doubts and questions very naturally arise. The first thing that strikes one is the servile sentiment which pervades it. It contains, all in all, one hundred and sixty-six verses. The King, the Queen, and the Kingdom are mentioned over two hundred times—the name of God not once.

Taken in connection with the theocratic tendency of the whole biblical literature, this could not have escaped notice. In explanation it was assumed that the narrative had been translated from the Persian. Nor is the name of Israel mentioned at all. The whole drama turns around a woman and three men. Of these three one, for no especial reason, refuses the powerful minister the accustomed homage. It is hardly possible that the Jews, in the oppressed condition in which they then were, would have denied this to a Haman. It is also curious that the whole Persian population should have stood in awe of a handful of Jews for the space of two days, and allowed themselves to be quietly mowed down. The greatest improbability, however, lies in the doings of the King and his ministers.

But just these too palpable improbabilities disappear at a closer examination. We must not attempt to find in the Book of Esther anything more than an ordinary Persian seraglio-intrigue, as they are met with in the Orient at all times, to-day not excepted, and which are carried on in a manner which laughs to scorn the keenest imagination. Love adventures, intrigues, the rule of favorites and of women, murder and the joy of the feast, interchange here

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with one another as they do in all such affairs. Nothing is related which would appear impossible or improbable based upon such seraglio-romance.

The one point which is not cleared up is the connection in which all this stands to the religious celebration. This festival still exists and is a sort of license for the Jewish carnival. According to the prediction of the author of the Book of Esther (ix. 28): "these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed." There is only one hypothesis possible, *i. e.* that the author, who could not have lived and written more than 200 years after the events narrated, has combined a local tradition which at that time enjoyed a wide-spread reputation with this history, thereby giving it a compact and effective historical basis. All the problems are solved in this way better than by supposing the feast to be of Persian origin and the history of Esther to be pure fiction. Had this been the case, the acceptance of the book by the Jews would be really unintelligible, even though some later sayings of tradition have been so construed as to give the impression that the strange festival had at first a hard struggle against the religious authorities, but that it had in later times become so popular that the prohibition of its celebration became an impossibility. Against this the religious character of the festival and the insertion of the book in the Biblical canon might be urged: and this insertion was made at a time when the facts recorded must have still been present to the mind of that generation.

The book has not much poetical worth. The style is simple, but artistically rounded out. The whole development of the story is romantic. "Every new feature comes in just at the point the narrator has need of and desires it."

The religious character of the book is strikingly different to the ground tone of the other biblical writings. The only religious feature is the three-days' fasting of the Jews. On the other hand it is impossible to close one's eye to a certain national pride and particularism in the whole manner of narration. It is curious to remark that the festival which is

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connected with the Book of Esther has kept its historical character exactly in accordance with the prophesy of the author. To understand this we must remember that the story of the deliverance of the Jews served to sustain their descendants in similar misfortunes during the dread days of the Middle Ages. It saved them from despair and gave them new hope for the future. When remembering the Haman of the Book of Esther, they thought less of the Persian enemy of their people than of the many Hamans of the Middle Ages, of whose historical existence they could have no doubt. This narrative, too, as in fact all the others, as almost all the historical books of the Bible, has become in trouble and persecution, the stay of the people to whom that Bible is especially holy—a spring of comfort and hope, until, in the fulness of time, that golden future shall have arrived, which is so solemnly prophesied to them in this book.

(To be continued).

THE LOST DIAMOND

CHAPTER VI

"YOU have counselled her to take this step, Dr. Lascelle? I shall never forgive you," said Mrs. Eldridge, when Esther informed her that the doctor considered her well enough to leave.

"Christian charity!" pleaded the doctor.

"No, not even Christian charity will enable me to overlook such conduct," she replied. "I was training her for heaven, you have dragged her again down to earth. I was preparing a comfort for my old days, you have deprived me of it. I can never forgive you."

It mattered little by what or whose means Esther was restored to her family. Her presence brought joy and happiness to them.—Doctor Lascelle accompanied her to her humble home, and when he looked on bare walls and naked

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floor, and on the care-worn and hunger-pinched faces of the Melchoirs, he wondered more than ever at Esther's fortitude.

"Tell me candidly, now, Esther," he said, a few days afterwards, (for he still visited her,) "do you not regret the step you have taken? do you not hunger for the flesh pots of Egypt?"

Esther looked around her. Her mother's wan face, more wan and thin than she had ever seen it; her father, haggard and prematurely gray; Anna's bowed form and pale cheek: yes, there was something in all this to cause regret. But the mother's dim eyes brightened when they rested on her, the father's look was one of pride as he turned to her, and Anna's sweet smile grew sparkling, as she lifted her pale face from her work to look at her for a moment. Miriam, nestled on the bed near which she sat, her beautiful, spiritual countenance, grown more beautiful, more spiritual in the long night of sorrow that had rested like a cloud on them, but beaming with such unutterable love upon her, that Esther, for her answer, caught her in her arms and rapturously kissed her angelic face.

"You are right," said the doctor; "you have not forfeited your claims to happiness. Child, I envy you!"

"I only regret Mrs. Eldridge's displeasure," she said; "it makes me sad to think that I have offended her."

"But you would not return?" he asked.

"Return: oh! no," she replied, drawing her sister closer to her. "I could not be happy anywhere but here."

Mrs. Eldridge could not resign her, however, without another attempt to win her back.

"Perhaps she will more readily comply now that she has contrasted her situation with that I offer her." And when she entered the miserable home of the Melchoirs, she hardly doubted that Esther would gladly avail herself of the chance to escape from poverty and want. Yet the room wore a holiday look, for it was Sabbath. The table was spread for the evening meal, frugal enough, it is true, but Deborah revered her religion too much to let the Sabbath

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pass without some delicacy, however trifling, although obliged to exercise the closest economy to obtain it. The coarse cloth upon the table was spotlessly clean, and the little Sabbath lamp, an heir-loom in the family, glittered like gold. The room had been cleared of all traces of every day labor, and all the family were dressed in the best clothes their scanty wardrobe could supply.

Mrs. Eldridge, fastidious housekeeper as she was, could find no fault with the cleanliness of the place; but its extreme poverty shocked her.

"Esther, darling!" she said, folding the trembling girl in her arms, "I have come for you; I cannot live without you; the house is desolate; I cannot endure it; you must come back to me."

"Dear Madam," said Deborah, laying her hand on her daughter's shoulder, "we are very grateful to you for your kindness to our precious child, but she is ours. God gave her to us. It cannot be; she must not leave us."

"Let her answer," said their visitor. "Esther, my child, look around upon this squalor, and compare it with the home you have just left; can you hesitate? can I tempt you?"

Esther clung to her mother without answering.

"Speak; will you not return to me? Ask yourself if you are not committing a greater sin by staying here, dragging your parents farther down, plunging them deeper into poverty and suffering, than if you accede to my proposal. Then you would have the satisfaction of knowing that you have placed them above want; their path through life would be soothed by you; you shall have the means of doing all you wish for them; I promise never to interfere, but to let you carry out whatever plan your affection may suggest. Will you not come with me?"

"Oh! no, no," said the weeping girl, greatly excited; "I can not, I dare not. My conscience would never suffer it. I cannot give up my family and my God. Speak, for me, mother."

"I hear your father coming," said Deborah. "He can speak for you better than I can."

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Mr. Melchoir entered, and slightly bowing to their visitor, he laid his hand upon the heads of all his household, and gave them the Sabbath blessing.

It was a strange and impressive sight to Mrs. Eldridge. She noticed how each one bent earnestly before the master of the house, and, when the blessing had been given, received the kiss of peace. And she mentally asked, "Can a blessing come from the lips of a Jew?"

She noticed the looks of affection that were bent upon him, the strength of his presence seemed to impart to the trembling Esther, and the deference and respect which all paid him, and for a moment wondered whether she was, in reality, able to give Esther an equivalent for the blessings which, in spite of their poverty, surrounded her.

But the girl had become essential to her comfort, and she could not relinquish her without an effort. She urged upon her father all the advantages that would flow from a compliance with her wishes, and tried, by abstaining from all religious questions, to win him over. She played skilfully and well, but failed.

"I am a poor man, madam," he said, passing his arm around his daughter's waist, and drawing her closely to him, "a very poor man, and you are, doubtless, very wealthy; but were you a million times as rich, you could not buy her."

"You may live to repent this step," she said, rising.

"I beg your pardon, madam; I shall never repent having done my duty. God has given me these children; I would be undeserving His blessing could I barter them, body and soul, for the world's wealth."

"You refuse to let me have her?" said the lady. "You prefer a life of poverty and privation to one of comparative ease and competence?"

"I prefer, above all things, a clear conscience, madam," he replied.

REBEKAH HYNEMAN.

(*Conclusion in next* MENORAH.)

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THE GENIUS OF THE HEBREW LANGUAGE

TO REV. DR. SABATO MORAIS.
(A Reply to the Ode published in the September MENORAH.)
BY S. H. SONNESCHEIN.

בע"ה, יום ד' לסדר ולפרט: וּרְאוּ כָל עַמֵּי הָאָרֶץ

רַב לָךְ, אַל תּוֹסֵף דַּבֵּר עוֹד וָרָה
בְּשִׁמְי מַר לִי מָר כְּמָכָה בְּדָרְכְּנוֹת
יַעַן הִשְׁלַכְתָּ דָּפִי עַל שְׁאַר הַלְּשׁוֹנוֹת
שִׁפְחִי נֹעַם בָּמוֹנִי לְכָל נֶפֶשׁ יְקָרָה.

בְּשִׁתִּי וְגַם נִכְלַמְתִּי וַעֲצָתִי נִסְתָּרָה
תַּחַת אֲשֶׁר הִרְהַבְתָּ לְעֻמַּת בְּשִׁגְיוֹנוֹת
יָקוּמוּ עַתָּה אוֹיְבִי מְבַקְּשֵׁי תוֹאֲנוֹת
מֵרְשִׁיעַי יְרַדְּפוּנִי בְּחֶבְלֵי חָמָס וְעָרָה.

רָעָה רַבָּה עָשִׂיתָ בְּיוֹם אֲשֶׁר אָמַרְתָּ:
אֵין לִלְשׁוֹן הַזָּרִים חֵלֶק עִמָּנוּ—
יוֹכִיחֲךָ דַּרְכֵּךְ אֱמֶת שִׁמְּמָנוּ סַרְתָּ.

סַגְּרִים הִטְעוּךָ וְסוֹרֶךָ כֹּל אֹתָנוּ.
נָא פְּקַח עֵינֶיךָ וְרַע כִּי לֹא טוֹב הִכַּרְתָּ
יְהַלְלוּךָ אָז זָרִים וַאֲמִתְּךָ תִּהְיֶה לָנוּ.

September 7th, 1887.

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(*An almost literal Translation of the foregoing.*)

Enough! Cease talking such strange things
About me. I suffer like one scourged with goads
On account of thy speaking contempt of other tongues
Beautiful languages like my own, dear unto every noble soul.

I am ashamed, confounded, my judgment is shaken
Because thou hast so boldly and noisily blundered.
And now my enemies and ill-wishers will rise against me
Condemning me and pursuing me with malice and evil.

A great wrong hast thou done, when thou did'st say:
"The tongue of the stranger has nothing in common with us."
The very truth thou hast thus forsaken, shall rebuke thee.

Blindness misled thee, and we refuse to accept thy dictum.
Please, then, acknowledge thy grave error
Then even the strangers will praise thee, and we shall share in thy truth.

LITERARY MISCELLANIES *

15.—"HE-'HALUTZ," VOL. XII.

FAR away in Galicia, close to the Russian frontier, is a city called Brody. And in this city lives a Jewish scholar whose name and fame is well known to everyone who takes an interest in "The Science of Judaism." *Osias H. Schorr* is his name. When this O. H. Schorr was yet but a boy, Luzzatto corresponded with him on learned topics,† and this correspondence was continued for many years. For Jost's *Annalen*, and for the Hebrew periodical *Zion*, edited by Jost and Creizenach, Schorr contributed already in 1839 and 1840 articles full of sound and profound erudition. With A. Geiger he was connected by an almost life-long personal friendship and by an unbroken literary intercourse.‡ And so

* See MENORAH, Vol III., p. 107, *seq.*

† In Luzzatto's published *Letters* a considerable number are addressed to O. H. Schorr, and the first of these is dated as early as April 20, 1832.

‡ It may be of some interest to many to learn that the unnamed addressee of the *Literaturbriefe* in the second volume of Geiger's *Nachgelassene Schriften* was none other but our Schorr.

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with many others standing in the fronk rank of Jewish scholars he was in constant literary connection. Since 1852 Schorr publishes from time to time separate volumes under the title "*he-'Halutz*," which contains Hebrew essays on various subjects in the wide realm of Jewish history, literature, and archæology. Each one of these volumes is a rich mine of Jewish learning, and many of them contain important new discoveries by O. H. Schorr, by which the province of the Science of Judaism has really been enlarged and widened, and by which a number of erroneous suppositions and theories have been corrected, and the insight into many points of the history of literature and of Judaism has become more clear and more penetrating.

When I now speak of this eminent scholar I do it merely for the purpose of informing "the three hundred Rabbis" in America that recently the twelfth volume of *he-'Halutz* has left the printer's press. In calling the attention of the "Rabbis" to this fact, I expect that all of them—all of them? All three hundred? No. I do not expect that much; but I do expect that a few dozen of our Rabbis will hasten to order the book from their bookseller for their library. Let them be assured that they can learn something from the Galician savant above named—a savant who, by-the-by, is not a "Rabbi," nor a "doctor," nor a "reverend;" but נרול מרבן שמו he is more, he is—O. H. Schorr.

16.—CONTINUATION.

The new volume before us contains various essays on Talmudical philology, interpretations of difficult passages in the Talmudim and Midrashim, contributions to the history of literature in the Gaonic period, reviews of publications by S. Buber and H. M. Horwitz, and some fragments of Maimonides, Na'hmanides, and Isaac Ibn Latif, now published for the first time after ancient manuscripts. A closer examination of the details of these interesting essays and articles would be out of place here, and the readers of the MENORAH would not thank us for such a critical examination, which

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properly can take place only before an esoteric circle. May, therefore, that what has been said here be sufficient for the present.

17.—Learn, But Do Not Dream!

One thought of a more general interest I may be permitted to express in this connection before I conclude to-day. After glancing over the pages of *he-'Halutz* some, even some among our "Rabbis," may think, "What for shall I bother myself with such unprofitable studies? They will not be of any avail to me in my Rabbi-business. What I need is: Some volumes of printed sermons, a good handbook of elocution, a volume of biblical history, and a catechism to guide me in my Sabbath-school work, and Leeser's English Bible. If, besides this, I read regularly with attention and devotion two or three of our Jewish weeklies, then I shall have all the necessary spiritual outfit required of me by my *business*." With these good people, engaged in the pursuance of rabbinical happiness, it is hardly worth while, and it would be, moreover, love's labor lost, to enter into any discussion. No; they must not spend their good money for the works of Schorr, or Zunz, or Geiger, or Steinschneider, or Derenbourg; still less must they spend their valuable time in studying their books. It is "non-paying."

But there is another class, a set of "*speculative philosophers*," who look down with contempt upon such "trifling" studies and upon investigations of "such small matters," as a Zunz and a Steinschneider, and other "pedantic old fogies" like these entered into. "Insignificant and unimportant little things" of such a nature are beneath the notice of these philosophers. These great thinkers need not to learn any such details, nor to make themselves acquainted with real existing facts, for they know everything without. They construe God and the world out of their own consciousness. They know the How and the Why and the Whatfor of everything in nature and in history; of everything that is, that was, and that will be. They speculate. And then they come

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forward upon the rostrum and in the pulpit with the results of their deep speculations and with their "'*Halomoth.*" What said Koheleth? כי בא החלום כמיעוט הענין The dream cometh because of the lack of substance? Did he say so? Yes? But whether or not he said so, it is perfectly true. The '*Halomoth* come when nothing substantially has been learned. Friends, if you will be condescending enough to listen to a word, not of me, but of a certain Raba, I would venture to respectfully remind you of an old sentence in the Talmud, which says: לעולם ילמד אדם תורה ואחר כך יהגה First learn something positive, and afterwards speculate! And, furthermore, I would call your attention to the words of Rabbi Eliezer מנעו ניכם מן ההגיון Keep the boys away from philosophizing! This I would do, and this I might add: Learn, my friends, that in order to build one must have, first, building *materials;* second, that these materials must be *good* and well *tried*, able to withstand hail and rain and heat; third, that they must be used in their *proper place* and in the *right manner* and in *good connection* with the other parts of the wall into which they are to be put, and so forth. If you in your nebulous height disdain to learn this lesson and to heed it, all your building will be but building air-castles without any foundations, and all your philosophical constructions and theological speculations will be—well, what? Swindle! An airy nothing! '*Halomoth!* Learn first, my friends! Commence to learn the *rudiments*, and learn them well; then continue to learn a little more of things and of facts which are learnable, and then again a little more, and then—"May we then enter into the '*Pardes?*" No, not even then; for out of a hundred who will be venturesome enough to do it, hardly one will succeed.

B. FELSENTHAL.

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HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH *

CHAPTER XVII.

DR. MAURICE MAYER—THE MAIMONIDES LIBRARY—OPENING ADDRESS BY HENRY JONES.

DR. MAURICE MAYER was born in Duerkheim, in the Bavarian Palatinate, in the year 1821, and received his early education in the schools of his native town. His further studies were pursued in the Gymnasium at Speyer, and finally at the University of Munich, where he graduated as Doctor of Law (utriusque juris).

When, in 1848, the revolution broke out in Europe, we find him an enthusiastic follower of the extreme liberal wing, and in arms for the people's cause, with the "Freischaaren," a voluntary military organization. After the collapse of the German uprising, he had to flee the country for his life and was one of those who were condemned to death *in contumaciam.*

He came to this country in 1849 and obtained a position as teacher in Dr. Max Lilienthal's private school. Subsequently he received and accepted a call as preacher from the Reform Congregation of Charleston, S. C. A thorough Hebrew and Talmudical education, he had received in his youth, fine scholarly attainments, a perfect knowledge of the English language, which he had rapidly acquired, and above all a deep devotion to the principles of Judaism and strict integrity of character, qualified him admirably to fill this important station. He did so acceptably to his congregation until the beginning of the agitation which preceded the outbreak of the Southern Rebellion, when his strong anti-slavery proclivities compelled him to resign his office.

He returned to New York, resuming his original profession, but devoting much of his time to Jewish affairs. He undertook the great task of translating into the English language Geiger's "Judaism and its History," but published

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only the first volume, the enterprise not meeting with sufficient pecuniary success to warrant its completion.

Soon after his arrival in this country he had identified himself with the Order, affiliating with Lebanon Lodge a few months after its organization and was the second president elected from its own members, Dr. S. Waterman preceding him. He entered into the work of the Order wth his whole heart and labored earnestly to promote its ideals. A more perfect and more widely diffused education appeared to him the great need, and in the creation of the Maimonides Library he saw a powerful aid towards its accomplishment. He lent it his labors, his talents and energies with unflagging zeal, and from his pen we have the following account of the origin of this institution :

> Des Menschen Werk ist—seine Schöpfung, seine Kunst, sein Ziel—die Bildung edlerer Natur.—*Herder.*
> (Man's task is—to create, his art; his aim, the formation of a higher type.)

When in the autumn of 1843 the order of B'nē B'rith was instituted, the founders intended not only to organize a society for mutual assistance, but to call into being an institution through which our co-religionists would be enabled to obtain such moral and intellectual culture as would place them on an equal plane with their fellowmen. Like the individual human being, whose bodily growth must be the chief object during adolescence, in order to prepare the child and nurse its strength for the coming education of the mind—the material growth of the Order, its numerical increase and financial prosperity had to receive the first care of the founders and of those who had its welfare and its noble mission at heart. After the Order had grown sufficiently strong in body, its intellectual education was to be taken in hand. The brotherhood had not been in existence nine years yet, when it was felt that the time had come to begin the higher work, the leaders felt convinced that in order to cultivate the intellectual and moral objects of the Order and to achieve the nobler purposes nothing better could be done, than to found a reading room in connection with a library and entertaining and scientific lectures. The honor and distinguished credit of having taken the first step in this matter belongs to Ibn Ezra Degree Lodge. This lodge gave a ball in the month of October, 1850, for the benefit of the projected institution, by which the sum of $106 was obtained, which sum was set aside for the purchase of books as soon as the new institution should have come into existence.

However, the conviction soon gained ground, that if this institution were to fulfil truly its object, namely, to become the intellectual centre, the common meeting ground of the city lodges, as well as of the Order, a special building, a Covenant Hall owned by the Order would be required. The

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plan was soon matured to institute a Reading Association, to have it incorporated, and with the assistance of the city lodges, secure a building for it. The plan, however, could not be carried out because the laws of the State did not permit the incorporation of reading clubs that did not show an income of at least $5,000 a year. But this obstacle did not dampen the ardor of the projectors, and they looked for some other mode of accomplishing their purpose. It was proposed that the Widows' and Orphans' Funds of lodges, that had not been incorporated yet, should at once secure incorporation, then a hall could be acquired in the name of all the incorporated funds At once Zion Lodge, Hebron Lodge, Lebanon Lodge, and a little later B'er Shebah Lodge took action in accordance with this plan, and in this way the B'nē B'rīth Hall was built at No. 56 Orchard Street.

In the beginning of October a circular letter was addressed by the M. W. Constitution Grand Lodge to the city lodges, requesting them to elect three delegates each, who were to meet and prepare the necessary steps for founding and constituting a reading institute, On the 16th of October the delegates held their first session, and the following lodges were represented by the brethren named:

The M. W. Constitution Grand Lodge, by Bros. Dr. L. Merzbacher; J. Ochs, Henry Jones; District Grand Lodge, by G. M Cohen, B. Lemlein, J. Mülhhauser: Degree Lodge, by Dr. M. Mayer, Dr. Jas. Mitchels, M. Weinschenk; New York Lodge, by N. Bachman, M. M. Cohen, M. Schutz; Hebron Lodge, by L. Sanders, G. N. Herrman, M. Buttenheim; Lebanon Lodge, by Dr. M. Lilienthal, Dr. S. Waterman, A. Chailly; B'er Shebha Lodge. by Julius Bien, I. Silver, Dr. Hirsch.

At that session committees were appointed to draft a constitution, report upon the journals, periodicals and books which were to be acquired and to obtain voluntary contributions during the first year. All the committees readily took charge of their work in good earnest. The committee on contributions reported a subscription of over $250; the committee on books and periodicals (consisting of Drs. Lilienthal, Merzbacher, Waterman, Mitchels, and Mayer, A. Chailly and G. M Cohen) submitted a report at the following meeting, when it was resolved to purchase a number of periodicals, and the committee was authorized to order at once such of them as were published in Europe: Zeitung des Judenthums, Stein's Jüdische Wochenschrift, Dr. Frankel's Monatsschrift, Deutsches Museum, Fliegende Blätter, Novellenzeitung; Herrig s Zeitschrift für moderne Sprachen und Literatur; Müller's Erheiterungen, Monatsschrift für Kunst und Wissenschaft, &c.

The Committee on Constitution, consisting of Dr. Mayer, Dr. Waterman, Silver, Julius Bien and Lemlein met, and as the basis of their deliberations, the draft submitted by Dr. Mayer was elaborated and finally submitted to the delegates. After various meetings, in which the report was considered and debated upon, no united action could be attained. The point of difference arose from the proposition in the draft, which accorded special privileges to such brothers who paid annual contributions for the support of the

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institution, which depended on these payments for its existence. Some of the delegates objected to make any distinction between brothers by conferring privileges on those who could afford to give pecuniary assistance, and withholding them from those who were unable to do so. All the brethren should be entitled to equal rights, and they contended that the institution should be supported by the lodges. This, however, was under existing circumstances impracticable.

In the meanwhile the building rapidly neared completion, and in answer to the inquiries of the delegates, the following communication was received from the trustees of the building:

'For the realization of the fundamental idea which called forth the erection of the building, No 56 Orchard street, known by the name of Covenant Hall, the following resolutions were adopted by the trustees of the building in the name of the lodges which they represent:

'That the second floor in said Covenant Hall be leased to the M. W. Constitution Grand Lodge of the I. O. B. B. for the term of 25 years, with the privilege for extension of this lease for an additional period of 25 years, at the annual rental of $5, under the following conditions:

1 The M. W. Constitution Grand Lodge shall be bound to make suitable provisions for the establishment of a library in said rooms, either through the means of a Library Association, consisting exclusively of members of the Order B'nē B'rīth, or through some other mode considered more effectual.

2. Such rooms shall be used exclusively as a reading-room and a place where suitable entertainments shall be given for the members of the Order B'ne B'rīth.

3. In the Library Association to be formed, the lodges, which are now, or which in future may become part owners of said building, shall be entitled to an equal representation in the Board of Management, so that said lodges shall always constitute one-third part of the entire board.

4. None of the books, periodicals, instruments, etc., of the library to be established, nor any part thereof, shall ever be alienated from the same.

5. All the books, periodicals apparatus, etc., shall be the property of the lodges who are conjointly owners of Covenant Hall.

'On the other hand, said Board obligates itself, on behalf of their lodges, to provide for the heating and lighting of the rooms.

These resolutions were adopted at a regular meeting of the Board of Trustees of Covenant Hall in the name of their lodges: Zion Lodge, No. 2; Hebron Lodge, No. 5; Lebanon Lodge, No. 9, and later endorsed by B'er Shebha Lodge, No. 11.—New York, October 22, 1851.'

This contract was accepted by the M. W. Constitution Grand Lodge, and the rooms were then placed at the disposal of the Library Association. At the following meetings the equipment and arrangement of the rooms were thoroughly considered, and it was concluded to entrust the subject to the Building Committee, the library paying the expenses thereby incurred, which proposition was accepted.

As no satisfactory agreement could be reached about the Constitution, it was resolved to submit the draft to the M. W. Constitution Grand Lodge for their consideration and determination. That body took the subject in hand at once, and after mature consideration adopted the proposed plan which had caused the disagreement—that a difference should be made between mem-

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bers with full rights and such with restricted rights. A copy of the Constitution was then sent to the lodges in interest with the request to elect representatives to the Library Association, The brethren at large were urged to take an active part in the Association, and that they proceed to consider and agree upon by laws, and to choose the board of managers, which was to be summoned to a general meeting The following is a copy of the Constitution:

SECTION 1. All brethren of the Order B. B. are members of the institute, with full or with limited rights.

SECTION 2. Full rights are accorded to every brother of the I. O. B. B. who pays to the institute an annual contribution of the sum named below. Such a member has all the privileges which are usually enjoyed by the member of an association. He has the right to vote, to make propositions, to take part in the debates, to elect and be elected to office, and to make full use of the books, periodicals, etc

SECTION 3. Limited rights are accorded to such members of our Order who do not pay a fixed sum as contribution to the institute. They are only permitted to make use of the books, periodicals, etc., within the rooms.

SECTION 4. Persons who cannot be accepted as membersof the Order on account of their age can be admitted to this institute from six to six months, with the privileges of members of limited rights, and under such further regulations as may be determined upon by the Board of Managers.

SECTION 5. Honorary members can be elected with the consent of the M. W. Constitution Grand Lodge.

SECTION 6. Members with full rights must pay an annual contribution of at least $1 in advance.

SECTION 7. The institute accepts donations in money, books, and other objects answering its purposes.

SECTION 8. Every lodge which has an active share in the building of Covenant Hall, or which shall take such a share in the future, shall elect a representative. The full privileged members elect double the numberof representatives which the lodges elect, and from their midst they shall elect a president, vice-president, secretary, treasurer, librarian, and two assistant librarians.

SECTION 9. The institute shall have at least one general meeting in each year for the holding of elections, to which every member with full rights shall receive an invitation.

SECTION 10 The institute shall on or before the 31st of December in each year transmit a report to the M. W. C. G. L.

SECTION 11. The Board of Managers determines the functions of the officers, and the Association shall make such by-laws as they deem necessary, and transmit a copy thereof to the M. W. C. G. L. for approval.

Pursuant to the circular of the M. W. C. G. L., a largely attended general meeting was held on the 15th December, 1851. The following brethren appeared as representatives of their lodges: Zion Lodge, No 2, S Freedman; Hebron Lodge, No 5. Dr. B. Segnitz; Lebanon Lodge, No. 9, Dr M. Mayer; Beer Shebah Lodge, No 11, M. L. Lichtenstein.

After the report of the Secretary, Brother Julius Bien, had been read, and also the Constitution, the delegates considered the by-laws drafted and submitted by Dr. Mayer. Every section was considered seriatim and finally adopted. The election of directors was then proceeded with under the tem-

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porary chairmanship of Dr. James Mitchels, with the following results: Dr James Mitchels, Dr. Hirsch, Dr. S. Waterman; Henry Jones, B. Rothschild, A. Michelbacher, Sternberger, and G. M. Cohn.

Thus the coveted aim was reached—the institute founded under the name Maimonides Reading Institute and Library of the I. O. B. B.; or as later contracted, Maimonides Library Association. And thus may the Institute bloom and prosper, and become what its founders and the Order intended it for: an Institute for the furtherance of scientific culture, for the improvement of the moral and intellectual condition of the Jews.

New York, January 4, 1852. DR. M. MAYER.

At a subsequent meeting, December 18, 1851, the following officers were elected: President, Henry Jones; Vice-President, Dr. James Mitchels; Secretary, S. Freedman; Treasurer, A. Michelbacher; Librarian, Dr. M. Mayer; Assistant Librarians, Dr. S. Waterman and M. L. Lichtenstein.

An agitation was set on foot to interest the members of the Order in this new institution, and with tolerable success.

The contributions of money, although not large, were yet sufficient to enable the directors to purchase a number of well-selected books and the necessary cases, tables, etc.

It was then determined to give an appropriate entertainment for the opening of the library, which took place on January 25, 1852, and at which most of the members of the lodges were present.

On this occasion President Henry Jones delivered an eloquent lecture, from which the following extracts deserve place in this history:

I am to speak of the origin and object of this reading institution and of this library. As their origin is due to the Order. I must first say a few words in its behalf. The Order is not intended to meet only present wants, but labors for the erection of a structure which is to have a grand future. We are not born to live for ourselves alone, but for the world. We have to live for those that come after us, and do our share in rearing a great temple which is to unite the coming generations. No obstacles must be left in the path of the future, or prevent the coming generation by any neglect or by a wrong step of ours from doing their duty. No thoughtful man who considers the progress made during recent years, and weighs the present position and the prospect that has been opened, can be in doubt that the Order contains the elements of a great, beneficent and moral regeneration amongst our co religionists. If judiciously guided it will contribute more than any other institution toward reconciling man with his destiny, with himself, and bring him nearer to his Creator. This, it would seem to me, should be the highest aim of the

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Order. This is its main object. Rejoicing as we do at its usefulness in affording material relief in cases of sickness and death, of helping the needy and bringing consolation to the mourning, we must never leave out of sight the place it is to occupy in the future. What we must do now is to obtain a better knowledge of the character of the Order, its relations and bearing toward human society, and to prepare ourselves individually and collectively for procuring a more correct recognition of it We must not be satisfied with the pecuniary advantage the Order affords, nor with our weekly meetings. We must not busy ourselves too much with its mere forms, its regalias and its outward signs; but our attention must be concentrated upon its higher and more elevated objects.

We must keep pace with the progress of the age. If a society is to endure it must satisfy the various demands and requirements of the times. In the age in which we live the life of a generation outlasts the duration of a kingdom.

Time is measured no longer by hours and minutes, by the oscillations of the pendulum, nor by the sun-dial, but by the flashes of the magnetic telegraph and the revolutions of the steam engine. These are the mighty levers which move mankind in the onward march of events, of development and progress. We must keep abreast with this progressive movement, and strive for still loftier ideals. During the first few years of its existence the Order was principally occupied to alleviate the material needs of its members, to visit the sick, to dry the tears of widows and orphans, etc. All these noble objects must be continued and pursued now as ever. But at the same time the Order extends its vision over a greater field, and asks what might be and should be done for the mind. Seeking to provide for the body the Ben B'rith also feels that he must procure the means of adapting himself to the demands, the aspirations and the progress of the mind.

The Order feels that it is as sacred a duty to provide instruction for the masses as it is to provide for their physical wants, because it is equally sad to see the mind starved for want of intellectual nourishment as the body for want of food. Therefore this new enterprise, the foundation of this institute, the library, established for the dessemination of knowledge as well as the improvement of the physical and moral conditions of the members. This institution furnishes us the means to use our leisure hours for the cultivation of our intellect and the ennoblement of our mind; it furnishes those who have no occupation an opportunity of employing their time usefully; it makes provision for those who desire the use of good and instructive books. If it is a matter of satisfaction to the patron of arts and sciences that a society whose noble object is the furthering and disseminating of the true, the beautiful and the useful, gains daily more friends, they have special reason to rejoice that such a society has been founded in this country, where a large public spirit prevails, where co-operation is more active aud where greater desire exists for the improvement of society than in the old country. The growth here of such an association is quicker, more successful, than under a government where the

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mere word "association" is sufficient to arouse the anxiety and suspicion of the authorities.

The system upon which this institution rests is liberal. All brethren of the Order have the privilege to read the journals and to make use of the books in the reading-room. The trifling contribution of one dollar per annum confers eligibility and the privilege of taking books to our homes. The success of a liberal system in the use and privileges of scientific institutions has been demonstrated quite recently in the British Museum of London. The attendance at that institution, which was formerly quite limited, because people did not care to take the trouble and make the effort to gain admission, has of late increased immensely by the removal of restrictive and exclusive rules. Formerly it was quite lonesome in the large hall of the Museum. You meet there now crowds of people who examine the accumulated treasures of all branches of science and art, and gain instruction therefrom. During the recent months the number of visitors is said to be no less than 3,000 per day. Objection might be made that the visit of the Museum made so easy attracts a crowd of mere curiosity seekers, who are apt to disturb those who are there for the purposes of study; but the disadvantage is no doubt counterbalanced by the fact that an incentive is created amongst the masses for education and knowledge.

The system of our institution being very liberal, and the sum to be contributed in order to entitle to membership being but nominal, so that hardly any member can be found who could not easily spare it, leads me to hope that the attendance will be large, and that it will find the general support of our brethren.

If this new enterprise meets with approbation, then the library will be distinguished by the excellence of its selection and the variety of its contents. We will keep pace with the progress of ideas and keep track of publications in the fields of mental achievement, in morals, philosophy, and the arts, the results of political science, the events and changes in the life of nations in the advances made in the realm of government and law. We will watch the conditions, movements and interests of society, proper attention will be paid to historical sciences, the important results of historical investigation, the mighty progress made in geography, ethnology and geology, the results of statistical researches. We will collect all the information obtainable regarding the wonderful discoveries and researches made in modern times in the natural sciences in medicine, in mechanics and agriculture. These arrangements will enable those who have any aspirations for higher culture to keep abreast with the progress continually making.

Of course, this can best be attained by lectures, and I take this opportunity of requesting all those who possess the requisite ability to prepare lectures on such subjects for which they are best equipped. We have another object in view with these lectures. We wish to accustom our members to speak in public, as this country takes the lead in the education of its citizens to speak on all occasions of public interest.

Coming to the close of my remarks; I have yet to say that the path to a

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higher appreciation of human worth, to true education, to genuine culture, is quite different from what is generally understood by civilization. Both are often confounded together. The latter has but reference to the general manners, the so-called polish emanating from the rules governing society, the outward conditions, the condition of public security, welfare and social habits whilst the former exacts besides a pleasing and refined appearance, education of a higher order and decided culture of mind. Many mistake one for the other; with these culture has only reached the head without touching the heart; it is but an exterior worldly polish, not culture. Exclusive enlightenment of mind, without affecting our sympathies and emotions, leads mostly to abuse, to narrow mindedness. People are apt to consider themselves righteous; it is, however, but an apparently correct and moral deportment which they had acquired in order to establish a reputation without inner worth. Reason and virtue are practised only as far as they secure temporal advantages and material gains. This one-sided culture causes great mischief and accounts greatly for the unwise, sensuous and passionate demeanor of many. Want and misery are caused thereby, which might otherwise be avoided. It is the enslavement of man by the subjugating powers of low avarice and degrading sensuality. Pride and greediness are the untamed passions that rule and dictate.

On the other hand, true culture offers the key to a higher, a wiser life in the agreement of all spheres of human activity. It means the equal appreciation of the mundane and supermundane, the balancing of mind and heart, a life resting upon firm moral and religious basis joined with physical well being. It stands for zealous and rational pursuit of life's vocation, for faithfulness in the performance of our duties towards the congregation and the state, the home and the family. It is the key of our aspiration for truth and justice, and animates us with public spiritedness and love of man; and it beautifies life by the pleasure which art and genius afford. This is the path to higher human dignity, to the best realization of humanity. Not a superficial civilization and outward polish, but the higher culture we strive for, and it is our aim to reach therein the utmost perfection attainable.

May this object be realized, and our new institution become a mighty lever in the elevation of our race and humanity.

A book was opened, wherein members of the Order who desired to deliver lectures could enter their names. Quite a number availed themselves of this privilege.

Dr. Max Lilienthal sent the following note:

I do not desire to put myself forward, nor do I wish to withold my services for the good cause.

If I, therefore, do not put my name in the book for a lecture, it is to enable others to precede me. I beg, however, to propose to deliver on any Sunday evening, which is not otherwise occupied, a series of lectures on the Talmud.

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We must give our brethren a clear exposition of the history and contents of this grand work if we would endeavour to attempt a progressive development of Judaism.

The following series of lectures for that winter's season were delivered:

February	8—	"Of Books and Their Uses."	By Julius Bien.
"	15—	"Galvanism."	" Dr. S. Waterman.
"	22—	"Temperament."	" Dr. B. Segnitz
"	29—	"Talmud."	" Dr. Max Lilienthal.
March	7—	"	" " "
"	14—	"Religion."	" Dr E. M. Friedlein.
"	21—	"Mendelssohn."	" J. M. Cohen.
"	28—	"Socialism."	" Dr. Maurice Mayer.
April	4—	"Life and Religion."	" Julius Bien.
"	11—	"Talmud."	" Dr. Max Lilienthal.

These lectures attracted crowded audiences, and produced a lasting impression, inculcating brighter conceptions of life, refinement of thought and a longing for intellectual culture. It was something new in the experience of Israelites at that time to have these weekly mental feasts, and being later on supplemented by vocal and instrumental music, recitations, etc., these entertainmeuts created an enthusiasm such as has rarely been equalled since. The whole community felt the influence; the moral, social and mental life of the people was lifted up, and the dull monotony and hard experiences of daily life relieved and invested with new spirit and a charm hitherto unknown.

HAGAR.

Morn showers its light upon the laughing earth !
The breath of summer steals upon the sense ;
The dewy grass, and the sweet-scented vine,
That wreathes its tendrils round the Patriarch's tent,
Breathe of the freshness of the early dawn.
Scene of transcendant loveliness ! the tops
Of yonder mist-encircled mountains pierce
The very clouds, and mingle earth with heaven.
Hark ! on the stillness of the fragrant air
A voice comes pleadingly—a woman's voice !
Alas ! what spot on earth but daily hears
Her wailing cry for help.

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"Send me not forth," it said,
That mournful voice, "I cannot leave thee now,
While the sweet breeze of morning fans my brow,
Its rays fall on my head.

"Oh! rather let it be
When the dark storm clouds of the deepest night
Shut out this scene of beauty from my sight—
Then let me part from thee!

"I tell thee I have known
Such heartfelt happiness in this dear spot,
That when I go where thou, alas! art not,
My very life is gone.

"Thou sayest, oh! mockery,
That for the precious son thy God has given,
I must submit to the decrees of Heaven,
And part from thee.

"But can thy wisdom prove,
When first the maddening pulses of my heart
Beat to thine own, that aught of heaven had part
In my wild love?

"No! for thy sake alone
Did I first learn to bow unto thy God,
And the strange paths of faith which thou hast trod
I made mine own.

"Thou wert, alas! thou art
The only heaven my 'wildered gaze can see,
The only object of idolatry
To my lone heart.

"And yet thou send'st me forth,
Like a poor, worthless slave, whose task is done,
I am cast forth—I, and thy first-born son,
On the wide earth.

"Oh! send me not away,
On my lone journey in the light of morn,
Let not the cold world laugh my grief to scorn,
In the bright day.

"At midnight let me part,
When darkness gathers, and no mortal eye
Can see the depths of grief and agony
In my poor heart."

REBEKAH HYNEMAN.

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STORY OF THE ROUMANIAN MISSION*

CHAPTER XVI.

THE PERSECUTIONS OF 1870—PUBLIC FEELING IN THE UNITED STATES—ACTION OF THE AMERICAN GOVERNMENT—FORMATION OF THE AMERICAN-ROUMANIAN SOCIETY WITH JOSEPH SELIGMAN AS PRESIDENT.

IN the spring and summer of 1870, the most horrible barbarities were perpetrated upon the Jews of Roumania. The accounts which were received of these atrocities caused a thrill of horror to pulsate the heart of the civilized world. The leading journals of Europe contained descriptions of scenes of cruelty such as found their parallel only in the darkest ages of the world. These heart-rending accounts when they reached the United States produced the profoundest emotion. Public meetings were held in all parts of the country, from Boston to New Orleans, from New York to San Francisco, participated in not only by prominent Israelites, but the most eminent men in public life and distinguished Christian divines.

The *New York Herald* of July 2d, published cablegrams from the *Neue Freie Presse* of Vienna, which gave a detailed account of the frightful scenes enacted in Botuschani and other places in the provinces :

An Associated Press dispatch from Constantinople, dated June 1st, 1870, said: 'The fearful vindictiveness of the natives of Roumania against the Jewish population culminated on Sunday in wholesale butchery. Hundreds of men, women and children were dragged from their homes and slaughtered.

The work of murder, pillage and robbery still goes on in the interior. The authorities have made no move to check it. The populace took advantage of the absence of the reigning Prince and at a given signal began the work of extermination of the Jews. Bratiano, the Prime-Minister, expelled, without notice or warning, the Jews from their homes and dwellings. Numbers were seized, put in fetters and forcibly conveyed by troops to the Danube. Bratiano declared by a single stroke of the pen that all contracts

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made by Israelites, with either the government or private individuals, be annulled, that they be expelled from the towns and villages, and from the country.

On his arrival at Jassy he issued an order commanding the police to rush in upon the Jews, and without judicial authority, without distinction of rank or age, brutally load them in irons, and have them transported beyond the borders."

An eye witness of these and similar scenes telegraphed: "Nothing is heard in the streets but cries of distress from the wives and children of the poor transported victims. They hunt them down. They fetter the old and infirm, and without pity force them into banishment.

In Galatz and other places the mob fell upon the Jews and beat them unmercifully; no regard was paid to age, sex or condition. They broke open and pillaged the synagogues, tore the sacred scrolls of the law to tatters and with ruthless hands destroyed the buildings. Even the cemeteries where scenes of equal fiendishness. Graves were uprooted and dogs and swine turned in to mutilate the recently interred.

Later on these dreadful scenes were continued in the country villages. Hundreds of families were driven from their homes, robbed and outraged. Some had their hair torn from their heads, their beards plucked out by the roots, and some were thrown into the river.

The fanatical superstition of their persecutors may be imagined, when, upon drowning a Jew, they cried out 'Now the long drought will cease.'"

Another cable report in the New York *Herald* stated:

"On Saturday, the 28th of May, about half past nine in the evening, a mob assembled in a tumultuous throng and began their 'Jew-hunt,' as they called it, by attacking and insulting passers-by. They next rushed like a pack of mad dogs let loose into the streets mostly inhabited by Jews and committed the wildest excesses. Not a window was left whole, they forced their way into many of the houses and abused everything that came in their way. Many of the scenes were of the utmost barbarism. In one house where a family were quietly and peacefully sitting, a furious crowd came along and beat in the windows. In vain did the poor man beseech the rabble to spare him, reminding them he was the father of five little children, and, moreover, had his aged

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parents living with him. They replied to his entreaties only with curses and derisive laughter, shouting to him: "Come out here, Jew, and we will drag you through the streets by the beard." The Israelite had barricaded his door, which they broke with axes, and forcing an entrance beat the poor wretch and his wife so fearfully that their lives are despaired of. Nor did they spare the aged father of seventy or the poor old bedridden mother.

In another street where fifty or sixty Jewish young men were awaiting the moment when they, too, should be attacked, had determined to defend themselves and their kindred, the mob attacked them, exclaiming, 'What, you rascals, are you going to show fight? Do you think that you are in your own country!' and at a given signal the brave little band was surrounded by hundreds, but their steady and determined looks discountenanced the murderers, and with hootings they retired, thinking it was easier to deal with single individuals than a resolute band of defenders. The mob had no sooner withdrawn than the young men retired to their dwellings, when they were separately attacked and beaten without mercy.

Two houses of worship were almost demolished. Not even the schools were spared. Many Israelites were severely wounded, and many fell victims to the fury of the mob. Aged men and women and little children were pitifully beaten and kicked and stoned in the streets and alleys."

From other and more direct sources terrible accounts were received. It is impossible to picture the frightful misery and suffering which took place.

Under the impressions created by these inhuman and bloodthirsty recitals, living at the time at San Francisco, it occurred to me that if our own Government would interfere and exercise its moral power, some great good, an arrest of the horrible persecutions if not an end put to these barbarities, might be accomplished.

Though aware from later accounts that there was exaggeration in many of the statements, I still felt that sufficient truth remained to warrant active intervention. I therefore resolved that if my co-religionists would unite with me I would make an effort in behalf of the wretched sufferers.

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I conferred with leading Israelites of San Francisco and of other cities of the country, and as the result of such conference determined to tender my services to the Government to go as its representative to Roumania.

The fact being brought to the attention of President Grant by Recorder Wolf of Washington, and that gentleman having stated to the President the character of the offer and vouched for my own personal standing, the President nominated me to the Senate as Consul-General to Bucharest and I was at once confirmed.

Upon receiving this appointment, in view of the peculiar circumstances involved and the very great sacrifices which would be required, I entered into correspondence with Jesse Seligman, Esq., of New York, which finally led to the organization of an American-Roumanian Society, * the principal object of which was to sustain my mission. Joseph Seligman, Esq., was elected President; A. Hallgarten, Esq., Secretary, and Lazarus Rosenfeld, Esq., Treasurer.

The action of the government of the United States in my appointment, the sympathetic support given me by eminent public men and the leading great journals in America and Europe, my arrival at Bucharest and personal and official recognition by the Prince and his Ministers, and my subsequent visits to different sections of the country put an end for the time to the most glaring persecutions.

The obnoxious Ministers of state, undisguised instigators and abettors of outrages were removed from office, a conservative Cabinet chosen and new officials appointed generally throughout the land (except in Bessarabia), with instructions not only to repress all violence, but inculcate more humane, just and tolerant ideas.

* In an appendix to be published later, a full account of this Society and its branches throughout the country and Europe with the names of its principal members will be given.

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WAS IST JUDENTHUM?*

(*Ein Vortrag, gehalten am 27. August d. J. im Tempel der Zion-gemeinde in Chicago von Dr.* B. FELSENTHAL.)

DIE Fragen, die wir heute zur Besprechung uns vorgesetzt, formuliren wir in folgender Weise: *Was ist denn eigentlich Judenthum? Und was heisst denn das: ein Jude sein?* Ehe wir aber weiter gehen, muss bemerkt werden, dass wir es heute nicht mit dem Judenthum als einem Volksthum zu thun haben, sondern mit dem Judenthum als einer Religion. Und so sei denn nochmals die Frage wiederholt: Was ist denn eigentlich Judenthum?

"Welche Frage! — wird Mancher ausrufen. *Diese* Frage ist wahrlich doch leicht zu beantworten." — Ja, leicht zu beantworten, bis man den wirklichen Versuch unternimmt, in bestimmter, klarer, unzweideutiger Weise eine Antwort darauf zu geben. Dann aber dürfte man bald entdecken, dass die Antwort gar nicht so leicht ist, als man anfangs glaubte. Mancher dürfte dann erkennen, dass er sich in Nebel und Unklarheit befindet; dass er von einem Chaos umgeben ist, in welchem es ihm an Licht gebricht; dass er in einem Labyrinthe umher irrt, aus dem heraus zu finden nicht einem Jeden der Ariadenfaden in die Hand gegeben ist.

"Welche Frage! — wird ein Anderer kopfschüttelnd sprechen. Ist sie nicht schon gar oft gestellt und beantwortet worden? Ist sie nicht schon häufig auf vielen jüdischen Kanzeln besprochen worden? Und in unsern jüdischen Zeitschriften? Und in zahlreichen Werken jüdischer Gelehrten und jüdischer Ungelehrten?"

Aber wie kommt es denn, dass diese Frage von denkenden und religiös empfindenden Israeliten dennoch immer und immer wieder gestellt wird? "Tell us, what is Judaism!" "O saget uns doch, was das Judenthum eigentlich ist!" Also vernahmen wir vor Kurzem wieder einen Zuruf, und also spricht's zu uns von verschiedenen Seiten her, — trotz der vielen Antworten. Doch gerade die Antworten sind an sich so unklar und unter sich so widerspruchsvoll, und es steht die eine zu der andern oft in diametralem Gegensatze, so dass diese Antworten, zusammen genommen, durchaus nicht befriedigen können.

* Einige wenige Saetze am Anfange und am Schluss dieses Vortrags, die bloss von localer Bedeutung waren, sind hier weggelassen.

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Fraget sie, die zum Antworten zunächst berufen sind; fraget Die, deren Lebensaufgabe es ist, durch Schrift und Wort über solche Angelegenheiten Belehrung zu ertheilen; fraget die Prediger und Rabbiner, die jüdischen Zeitungsschreiber und Autoren; fraget sie, — und ihr werdet staunen über die Mannigfaltigkeit der Antworten und über das Chaotische und Verwirrende derselben. Und nachdem ihr die verschiedenen Meinungen gehört, und die verschiedenen hochgelehrten (?) und tiefdurchdachten (?) Abhandlungen gelesen haben werdet, dann werdet ihr vielleicht wie der Schüler im "Faust" ausrufen: Mir wird von alledem so dumm, als ging' mir ein Mühlrad im Kopf herum Oder ihr werdet vielleicht es vorziehen, wie Faust selber zu sprechen, wie jener Faust, der von sich sagen konnte, dass er alle Provinzen des menschlichen Wissens durchforscht habe, dass er Philosophie und Juristerei und Medizin und leider! auch Theologie durchaus studirt habe, — ihr werdet vielleicht, wie er, klagend rufen: Da steh' ich nun, ich armer Thor, und bin so klug als wie zuvor.

Vielleicht glaubt ihr nun, dass von den "Doctoren" keine befriedigende Antwor en zu erwarten seien, dass diese Doctoren gar das kranke Judenthum zu Tode kuriren werden, und dass es daher besser sei, bei den schlichten Leuten unter dem Volke Umfrage zu halten, und bei'm "kindlichen Gemüthe in seiner Einfalt" und nicht bei'm "Verstand der Verständigen" anzufragen, wenn man lernen will, was das Judenthum eigentlich ist.

Ja, sie werden's euch Alle sagen: Wir sind Juden, und wir bekennen das Judenthum. Doch lasset sie es nun näher definiren. Welche Unklarheit und Verworrenheit der Ansichten! Die auf den Synagogenbänken und Tempelsitzen wissen am Ende gerade so viel — oder auch noch weniger — als Die auf den Kanzeln.

Da spricht der Eine: Mein Judenthum besteht darin, dass ich am Neujahrstage und Versöhnungsfeste in den Tempel gehe, und dass ich zu einem jüdischen Club gehöre. Auch fordert mein Judenthum von mir, dass ich Kaddisch sage, wenn die Sterbetage meiner Eltern wiederkehren. — Und nachdem du diese Rede vernommen, wirst du vielleicht entgegnen: Ich weiss es, lieber Freund, dass du zweimal im Jahre den Tempel mit deinem Besuche beehrst; auch weiss ich, dass du einem jüdischen Club als Mitglied beigetreten bist. Aber nun sag' mir doch auch, was Judenthum eigentlich ist. Tell me, what is Judaism! Erstaunt wendet sich dein Freund dir wieder zu und spricht: Didn't I tell you just now? Hab' ich dir's denn nicht soeben gesagt, was Judenthum ist? Du lächelst über

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die Naivetät solcher Rede, du bist unbefriedigt, wenn du solche Erklärung vernimmst. Aber Thatsache ist es doch, dass Viele, Viele solche Begriffe mit sich herum tragen.

Ein Zweiter sagt: Judenthum besteht darin, dass man an den dreizehn Artikeln des Glaubens festhält, wie sie von Maimonides festgestellt und in ein System gebracht worden sind, und dass man ferner die 613 biblischen Gebote ebensowohl wie die traditionell überkommenen Gesetze und Vorschriften so viel als möglich zu beobachten sucht. Wer das nicht thut, der hat sich ausserhalb der Schranken des Judenthums gestellt; hat aufgehört, ein Jude zu sein.

In *unsern* Kreisen wird nun allerdings ein solches Judenthum nicht gelehrt und nicht gefordert, wird Judenthum so nicht aufgefasst. Gewiss kein Einziger unter meinen Zuhörern unterschreibt die Dogmatik des Maimonides in ihrer Ganzheit, oder hält all' die Tausende von Bestimmungen, wie sie in den Gesetzbüchern des Joseph Karo und Anderer enthalten sind, für fortwährend verbindlich. Aber bedenket doch, Freunde, dass wir nicht die ganze Judenheit bilden, und dass wir hier in dieser Gemeinde und in dieser Stadt nur ein winziger Bruchtheil derselben sind. Auch ausserhalb Chicago's, auch ausserhalb der Vereinigten Staaten leben Juden, vielleicht neunzehn Zwanzigstel sämmtlicher Juden, und die überwiegende Mehrheit dieser Mehrheit definirt Judenthum ganz so, wie es deren Parteifreund, den wir soeben vernommen, gethan hat.

Lasset uns nun einen Dritten hören. Derselbe spricht: Nicht im Glaubenssystem des Maimonides finden wir den Ausdruck unseres Glaubens, und nicht in den Gesetzen der Torah und des Talmuds erblicken wir die obligaten Normen für unser Thun. Das Wesenhafte des Judenthums liegt für uns einzig und allein im Decalog, im Zehngebot. Der Decalog ist unsere Constitution, die übrigen Gesetze sind "Nebengesetze." Die Constitution ist unabänderlich, denn die constituirende Gewalt liegt in der Macht Gottes, des Weltenkönigs, und von ihm ist diese Constitution ausgegangen. Die Nebengesetze aber sind nach Zeiten und Umständen zu ändern, und so ändern wir sie. Wir erklären Theile derselben für abgeschafft, wir ersetzen sie theilweise durch neue.

Das ist auch eine Begriffsbestimmung, — aber kann sie bei einer nähern Prüfung bestehen? Wie? Man spricht in der Sprache des modernen Staatsrechts von Constitution und Gesetzen; man sagt, die Constitution sei von Gott u. s. w., — aber von wem sind

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denn die Gesetze der Torah gegeben? Hat nach biblischer Lehre derselbe göttliche Gesetzgeber, der das "Grundgesetz," Vater und Mutter zu ehren, ergehen liess, nicht auch die übrigen Gesetze im Pentateuch angeordnet? Steht nicht auch bei gar vielen *dieser* Gesetze die Einführungsformel: "Gott sprach zu Moses"? Heisst es nicht bei Manchen dieser Gesetze ausdrücklich, sie seien für ewige Zeiten, sie seien für alle kommenden Geschlechter gegeben? Wer dispensirt euch denn nun, euch, die ihr von "Constitution und Nebengesetzen" sprechet, von der Verpflichtung, diese Gesetze zu beobachten? Zeiget uns doch einmal in eurem theologischen System den Paragraphen, der euch das Recht dazu gibt! Und überdies vergesse man nicht, dass unter den übrigen Gesetzen der Torah es Manche gibt, die an innerm Werthe und an weittragender Kraft die zehn Gebote noch weit überragen, so z. B. die Vorschrift: Ihr sollt heilig sein; oder das Gesetz: Liebe deinen Nebenmenschen wie dich selbst, u. s. w.

Es tritt nun der Repräsentant einer vierten Klasse vor, und derselbe g ht noch weiter. Die zehn Gebote, spricht er, sind wie die andern Gebote, und auch über sie sitzen wir zu Gerichte; auch sie prüfen wir nach ihrer Zweckmässigkeit, nach ihrer Zeitgemässheit, nach ihrer heiligenden Kraft. Bestehen nun die Gesetze diese Prüfung, — und wir machen keinen Unterschied, ob sie biblisch oder nachbiblisch, ob sie mosaisch oder talmudisch, ob sie ältern oder neuern Ursprungs sind, — dann sind sie verbindlich. Wenn nicht, dann nicht. Darum betrachten wir auch nur diejenigen Sittengesetze als obligatorisch, welche Vernunft und Gewissen als heilige Imperative uns entgegen rufen, u. s. w., u. s. w. Und daher erblicken wir in diesen Sittengesetzen einzig und allein den wahren und alleingültigen Kern des Judenthums.

"Aber ist denn das wirklich noch ein Judenthum?" — Ohne Zögern sagen wir: Ja! Unter einer gewissen Bedingung, die noch im Laufe dieses Vortrags erwähnt werden soll, sind auch Die, welche die soeben vorgetragene Definition vom Judenthum geben, auch noch Juden. Freilich sind wir bei diesem "Ja" noch auf die weitere Frage gefasst: Aber wie unterscheiden sich denn Diese von den nichtjüdischen Unitariern, von den Angehörigen sogenannter freier Gemeinden, von den Mitgliedern der Vereine zur Pflege der Sittlichkeit? Wir kommen auf diese Frage zurück, und sagen hier nur noch das: Erscheinen die Unterschiede dem groben Auge auch noch so verschwindend klein, so sind, unter einer gewissen Bedingung, diese "Juden" dennoch Juden, und es besteht eine Kluft

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zwischen ihnen und den übrigen, den nichtjüdischen Freigesinnten. Davon gleich mehr!

Lasset uns noch den Wortführer einer fünften Klasse vernehmen. Er tritt vor und spricht: Nicht in eurem eiteln Torahlernen, nicht in der Pflege eurer sogenannten Wissenschaft des Judenthums, nicht in eurem werkheiligen Thun, in der Erfüllung eurer biblischen oder talmudischen "Mizwoth" besteht das Judenthum. Der Hauptnachdruck in der Definition von Judenthum ist auf den rechten Glauben zu legen, aus dem, wie aus einer gesunden Wurzel heraus, das wahre fromme Leben hervor wächst. Nachdruck zu legen ist ferner auf das Durchdrungensein unseres Gefühlslebens vom Geiste der Gottesfurcht und Frömmigkeit; auf das Gefühl unserer eigenen Sündhaftigkeit und das Vertrauen auf die allein erlösende Kraft der über uns waltenden göttlichen Gnade, u. s. w.

Dass auch *solches* Judenthum in unserm Lande bereits in die Halme schiesst, — Jedem ist es klar, der Augen hat, um zu sehen; und Ohren, um zu hören; und Geist, um zu urtheilen. Warum sollte es auch nicht so sein? Es ist ja auch unter der nichtjüdischen Bevölkerung unseres Landes ein solcher Geist herrschend, und es ist ein alter Erfahrungssatz, dem schon Rabbi Jehuda he-Chasid, ein deutscher Frommer im dreizehnten Jahrhundert, Worte geliehen hat, als er sagte: So wie bei Christen es Brauch ist, so auch an den meisten Orten bei den Juden. Es ist dies der nämliche Gedanke, der einer sprüchwörtlichen Redensart, die man zuweilen vernimmt, zu Grunde liegt: So wie es sich christelt, so jüdelt sich's auch.

"Aber das ist doch wahrlich kein Judenthum mehr!" So spricht vielleicht, wenn er es sich nicht gründlicher überlegt, mancher ehrliche Altorthodoxe, mancher europäische Neuorthodoxe, mancher jüdische Reformer diesseits und jenseits des Oceans. Doch mit Unrecht sprechen sie so. Diejenigen, die ein solches Judenthum, dessen Definition wir eben vernommen haben, mit sich herum tragen, sind unter einer gewissen Bedingung auch noch Juden; es sind Juden, die einer nunmehr nach einem weltgeschichtlichen Gesetze sich bildenden amerikanisch-jüdischen Orthodoxie huldigen, und die mit vollkommenem Rechte sagen können, dass ihre Gefühlsschwärmereien, ihre Erweckungen, ihre Andächteleien, ihre Zerknirschtheit, ihr Pochen darauf, dass sie nur arme Würmer seien und keine Menschen, und dass sie der "Gnade" so sehr bedürftig seien, u. s. w., — dass alles Dieses an Altes und Uraltes im Judenthum sich anlehne.

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Wir könnten vielleicht noch auf einige andere Nüancen und Schattirungen hinweisen. Doch das Erwähnte ist genügend, um die Thatsache zu erweisen, dass unter sich gänzlich verschiedene Begriffserklärungen von Judenthum gegeben werden, so dass am Ende der schlichte Mann gar nicht klug daraus wird. Und daher kommt's, dass immer und immer wieder der Ruf laut wird: Tell us, what is Judaism! Saget uns doch, was Judenthum ist!

* * * * * * * *

Wir haben unsere Antwort bereit, und wir glauben, dass sie von der Geschichte des Judenthums als auch vor dem Richterstuhl der Vernunft als richtig wird anerkannt werden. Die Geschichte lehrt uns, dass das Judenthum, welches nun eine mehrtausendjährige Vergangenheit hinter sich hat, nicht ein erstarrtes und starres System von Dogmen und Gesetzen ist, sondern dass es in stetigem Flusse gewesen, in fortwährender Entwickelung und Weiterbildung Nur wer die Geschichte nicht kennt, kann glauben, dass das Judenthum wie heute so auch gestern gewesen sei, und so auch morgen sein werde. Nicht also! Ein ununterbrochenes Entstehen und Vergehen Blühen und Welken und Neuaufblühen fand statt zu allen Zeiten, und gibt's auch in der Gegenwart. Du, schwärmerischer Mystiker Isaak Luria, der du mit den Engeln, ja mit dem lieben Gotte selber in unmittelbarem Verkehre zu stehen wähntest; du jüdischer Gnostiker des sechzehnten Jahrhunderts, der du wusstest oder zu wissen glaubtest, wie es in der überirdischen Welt aussieht und wie es daselbst zugeht, — du warst gewiss ein Jude, und was du glaubtest, das lebte drinnen tief in deiner ehrlichen Seele. Aber auch du, David Friedländer, auch du Gabriel Riesser, auch ihr Alle, die ihr rabbinische *und* biblische Gesetze als unverbindlich erachtet habt, wenn sie euch nicht mehr zweck- und zeitgemäss erschienen,— auch ihr waret Juden; denn ihr empfandet euch als Juden, ihr waret enthusiastisch für Juden und für Judenthum. Du, alter Eiferer Abraham ben David, der du einen Gottesbegriff hattest, demgemäss Gott mit menschlichen Formen, Gliedmassen, Eigenschaften, etc., ausgestattet ist; und auch du, rationalistisch angehauchter Moses Maimonides, dessen Gottesidee eine ganz andere, eine reinere und geistigere gewesen ist, — ihr Beide waret Juden, trotz eurer in manchen Dingen so ganz entgegengesetzten Ansichten.

Judenthum erkennt das subjective Recht des Individuums an, in Bezug auf Dogmen wie in Bezug auf Verbindlichkeit der Gesetze sich selber sein Urtheil zu bilden. Natürlich ist mit diesem Recht des Individuums die Zweckmässigkeit und Nothwendigkeit der

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Belehrung von aussen nicht ausgeschlossen. Denn Manchem fehlte ja die Gelegenheit, das betreffende Wissen sich anzueignen, Manchem fehlt die Fähigkeit zu prüfen und sich eine selbstständige Meinung zu bilden. Desshalb sind die Lehrer da, die durch Rede und Schrift den Andern zur Gewinnung eines richtigen Standpunktes Hülfe leisten. Nur sei der Lehrer immer nur ein *Lehrer*, nicht aber der anmassliche hierarchische *Geistliche*. der kraft seines Amtes oder kraft der empfangenen geistlichen Weihe eine kirchliche Dictatur ausübt. Und ferner darf Der, bei welchem sich eine bestimmte Religionsansicht fest gebildet hat nicht intolerant werden, darf nicht für *seine* Ansicht und Auffassung den Anspruch erheben, die alleinseligmachende zu sein. Orthodoxie ist jüdisch, Reform ist jüdisch, jede ehrliche, aus dem Innern stammende Ueberzeugung ist jüdisch, wenn der Träger derselben es fühlt und empfindet und glaubt, dass er mit Judenheit und Judenthum im Zusammenhang steht, und dass sein Empfinden und Glauben und Thun organisch aus dem Boden der jüdischen Geschichte hervor gewachsen sei. Und so muss man auch das Recht Anderer anerkennen, zu differiren ; so muss man auch zugeben, dass ein Dissenter gleichfalls Rechte habe, die man respectiren müsse. Wechselseitige Toleranz ist nun einmal eine hauptsächliche Forderung, die man an jeden wahren, aufgeklärten, religiösen Israeliten unserer Zeit zu stellen berechtigt ist.

Weil nun aber das Recht des Individuums so scharf accentuirt werden muss, innerhalb gewisser, jedoch sehr weiter Gränzen sich selbst seinen Glauben zu bilden, und sein Religionsgesetz sich selbst zurecht zu legen, desshalb ist es so schwer, auf die Frage : Was ist Judenthum ? eine allgemein befriedigende Antwort zu geben. Doch wagen wir immerhin den Verusch einer Definition.

Judenthum, als Religion, ist eine heiligende Lebensmacht, ruhend auf dem Fundament der Anerkennung einer einzigen und ungetheilten, Sittlichkeit bedingenden und Sittlichkeit fördernden Urkraft ; eine Lebensmacht, die empor gekeimt ist und sich entwickelt hat und fortgebildet hat unter Israel und den Juden. Judenthum ist ferner eine Religion, welche sich solche Bräuche und Gesetze und Institutionen und Erscheinungsformen geschaffen hat, wie sie den jeweiligen örtlichen und zeitlichen Verhältnissen und Lebensbedingungen der Juden angemessen waren

Aber wo bleibt denn da die Einheit des Judenthums ?—Sie liegt ganz wesentlich in der Freiheit desselben und in der wechselseitigen Duldung und Liebe seiner Bekenner. Das muss insbe-

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sondere die Reform anerkennen, und darin muss insbesondere der Fortschritt der Zeit sich kund thun.

In frühern Zeiten, das muss man doch sagen, war man mehr unduldsam, als man in der Gegenwart es ist. Gottlob, es ist in dieser Hinsicht besser geworden. Ein ächtreligiöser Sohn unserer Zeit, in welchem Lager er auch weile, sollte nie und nimmer ein Fanatiker sein. Allein dass *Alle* darüber mit sich in's Klare gekommen sind, ist leider noch nicht der Fall. Wie es orthodoxe Fanatiker gibt, so gibt es auch noch Reformfanatiker. Irgend eine neue Form oder Ordnung betrachten sie als allein berechtigt, diese neumodischen Fanatiker, und sie können manchmal selbst recht unduldsam sich zeigen. Der wahrhaft tolerante Reformer steht in lichterer Höhe. Er weilt hoch oben über dem Dunstkreis und über dem kleinlichen Gezänke Derer daunten. Ihm ist's in der Regel vollkommen gleichgültig, um was Die in der Tiefe sich zanken und streiten. Er ist voll Liebe und Milde. Er fragt den Andern nicht, was er von diesem oder jenem sogenannten Glaubensartikel halte, und ob er diesen oder jenen Brauch als durchaus unantastbar ansehe. Willst du es so haben, Bruder? — spricht er — Gut, wenn es praktisch thunlich ist, halte es so, habe es so, vereinige dich dazu mit deinen Gesinnungsverwandten, ich stehe dir nicht im Wege. Und willst du, Bruder, der du dort drüben stehst, es wiederum anders, — gut, schaffe dir diejenigen Formen, die dir behagen, ich hindere dich nicht.

"Aber das ist ja gar keine Religion mehr, das ist ja Indifferenz." — O sprich nicht so, mein Bruder. "Keine Religion mehr," sagst du? Nein, das ist nicht richtig. Allerdings ist da kein Gezänk mehr, und kein Hader, und kein Streit. An dessen Statt findest du aber beseligenden Frieden, beglückende Duldung, ächte Freiheit, wahrhafte Religiosität. "Indifferenz!" sagst du? Wir singen *solcher* Indifferenz unsere Loblieder. Heil ihr! rufen wir ihr entgegen. Möge sie blühen und gedeihen und immer weiter sich ausbreiten.

Ja wohl, tolerant ist der ächte Reformer. Doch *so* tolerant, wie Manche nun glauben dürften, ist er doch nicht, dass er Alles und Jedes ohne Widerspruch gewähren liesse. Er ist auch zuweilen intolerant, und mit Recht so. Gegen was? Gegen die Intoleranz. Keine Duldung für die Unduldsamkeit! Das ist die Losung. Keine Duldung für das Schlechte und Sündhafte! Unduldsamkeit aber *ist* schlecht und sündhaft.

Für die armen und bethörten Massen, für die Irregeleiteten

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unter dem Volke haben wir nun allerdings nicht den tiefen Widerwillen. Ihnen sei vielmehr unser Mitleid. Dagegen den Pflegern des Schlechten, Denen, die aus unlautern Motiven, aus Selbstsucht, oder sonstigen ähnlichen Beweggründen, den unreligiösen Geist des Fanatismus gross ziehen, welche Giftsaaten ausstreuen, Verfinsterung fördern, hässliche Leidenschaften wecken,—ihnen gelte das Gegentheil unserer Achtung, ihnen sei passiver und, wo möglich, activer Widerstand entgegen gesetzt.

Man irrt sich doch sehr, wenn man glaubt, dass die vom Geist der Toleranz und der Freiheit erfüllten wahrhaften Frommen unserer Zeit, dass diese mildgesinnten Reformer nicht auch aufflammen, nicht auch indignirt werden können. Wir könnten, um dieses zu belegen, auf manche lichtverklärte Gestalten unter den Israeliten des neunzehnten Jahrhunderts, auf unsern edlen Abraham Geiger und Andere verweisen, die tolerant und milde und wahrhaft frei, und die auch dadurch ächte Vorbilder einer gesunden Reform gewesen, denen aber dennoch ein heiliger Zorn manchmal die Brust erfüllte, wenn sie Fanatismus, mittelalterliche Rohheit, reactionäre Verfinsterungssucht in ihrer Umgebung wahrnahmen. Man kennt diese Edlen nur unvollkommen, wenn man es übersieht, dass sie *auch* zürnen und hassen konnten, — zürnen und hassen, wo Zorn und Hass eine Pflicht ist.

War dasselbe nicht auch bei Lessing der Fall, bei Lessing, dem Manne mit dem hellen Auge und der leuchtenden Stirne, dem herrlichen Dichter des hohen Liedes der Toleranz? Doch man kennt auch ihn nur halb, wenn man bloss seinen Nathan gelesen. Auch seinen Antigöze muss man kennen lernen, auch seine theologischen Streitschriften muss man lesen, um zu sehen, wie er wettern und blitzen und donnern konnte gegen die Intoleranz, wie er das schneidige Schwert seines Geistes schwingen konnte gegen pfäffische Verdummungs-Bestrebungen und pfäffische Aufhetzereien und dergleichen. Würde er heute leben und unter sein Volk hintreten, — O wie würde er jetzt wiederum, und mit mehr Anlass noch als vor hundert Jahren, seine mächtigen Waffen niedersausen lassen auf den Glaubenshass, den Rassenhass, den Massenhass, den Classenhass und die übrigen finstern Dämonen, die wiederum ihren finstern Spuk treiben in unserer Zeit, und auf Die, welche diese bösen Geister wieder herauf beschworen haben aus ihren Gräbern.—

Lasset uns, ehe wir schliessen, noch einmal zu unserer Hauptfrage zurück kehren, zu der Frage: Was ist Judenthum? und lasset uns in Kürze den einen Punkt noch erwägen, ob auch solche

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Reformer, die mit allen überlieferten jüdischen Formen und Bräuchen und Satzungen gebrochen, auch noch Juden seien, und ob die conservativern Juden nicht ein gutes Recht dazu hätten, jene sogenannten Radicalreformer als aus dem Judenthum ausgeschieden zu betrachten. Natürlich ist es bisher noch Niemanden in den Sinn gekommen, von einem jüdischen Reformer zu sagen, dass er nicht mehr der Judenheit angehöre. Aber in der Gegenwart wird das hässliche Wort laut: Excommunicirt ihn!

Welche dumpfe Grabesstimme! Hören wir denn eine christliche Stimme aus einem längst vergangenen Jahrhundert? Ist das auch ein jüdisches Reden? Lasset uns darüber zur Klarheit kommen, dass wir einen Jeden als Juden anerkennen und anzuerkennen haben, welcher von sich sagt, er sei ein Jude; welcher erklärt, er befinde sich im geistigen Zusammenhang mit dem Judenthum; welcher behauptet, sein Denken und Empfinden wurzele im Judenthum. Bloss wenn Jemand offen und unzweideutig die Fäden selber entzwei schneidet, oder entzwei geschnitten glaubt, die den Zusammenhang zwischen dem Judenthum und ihm herstellen, dann . . . . nun dann haben nicht wir ihn ausgeschlossen, sondern er sich selber.

Leider mögen Manche der Edelsten und der Besten in Irrthum und in Selbsttäuschung so sich selber excommunicirt haben. Sie *glaubten*, sie seien keine Juden mehr, aber sie hätten auch anders glauben dürfen. Wir wollen hier bloss *einen* Mann aus vergangenen Zeiten nennen, der so sich selber excommunicirt hat, der aber freilich vorher auch noch von einer jüdischen Behörde in damaliger Zeit excommunicirt worden war. Einer der edelsten Menschen war's, einer der tiefsten Geister war's, die jemals auf Erden gelebt haben, von dem wir hier reden. Benedict Spinoza erklärte, kein Jude mehr zu sein, — obwohl er, was ausdrücklich bemerkt werden muss, durchaus keiner anderen Religionsgemeinschaft beigetreten ist. Zweihundert Jahre später hätte er es nicht mehr nöthig gehabt, dem Glauben sich hinzugeben, er sei in Folge seiner pantheistischen Ueberzeugungen, seiner Auffassung der Offenbarung, seiner Ansichten über die Bibel, etc. kein Jude mehr. Zweihundert Jahre später hätte ihn auch kein Rabbinatscollegium mehr excommunicirt, und er hätte in vollkommener Gewissenhaftigkeit Mitglied mancher jüdischen Gemeinde oder selbst Rabbiner einer solchen sein können. So dachte auch ja in unsern Zeiten Niemand daran, den edlen Berthold Auerbach als aus dem Judenthum geschieden zu erklären, obwohl er ein Spinozist war durch und durch.

* * * * * * * *

Wir brechen hier ab; denn wir sind angekommen an den Zeitgränzen, die unserm Vortrage gesetzt sind. Aber wenn durch denselben ein kleiner Beitrag geleistet worden ist zur Klärung der Begriffe über Judenthum, dann ist ja der Zweck vollkommen erreicht . . . . .

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Open Letters

JUDAISM AND BIBLICAL CRITICISM.

Influenced by an article in the *Nineteenth Century*, on the incompatability of Christianity, and especially Protestantism and Catholicism, with Biblical criticism, Mr. Henriques has treated in the *Jewish Chronicle* of the same topic in its relation to Judaism. Mr. Henriques shows a bold front to the dangers with which the criticism threatens Judaism. Yet I fancy one can observe in his attitude a certain misgiving lest the religion which rests on the Old Testament Scriptures may receive, if not its deathblow, yet serious injury from the assaults of scientific criticism. He therefore recommends his co-religionists not to shut their eyes before the enemy, but to make his acquaintance, and take an early opportunity to come to terms with him. This anxiety for the future existence of Judaism does him honor. I should like to rescue him, and those who hold such views, from their fear before this *bogey*. Judaism is a healthy religion and cannot be effected by those diseases that threaten Protestantism and Christianity. Its adherents need not yet look out for a new basis for their faith, as Mr. Henriques recommends, because he regards its present foundation as undermined.

I go still further, and contend that so far from Judaism being capable of suffering from critical inquiries, it would gain in trustworthiness and power of conviction. It is true that if it were like Christianity in its two chief or many subsidiary forms as a belief or a dogma, then it might be endangered by the attacks of criticism, but, fortunately, it is neither a belief nor a dogma. The fundamental dogma of Christianity is that of a Divine man, and this rests entirely on the Resurrection of Jesus. Biblical criticism showing that the proofs for this belief in the new Testament are full of contradictions, and that the Resurrection, as many Christian scholars grant, is a fact of only the slightest probability, or, in other words, unhistorical, while physiology and biology have established beyond all question the law that the corpse even of the most gifted soul could not live again in a human form, the whole edifice of faith would fall together, and all that remains is either *credo quia absurdum*, or the most radical unbelief.

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It is far otherwise with Judaism. If all the miraculous stories in the Old Testament were put down as the legendary creations of imagination, or to conscious poetical fancy, still much, very much, would remain that can be regarded as truth. The essential fact remains of the recognition of the unity and lofty holiness of God. From this follows the demand for a holy life for His servants, for the love of our neighbors, and care for the stranger, the widow and the orphan; in short, for the lofty ethics which Judaism posits as its ideal, and of which the Ten Commandments offer only a short summary. This essential germ of Judaism cannot be affected by doubts as to the historic reality of the narratives in which it is embodied. Incidentally, it may be remarked that Mr. Henriques need not feel anxious about the fact that the Decalogue finds some parallel in the Egyptian "Ritual of the Dead." A religion that recommended the worship of oxen, goats and cats, and established licentious orgies as a part of its ritual, cannot have the shadow of a claim of having produced the sublime Ten Commandments. Nor can the rites of Judaism, such as the Sabbath, festivals, dietary laws, etc, in so far as they are contained in the Biblical book, be really attacked with success by Biblical criticism.

Mr. Henriques seems to recognise as infallible authorities of this Biblical criticism Reuss, Colenso, Wellhausen. Kuenen, and he might have added Renan. But neither the last nor the rest can impress real experts. To do this needs a *sovereign mastery of the Biblical Scriptures on all sides*, and this cannot be predicated of even Kuenen, the most distinguished of these critics, not to speak of the others. I do not know the works of Bishop Colenso, but I have heard that he only knew the Bible in the English translation, a very erroneous guide, a bad copy at second or third hand even in its revised form. Wellhausen is a blunderer in the elementary facts of Hebrew, and his criticism is largely influenced by his anti-Semitism, which he takes no pains to disguise. He vents his antipathy against a Jewish nose on Abraham, Moses and Ezra. Renan has given sufficient proof of his ignorance in his translations of Job, Canticles and Ecclesiastes. Would a philologist who desired to distinguish the component parts of Homer be recognized as an authority if he was not master of the whole of Greek literature? It is only in Bible criticism that sciolists dare to pose as authorities. Their method of splitting up the Pentateuch into Jahvistic, Elohistic, and other portions has been long recognized and repelled by experts as merely a stalking horse.

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Quite apart from its sublime contents, the Pentateuch is a remarkable work of art, and those that split it up sin against the highest principles of aesthetics. And then the nonsense of making Ezra the author of the Pentateuch, or a part of it! The critics should be ashamed of such idle chatter. Ezra's Hebrew style, which we know well, is to the artistic diction of the Pentateuch as the Greek style of a Byzantine writer is to that of Plato. Ezra could not have written a single complete verse of the Pentateuch. Besides which, Ezra's bitterest enemies, the Samaritans, have accepted the Pentateuch in its entirety as their holiest book. Would they have done this if it had been a work of Ezra? Such pitiful criticism can do no injury to Judaism.

But a sound and positive criticism can do much to aid it. Christianity possesses a uniform set of literary sources from the Gospels to Revelations. If a single one of these is proved unhistorical the remainder fall to pieces. It is far otherwise with Judaism. Besides the Pentateuch and the historical books, it has others whose genuineness and authenticity no critic dares to impugn—the Prophets from the earliest Amos to the latest Malachi—and besides these, the Psalms, Proverbs, and other works. These contain references to the historic events of earlier times, and, rightly understood, fully confirm the historical narratives in the Pentateuch and other books. The deeper one penetrates into the spirit of the greater Prophets, the more confirmed becomes the historical truth of the remaining Scriptures. We have then a wide field for Biblical criticism, which produces a richer harvest the more rigidly it is exercised. Such a criticism does not destroy, it builds afresh.

Professor H. GRAETZ.

DEFINITION OF JUDAISM *

An Answer to the Question of MR. LEO N. LEVI.

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in loving-kindness, and in mercy; and thou shalt know thy God".—Hosea, ii. 21, 22.

This formula contains a *full and comprehensive definition* of Judaism, what it is *per se* in theory and practice, what it is, was, and

* This abstract from a sermon delivered at the dedication of the new synagogue "*Anshe Chesed*" at Cleveland, on the 2d ult., is the answer of Rev. Dr. Isaac M. Wise to Mr. Leo N. Levi's "Open Letter to the Rabbis of America," published in the July MENORAH and as such answer we have been requested to produce it in our pages.—*Ed.*

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forever will be, what are its *criteria*, its characteristics, by which it is distinguished from all other creeds and systems.

JUDAISM IS THE RELIGION OF THE THREEFOLD COVENANT BETWEEN GOD AND MAN, GOD AND ISRAEL, AS RECORDED AND PRESERVED IN THE THORAH, WRITTEN BY MOSES IN THE BOOK OF THE COVENANT. Exodus xxiv., 1–8; 2. Kings xxii., 8–10, and xxiii., 24. EXPOUNDED AND REDUCED TO PRACTICE AT DIFFERENT TIMES BY MOSES, THE PROPHETS, SAGES, AND LAWFULLY CONSTITUTED BODIES IN ISRAEL.

This religion of the covenant is proved and sealed by the three greatest miracles known, viz: The preservation of the human family; the preservation of the seed of Abraham as a separate family, and the preservation and the marvelous promulgation among the nations, of the Sinaic revelation, and the great principles connected with it. This religion of the threefold covenant, I maintain, is contained in its outlines, in the matrimonial formula taken from Hosea.

The first covenant of God, made with Adam and Noah (Genesis i., 27-28; ix., 1–17), is referred to in the words, "I betroth thee unto me forever." God betrothed to himself forever the human race, which should never cease to exist on earth, and never forget entirely the existence and love of God. This preservation of the race should be accomplished by man's natural instincts; by his subduing the earth and having dominion over its creatures, which involves the duties of man to protect human life and advance human happiness; to unfold and cultivate his moral and intellectual nature in himself and in the human family; as without this steady advancement he can not hold that power and dominion; and by the exercise of those duties to remain forever betrothed to God and in covenant with him. This is the fundamental thought of natural religion, and of all morals and ethics, laid down in the divine code or in any other code based on principles of truth and humanity. The miracle connected with this first covenant in the actual preservation of the people of Israel, when so many much stronger races have perished, and the fact that under all phases of development or evolution Israel preserved in his consciousness the knowledge of the Supreme being, some being higher, mightier and wiser than himself and all beings of which he knew; he remained in covenant with God and betrothed unto him.

The second covenant of God, made with Abraham and his seed, Genesis, xii., xv. and xvi., is referred to in the words, "I betroth

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thee unto me in equity and justice, in grace and mercy." (See Rashi's commentary to this passage.) God betrothed to Himself Abraham and his seed, as the bearers and conservators forever of the traditions of mankind from the beginning *i. e.*, until the nations of the earth shall be blessed, redeemed and united by Abraham and his seed, by the true knowledge of the One, Only and true God, the truthful understanding of His will, and the faithful adherence thereto; all of which is summed up in the prophetical words, "equity, justice, grace and mercy." The world knew of but arbitrary, nay, immoral and capricious gods, like the despots, enslaving and oppressing the children of man; and Abraham, according to the records, was first to know and proclaim the Most High as the God of justice and equity, which presupposes in the nature of the Eternal Deity, grace and mercy, and involves the duty of man to be gracious and merciful, just and equitable. (See Genesis, xviii., 17–33.) This, whether by revelation or evolution, is a higher cognition of the true Godhead, the fundamental thought of organized society, of law and government in the name of God, of grace and mercy, good will and charity, love and kindness in the human family; it is the very soul of ethics which betrothed Abraham and his seed to the Eternal God, and by which all nations on earth shall be blessed, redeemed and united.

The miracle connected with this second covenant stands before you in bold relief. Here we are, who are of the seed of Abraham, after thirty-eight centuries, with all the revolutions and evolutions of history; here we are, physically, morally and intellectually sound as ever, comparing well to the most advanced families of the human race. Here we are with those great moral principles, actualized in our very flesh and bone and blood, with tears inscribed in the records of that great Hebrew's descendants to this very day. Ours is the belief yet in the one, only and true God. Ours is the faith, the confidence, the hope, and the firm consistency of which no other family can boast. Not addicted to gross crimes, not given to lewdness, debauchery, excess or intemperance, merciful and charitable, loving freedom and seeking reason and intelligence, we are the testimony that God has betrothed Abraham and his seed in equity and justice, grace and mercy.

The third covenant of God made with Israel at the foot of Mount Sinai is referred to in the prophetical passage in the words "I betroth thee unto me in faithfulness, and thou shalt know thy God." (See *Midrash Yalkut Shimoni*, in Hosea, § 519.) The

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family of Abraham was constituted into the nation of Israel. The sublime theories of a nomadic family were made permanent and reduced to practice in the constitution and written law of the nation; to which was added the abstract of the experience and progresses of three to four centuries, and what the genius of the nation with those traditions, and Moses, the greatest of all prophets: the loftiest and most sublime genius that ever appeared on earth, under that peculiar state of inspiration, conceived, learned, understood, heard, saw or felt of the true and the good, the sublime and the heavenly, the divine and the human, while the individual spirits listened intently to the revelations of the supreme and universal spirit, the voice of God to man, to be betrothed to him in faithfulness and the imperishable knowledge of the true God.

In the third covenant the two former are contained, the theories are embodied in practical laws, the nomadic and tribal doctrines are applied and become a nation's constitution, the constitution of an eternal and universal nation, with its roots and immovable center in the one only and true God; the moral law centering in purity, holiness, justice, freedom and reason; and a form of worship which places man in direct communication with his Maker, elevating and sanctifying human nature, enhancing the dignity of man, and bringing the Almighty near to His creatures, who cometh to thee and blesseth thee in every place, where He permitteth His name to be mentioned.

All religious and moral principles, doctrines and precepts embodied in man's conscience and reason, in laws, ordinances or judgments, are derived from man's knowledge of God. A low conception of Deity implies a low conception of duty, human hope and dignity. The highest conception of the nature and will of God implies also the highest and purest conception of duty, of human hope and dignity.

The highest and purest form of divine worship is the earnest endeavor to know and love God, which brings the soul into close connection with the God of all spirits, of all flesh. In the Sinaic revelation as understood and expounded by Moses, and by the prophets and sages after him, is the highest idea of God, beyond which the human mind can not penetrate, even the Jehovah idea, the absolute and eternal being, infinite, perfect in himself, holy, just, gracious, merciful, free, the life, will, intellect and might of all that was, is and will be; human reason can not and never will rise higher in its contemplation of Deity. It is natural, therefore, that in this

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conception of Deity there is also the highest idea of duty, of human hope and dignity, beyond which man can not penetrate and never will. The conception of Deity, of duty, the hope and dignity of man is the Emunah, the faithfulness, the eternal and unchangeable faith, by which God betrothed unto himself the people of Israel, that shall forever know and love God.

The miracle connected with this covenant is before you in the history and life of all civilized nations. They have more and more with every passing century, embraced and reduced to practice, in this or that form, by such or other means the Sinaic revelation with its sublime principles. They seek to approach the eternal God who came down to man on Mount Sinai, to adopt and to actualize in the lives of nations and individuals the principles, doctrines, precepts and laws, which naturally issue from that sublime source, the true knowledge of the true God; and they advance steadily upon this path to ascend the Mountain of the Lord upon which stands the temple of the Most High. Is not this the miracle of all miracles? Is not this evidence better than any, "that the mouth of the Lord hath spoken?" Is not this the voice of history which confirms that in the days of the future the human family will be blessed, redeemed and united by the seed of Abraham? If reason is not false and history deceptive, the people of the covenant is betrothed unto the Lord in faithfulness, to know forever and to make known the one, only and true God with the elevating and redeeming principles, doctrines and precepts depending upon this sovereign truth.

It is said in an ancient homily:

Seven attributes administer at the throne of glory, are apparent in God's government of man. They are these: Wisdom, equity, justice, grace, mercy, truth and peace, as is said: "I betroth thee unto me forever, etc., (as in our text). Said Rabbi Mair, to what are we to apply the closing words of that text, "And thou shalt know thy God." But this teaches that any man who has in himself these (seven) attributes knows the knowledge (nature and will) of God, or also, makes known the nature and will of God."

God makes himself known not in abstract words but in deeds and works, "his train filleth the temple." Man knows God not by abstract words, but by deeds and works which are incited and prompted by the secret springs of his own soul, deeds and works of wisdom, equity, grace, justice, mercy, truth and peace. So man knows God and feels himself betrothed unto him. So man makes truly known the true God and becomes himself the revelation, the inspiration and the prophecy. This is the mystery, this is the religion of the Covenant, *this is Judaism.* ISAAC M. WISE.

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THE YOUNG LEADERS OF DISTRICT G. L. NO. 1.

In the earlier days of the Order most of the great lights of to-day were young men. They were workers for the cause, and they had a real earnest motive in promoting the advancement of the new organization Many of these elder brethren have stepped aside, and the mantles heretofore worn by them have been shifted to other shoulders. This is the more notable in District No. 1 (the Mother District). To describe some of these younger brethren who have voluntarily assumed the onerous duties of active leadership is not altogether an unpleasant task for the reason that they give evidence of the same characteristics as displayed by their predecessors. For instance, who amongst the brethren that does not remember Brother Max Wasch, who was known in the Order as the "Walking Constitution!" no matter what question was presented, whether in his lodge or in the Grand Lodge he would always persist in quoting the law applicable to the question and without referring to any part of the Constitution would, from memory, cite the particular article and section to maintain his position. Where can we find the young man who fills his place in this District? Ah, here he is—Brother D. L. Walter. True Brother Walter is a lawyer, while Brother Wasch was a layman, and with the exception that the former is taller by about ten inches, yet their features are identical, so is their earnestness; and the revision of the laws as prepared and presented at the special session of the Grand Lodge by Brother Walter was in itself a masterpiece, and entitled him to the title heretofore held by by Brother Wasch—"A Walking Constitution." As chairman of the Committee to whom was assigned the duty of this long-needed revision, he did the greater part of the work, and he did it well, and it is indeed a pleasure to attend a session of the Grand Lodge at which some new amendment to the Laws is proposed. In a moment Brother Walter will discover its import, and if it be in violation of the Constitution he has the objectionable feature at his tongue's end and a dart is immediately hurled at the proposer that settles him in real fine style. He is a ready and a fluent talker, and gesticulates with a long forefinger that points as it were to the four points of the compass. In this he somewhat differs from the method of Brother Wasch, who used to talk slowly and with a drawling, unintentional, tantalizing sort of way, and without any gesticulation. Yet, while they differ in their methods of debate, they have the same honest purpose of promoting the interests of their fellowmen as well as the

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Order. So that if we no longer hear or see Brother Wasch, a younger man has taken his place who has justly earned the name of a "Walking Constitution."

To speak of our beloved President of the Executive Committee of the Order as one of the older brethren is in no sense to be considered as speaking of him disrespectfully, and the very fact that he has held his present position for nearly a quarter of a century shows pretty clearly that we cannot consider him as one of the young bloods of the Order. He is as active now in the Order as he ever was, with this difference that he does not attend the District Grand Lodge or his own lodge ("Ber Scheba") but his duties are, nevertheless, well attended to. Who is it in this District that we can in any wise compare to him! That is to say, a brother who is to-day as Brother Bien was, say about thirty years ago. It is difficult to find one exactly like him. The nearest approach to his manner and method of quiet, earnest, logical and convincing argument is that possessed by Brother Julius J. Frank. Bro. Frank will quietly listen to the debaters of a question, say nothing until the opposition have said all there is to be said on that side and then in a calm, deliberate and most conclusive argument convince his hearers of the justice of the proposition espoused by him, and carry to a successful issue the point for which he contended. He is dignified in his appearance and when he rises to speak obtains the closest attention. He is deeply interested in the progress of the Order, and we gladly bespeak for him a bright future in the brotherhood.

Next—who next? Let us see. There are two Brothers Horwitz—one, Benno the elder, and the other, Otto, the younger—both of them pretty clear-headed, but somewhat different in their appearance. Otto Horwitz is the nephew of Benno Horwitz and the former is known as the "Nephew of his Uncle." Both of them are deeply interested in the good of the Order, and while Benno debates in the German language, Otto debates in pure good Anglo-Saxon. The former slow and deliberate, the latter quick and fluent; both logical. In shape, Benno is like the figure "0," round and fat, while Otto is like the figure "1," long and lean. And in debate Otto is aggressive, while his uncle is conciliatory, and both are held in the highest esteem. Yet Otto Horwitz is classed amongst the young men of the Order, and is an active co-worker in the good cause.

For many years one of the great debaters at the sessions of the Grand Lodge was the venerable Dr. E. M. Friedlein. His voice in

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the councils of the Order was at one time as potent as the oracles uttered by the sages of the past. He was at times so earnest in his efforts to convince that he would shed tears and implore his listeners to hearken to his prophecies. "Meine brüder ich warne euch," was his general admonition. What Gladstone is to England, Brother Dr. Friedlein was at one time to the Order of B'nē B'rīth. In short, he is to-day a "grand old man." Who is there to compare with him amongst the younger brethren? Like him—none. Nearly like him —one. Who is it? Why, Brother William A. Gans, except that the latter brother rarely sheds a tear, but in his desires to prevent mischief he will give timely warning of approaching danger whenever he thinks the interests of the Order at stake. One of the most obstinate encounters ever undertaken in the District was the endowment question. He is entitled to the credit of having agitated the proposition to make the endowment laws safe and sure, so as to secure to all the brethren of the District the payment of the $1,000 to their beneficiaries. Brother Gans left nothing undone, and in the face of a most fierce opposition carried his purpose and made the endowment laws of District No. 1 a positive possibility. We can compare him to the old nestor, Dr. Friedlein, because like him he has taken a deep interest in the Maimonides Library. When Dr. Friedlein was Chairman of the Library Committee many years ago, it was hardly a library, it was a little acorn. To-day it can be compared to a stout oak tree. Brother Gans ably fills the position of Chairman of the Library Committee, and he is deserving of the thanks of the brotherhood for his true and disinterested devotion to that useful branch of the Order. Brother Gans is also like Brother Dr. Friedlein, because in shape he is somewhat slightly subject to obesity, and also somewhat sparse as to hair on the top of his head, the place where the hair ought to grow. In debate, Brother Gans is quick. When he speaks it appears to his listeners that his head is so full of ideas that he would like to utter them all at the same time—a sledge-hammer sort of way. We know of no one among the young men of District No. 1 more entitled to wear the mantle of Brother Dr. Friedlein than Brother William A. Gans.

The Secretary of the Executive Committee, Brother Myer Thalmessinger, more commonly called "The Old War Horse" of District No. 1, is a hard old chap to match. He would be considered by the learned Talmudists, by way of comparison, to the great Leviathan of the Bible. By modern writers as possessing a

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powerful and gigantic intellect, a sort of an "eliphantiasus cranium," strong minded, determined, ready and fluent in debate, honesty of purpose, active, kindly and well-disposed towards his fel ow-man. Next to his family, in his heart, comes the Order of the B'nē B'rīth, aggressive in his arguments, a sort of a Bismarck and a Moltke combined. In the heat of debate he can be bitter and sarcastic, but always clear-headed and logical ; few to compare with him. Who is it ? Echo answers, who.

The nearest approach is Brother Simon M. Roeder, with this difference ; while the so-called war horse weighs about two hundred and fifty avoirdupois, Brother Roeder weighs about ninety pounds, and is considered as the *multum in parvo* of the District. He is a good debater; a ready, quick and fluent speaker in both the German and English languages, and, like Brother Thalmessinger, has a pair of good healthy lungs, and can be distinctly heard when speaking. In debate, when excited, Brother Roeder will get red in the face, and at times appears as if he would burst a blood vessel. Yet his logical conclusions are perfect, his reasoning convincing, and his earnest, honest purpose self-evident. As the President of the District Grand Lodge he was impartial in his decisions, quick-witted when deciding a point of order, and courteous and affable to all. His messages to the Grand Lodge will always be read with great interest, as they contain some very useful and valuable recommendations and suggestions for the benefit of the brotherhood; and while Brother Thalmessinger has not yet shifted his mantle, whenever he does, it may possibly cover the shoulders of Brother Roeder.

There are two Brothers Sulzberger, and both have made their mark in the history of District No. 1. Brother Joseph Sulzberger should be classed amongst the veterans, while "Sol" (Solomon) should be considered as one of the younger element. They are identical in relationship, and are endowed with similar characteristics; both of them quiet, unostentatious, liberal in thought and ambitious in the performance of any duty which may devolve upon them, especially if it concerns the Order of B'nē B'rīth. While it is true that Brother Joseph has the greater experience, and has served the Order for many years in many important and responsible positions, Brother "Sol" has in a certain degree worthily imitated his brother, and has likewise been entrusted with positions requiring judgment, skill, intellect and perseverance, and while younger by many years, he has ably filled all these positions, and has always

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been deservedly popular. As a debater "Sol" is not much of a success, and for that reason he is rarely heard; but as an executive officer, chairman of a committee, or treasurer of the district, he has been honest and painstaking, and has won for himself the appellation in the District of "Honest Sol Sulzberger."

We know of no one who can possibly detain a larger number of brethren for a longer time than Brother Dr. S. Waterman. He has held so many offices and has served the Order in so many different capacities that the mere mention of his name will at once excite attention. We have often been delighted when we have heard him and did not wonder that he could inspire so much attention and command so much respect. Careful and analytical in all of his speeches, his life-long untiring devotion to the advancement of the Order has endeared him to all. It will not be an easy task to find amongst our younger brethren one who can fully supply his place. We look around and we find a brother who has thus far come nearest to him. We allude to Brother Joseph Fox. He, like Dr. Waterman, has held some of the most important places of trust. As President of the District he has proved himself a capable and efficient executive officer. As President of the Board of Governors of the Home he has won for himself an endearment in the hearts of the inmates of this noble institution. His reports and messages, like those of Dr. Waterman, have been real literary essays, and they have become of important value to the literature of the Order. Brother Fox as a debater has few equals. His arguments are almost unanswerable and are brimful of good common sense. He uses choice language and with a pleasant manner and imploring sort of way will bring his opponents to his way of thinking in very short order, and there are few of the younger men who will receive greater consideration or more rapt attention than Brother Fox. He is at all times frank and open-hearted, and will go a great way to serve a brother, and when he shall have to be classed with the veterans it will be quite a difficulty to find a young man upon whose shoulders will suitably fit the mantle now worn by Brother Joseph Fox.

Let us rest for the present and in the next number of the MENORAH continue these comparative sketches.

AN OLD-TIMER.

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REMINISCENCES.

A LOVE FEAST.

B. GUSDORF while Vice President of District No. 5 went on a mission to instal a new lodge. Like a good and worthy Son of the Covenant while strictly following the regulations and customs of the Order he considered it his duty to promulgate and enforce the spirit as well as the letter of the law. To his astonishment he found among the charter members men who were not on speaking terms. In other words there was a local feud. This roused the ire of the efficient officer and it is very much doubted, if he had found it out prior to the ceremonies of installation, whether he would not have rolled up the charter and taken it back to head-quarters. But it had been delivered and there was nothing to be done but to initiate the members over again and teach them what to be B'nē B'rīth means.

In the evening came the inevitable banquet. The health of the visitor was of course drunk. He was called upon to reply. He replied in plain English! Any one acquainted with the gentleman knows that he speaks his mind freely and calls "a spade a spade" He stated that he was surprised that he had initiated persons into the lodge who were at personal enmity. "Call you this Brotherly Love?" said the speaker. "If you do, I do not," and so he went on teaching the lessons of the Order. An astonishing scene followed. Men who had not spoken a word to each other for many years stood up, reached their arms across the table and clasped hands in friendship.

There were grateful hearts and tearful eyes at that banquet and in the homes of the members of the lodge that evening, and from an acrimonious wrangling and an unfriendly community, thenceforth there was and still is, a Band of Brothers, who bless the Order and its worthy representative that brought Benevolence; Brotherly Love and Harmony among them. This brings me to the story of

MUSIC IN THE AIR.

When rival associations in imitation of the I. O. B. B. first saw the light of day, there was great excitement in the fraternity. Some asserted that the Order had been "given away" and a motion was made in a certain Grand Lodge that no one who affiliated with kindred Jewish organizations could remain a Ben B'rīth. This created considerable discussion, and one member to pacify his brethren stated that everything would depend upon the manner in

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which the respective organizations managed their affairs, he was in favor of the "survival of the fittest." He was in favor of all movements to improve his co-religionists. What was wanted was peace and "harmony." The speaker thought that kindred organizations could act in "concert" The Order, said the speaker, should have published proceedings, so that the world should know what we were about. (This was prior to the custom of printing reports.) He continued by saying that he was in favor of the Order having "an organ" (an incipient MENORAH!) The allusion to "harmony" provoked murmuring which increased when it was added that "concert" was necessary, but the climax came when the bold statement was made that the B. B. should have "an organ." "What!" burst out an indignant brother, "are we about to change into a musical society? and give "concerts" study "harmony" and purchase an organ? I suppose the next thing is to procure a monkey such as is seen in the streets, in which case the brother who last spoke will fitly fill the office "

"For my part," continued the irate delegate, "I am opposed to going into the variety show business, we want no organs or concerts such as we see in our modern choirs! Will a harmonious concert soothe a brother in distress? comfort the widow or protect the orphan? The next thing asked for will be a drum-major, a piano forte and a jews-harp! Down with concerts in our Order say I, and I give notice of appeal if any expenditure is voted for *organs*."

LEWIS ABRAHAM.

Affairs of the Order

The state of the Order on the Pacific coast.—Bro. Dr. Jacob Voorsanger writes concerning the Order as follows:—It is not an easy task to write impartially of matters and things in "No. 4." We are just recovering from the brunt of the latest Endowment battle: a fight in which there was witnessed an extraordinary shifting of lines, a temporary separation of old friends and co-workers, and a spirit of antagonism begotten by the substitution of personal prejudices for sound logic and arguments. The party with reason on its side was defeated; and whilst the defeat had been crushing as well as humiliating, it caused no rupture that time cannot heal, and fortunately no lasting feuds have resulted. But the sore spots have not yet cicatrized, and therefore a calm discussion may not yet be possible. Perhaps the writer's name (he submits the fact most

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modestly), may be a promise of impartial presentation of facts; at least, the reader may be sure that in the subjoined lines *persons* have been altogether kept out of sight, and the writer has been guided solely by *facts* as he knows them, or as they presented themselves to his mind.

Leaving the knotty endowment question for a while out of sight it must be admitted that No. 4 is in a most satisfactory condition. Its membership is, for the greater part, an intelligent one, and its palatial home on Eddy street is amongst the finest the Order can boast. The lodges are strong in numbers, and a fine spirit of open-handed generosity is still alive among them. The most admirable fact in No. 4 is that the old traditions of pure benevolence have not died out. The lodges have ample funds, but they do not sordidly study their constant accumulation. The wealthy member gives willingly; the poor brother receives his benefits as his vested right, not grudgingly, but with tenderness and respect. These old western settlers understand what it means by the Alliance's motto. I have obtained no figures as to the sum total annually expended in sick benefits, but it amounts to thousands, and No. 4 believes, besides, that its left hand should not know the loving kindness of its right. It has a Board of Relief, composed of the presiding officers of the San Francisco Lodges, which assesses the city membership one dollar per annum whenever necessary and with the amount thus assessed does its work of love. All who have a just claim on its benefactions, members from all parts of the country, whom an adverse fate has stranded on this great Pacific metropolis—all are quietly and lovingly sent on their way. If District No. 4, has no public institution directly of its own, it is because the Pacific Orphan Asylum, and its intimate associate, the Eureka Benevolent Association as well as the First Hebrew Benevolent Association have vast endowments, the interest of which is sufficient to support them; but nearly every city member of the Order is, in his individual capacity, a member of one or more of the above named institutions. The Hebrew Union College is also remembered by some of the lodges, and I unhesitatingly state my belief that No. 4, is not alone working in the truest spirit for the benevolent objects enjoined by the Order, but is also capable of the amplest sacrifice, for all noble and worthy works irrespective of its own direct obligations.

If I commend the spirit of benevolence prevailing in the District, I cannot speak in the same approving terms of its labors in the direction of intellectual culture. That the District believe it to be its duty to work in this direction is evident, and removes to a certain extent the sting of my adverse criticism. It knows the prevailing need, but it has not decided how the "need" shall be supplied. Some of the lodges have tried the "entertainment" plan with more or less success. Elsewhere I have called that average entertainment an exhibition of "mental decrepitude," and I do not yet feel inclined to modify that statement. A silly song, a poorly-delivered recitation, a five-minute banging on an out-of-tune piano, are poor interpre-

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tations of the demand for intellectual culture, if such demand exists. To a certain extent I can account for this discouraging condition. We live in a new country. We have not yet emerged from our state of organization. We are yet struggling for ultimate success, for establishment and comfortable settlement. You in the East have long since passed that stage. Whilst we are in it, the cultivation of the mind, or rather the intellectual adornment of the mind must remain a secondary consideration. In the natural order of things our children will have more time, more leisure and perhaps a greater desire to accomplish themselves. Our brethren of foreign birth as a class take rather unkindly to literary culture, and there is no detriment whatever in the statement. They have passed their lives in a struggle for settlement and have outgrown the desire for those advantages which they fondly wish their children to acquire. One thing is sure, our members are willing to promote the Order's aims in this direction. They may not want much for themselves, but they are thoroughly alive to the necessity of providing our youths' with all the advantages of a modern education. Their greatest merit lies in their willingness to do the "right thing" if the latter be pointed out to them. But we are as yet in that inglorious *dolce far niente*, that calls for little or no mental labor, and I have heard of no protest against the *Nichtsthuerei* of the "Committee on Intellectual Work." Dr. Messing is its chairman for this year, and he has done nothing so far, with eight months of the present year already gone. To be sure, Dr. Messing has been dangerously ill, but his colleagues have also done nothing, and they were well and hearty. In brief, intellectual culture, as far as District No. 4 is concerned, is one of the good things the future must develop. We have very little of it at present. The B. B. Library, also an evidence of good intentions, and as such, worthy of a passing notice, contains 3000 volumes. Its main element is romantic, and its circulation therefore a large one. Novel readers are numerous all the world over, for the greatest trash commands always the largest attention; such is human nature. But the few works on Jewish literature the library contains, the precious gems of Zunz, Geiger, Graetz, Philippson and a few other master-minds, are rarely taken from the shelves, according to the testimony of ex-Librarian Bro. Ross. Sometimes I think, that in this city, containing public libraries of 40,000 vols. and over the B. B. Library has no *raison d'être*, for it could never enlarge its scope to the full extent of public collections. And yet I conceive the great importance of a library, even in a limited sense and scope, that shall be destined for the exclusive use of the B. B. containing all that is best in Jewish literature, becoming a depository of all the emanations of the Jewish mind. To that high state our B. B. library has not yet been brought; whether it will answer its purposes in the future remains to be seen.

Now for the "knotty" question. I am such a complete novice in endowment matters that I can only give you a common sense view of the condition of No. 4 as it appears to me. It is by no

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means as helpless as the eastern dogmatist would have it. Don't misconstrue that word "dogmatists." Our leading men in the Order are, in my opinion too much wedded to the principles of insurance, applied to our endowment system. They are dogmatic to the verge of being fanatic and irreconcilable. They themselves have converted benevolence into business. They are responsible for that Iris apple thrown in our banqueting hall. They have reduced the widows' endowment to a cashed insurance policy, and I tell you it robs our endowment of all the sentiment that generally inclines the heart to do more than the purse allows. Since that introduction of "business" in our Order we do not love each other any more; we transact business. I speak as a loyal man, not as fault-finder. In the recent quarrel between the Executive Committee and District No. 4, I have sided with President Bien and his colleagues. There was a picked guard of old pioneers who stood by their colors until they went down But it was of no avail. To be sure the other side used very funny arguments to convince the membership. To speak less disjointedly: I am one of those who believe that with a membership of 2,300 or 2,500, any endowment based upon a rate of assessment of less than 18 or 20 dollars per thousand is unsafe, and ultimately dishonest. But I am no fanatic. I can see that the same rate can be attained by a substantial *per capita* assessment system. Our members, most of them, saw the same thing, but made the mistake of obstinately adhering to one system when the Executive Committee advised and enjoined the other.

In spite of my belief that the per capita assessment and the assessment per 1,000 are two applications of the same principle I cannot commend the financial condition of No. 4 as sound. The District is on the decline, numerically, and nothing will save it but an increased rate of assessment, per capita or per thousand, I don't care which. The figures show plainly that No. 4 will in the near future confront a crisis. From 1876 when No. 4 had 1,264 members until 1884 when it had 2,145 its membership was constantly increasing, but in 1885 it fell to 2,136, in 1886 to 2,115, and this year the addition of 100 members only shows that the reduced initiation fees have caught some of the unwary. The death rate has also constantly increased, since '84. The following is the rate since 1876:—

	NUMBER OF MEMBERS.	DEATHS.
1876	1,264	11
1877	1,361	9
1878	1,522	6
1879	1,666	9
1880	1,644	16
1881	1,724	5
1882	1,940	18
1883	2,111	14
1884	2,145	15
1885	2,136	22
1886	2,115	27

The figures justify the conclusion that during '87 there will be no less than 27 deaths. Under the compromise measure adopted by the last Convention the members will pay for 24 deaths,and Peter, the Endowment fund, will give Paul, the new Endowment fund, the

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sum of six thousand dollars. The total amount of the E. F. is $74,730.28. Divide that sum by six, and you will find that in a little over twelve years the District will be beggared, provided only 27 deaths per annum occur. The chances are strongly that the death rate will be larger, for we have a very large number of white-haired old men in the District, and in a few years Peter and Paul both will be bankrupt and No. 4 insolvent. In connection with this it must be stated that the above-mentioned endowment fund of $74,730.28 is *not* the accumulation of assessment surpluses as the advocates of the *status quo* contend. Prior to the establishment of the endowment the members contributed a per capita tax towards the creation of what was then called the General Fund. In 1875 this fund amounted to $21,750. By a resolution adopted by the Grand Lodge session of 1875 this amount was merged in the Endowment fund. Taking this sum and its accumulated interest it is fair and reasonable to suppose that fully $45,000 of the present Endowment Fund of $74,730.28 is derived from moneys not collected for endowment purposes. This merely *en passant.*

As matters stand, our affairs are in an ugly muddle. We have deliberately voted to eat up our own substance. Our liabilities will soon exceed our assets. Ostrich-like we bury our heads in the sand and think the danger will pass by I am told that the annual increase in membership will more than compensate for the annual loss, but I am strongly inclined to doubt that presumed fact. This year we will gain 100 members.

With the death rate constantly on the increase, the number of assessments will be so large, that the members will flock in large numbers to the cheaper insurance organizations, for, unfortunately the endowment has very nearly suppressed the high-minded motives upon which the Order primarily founded its existence. But I am quite sure that good sense will prevail in the end. The very men who so bitterly opposed the Executive Committee, who were answerable for the defeat of the law, are men who have a long and honorable record of service in the Order. I herewith render them the justice that their opposition proceeded from a mistaken judgment, not from impure motives, and I am convinced that in another year they will wheel into line to make the endowment basis of No. 4 as safe and solid as the interests of our wives and children demand.

Our salvation as a District depends upon the wise recognition of a solid basis for security and sooner or later the present law will be amended and brought into harmony with the logic and facts as proved by the best assurance companies of the world. Her aspirations ever upward and onward, her principles ever true and loyal, her members ever faithful and devoted, District No. 4 will not be behind any of her sister Grand Lodges in all that pertains to the 'good and welfare' of the Order."

Our Brethren in Pittsfield, Mass.—From Pittsfield, Bro. M. G. Rosenthal writes: It will not take much ink to give an

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account of our Grand President's visit to Adullam Lodge. Like Cæsar he came, saw and conquered. That is to say, he conquered all hearts, male and female, with his cordial manner and winning ways. He pleased everybody, and it was only natural that everybody should have tried to please him. Whether he has succeeded in his main errand, the strengthening of our lodge, the future must tell.

President Newberger arrived Friday evening, August 26th, and accepted the hospitality of Bro. S. D. Markstein, Vice-President. Bro. Morris Adler, whose visit also had been promised, unfortunately failed us—a fact much regretted. A special meeting of the lodge had been called for Sunday morning, August 28th, and the resident members attended to a man. Bro. Newberger talked to the lodge like a father, and received the unanimous promise that we will all be good children hereafter and do our duty by the Order. For the evening a public meeting had been called to which everybody who might be an eligible candidate, and his wife, had been invited. This meeting was held in Berkshire Hall. The invitation was fairly well responded to. The Jewish population of Pittsfield is not very large, and in absence of railroad accommodation on Sunday outside attendance could not be expected; so that the score or so of young and older men present, besides the members of the lodge with their families, constituted a majority of the people within reach. Bro. L. Wolf, the President of the lodge, introduced the W. G. P., and the latter riveted the attention of his audience during the larger part of an hour, members of the lodge contributing their mite as best they could. There was every appearance of a deep interest taken by the invited auditors in the explanations and exhortations of Bro. Newberger. How lasting the impression will prove, remains to be seen. We expected at least two applications for some little time, which will now probably be hastened, and can likely have more if willing to accept members without, or at reduced, initiation fees. The policy of this latter course is at present discussed among our members. Opinions are divided. Surely candidates ought to be encouraged, and Bro. Newberger's opinion was quite decided in that direction. But is he likely to be a valuable member who at the very outset haggles about the few dollars he should pay for his admission? I am personally inclined to give the privilege of free entrance to deserving poor young men, but think that men of more advanced age, to be desirable at all, should be able, as well as willing, to pay the small sum asked of them, as the price for the privilege to share the benefits of the Order. After all, mere numbers are not strength.

But the trouble with us, as presumably with other lodges in country towns, is, that the circle of our influence is so small, and the available material within it so scant, that perhaps, after all, it is the best policy to take people as we can have them, and rely upon educating them after their affiliation. It is easier to work upon a man's better instincts after you get him where he must listen to you

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Many a subject of small promise has turned out a good man under the influence of the right surroundings. Fellowship and example do a great deal sometimes.

I have in my mind here particularly a number of new comers, mostly of Polish, Russian or Galician birth. They are hardly warm in their new nest, and some of them may not remain residents of "these parts" (as Yankees express it) for a very long time. Still, they seem sturdy, healthy fellows—good listeners, as our W. G. President observed. They also have already given evidence of some degree of "Gemeinsinn," by forming a benevolent society of their own, with eighteen members. This makes the fourth Jewish association in our little city, the Congregation Anshe Amonai and the Ladies' Society being the other two. Not a bad showing for a population of at most 100 Jewish souls, in one sense too good a one. For it is but natural that the different societies of men at least, in trying to extend the circle of their respective influence find themselves in each other's way. For instance, the purely humanitarian aims of the lodge cannot always be harmonizing with the more sectarian objects of the congregation, and the result is an occasional *contretemps*, in which heretofore the advantage has not been with the lodge. For instance, the congregation owns a cemetery, of which it will sell parcels, as private plots, to its members only. Thus every Jew who cannot conscientiously become a member of the congregation, or does not wish to pay the admission fees and dues asked by the same, is denied burial among his brethren To mend this in the spirit of our Order, an application was made to the congregation to sell a part of its grounds under the express condition that such part be given as a present to the lodge by the buyer. This offer the congregation refused to entertain. And the members of the congregation, who are at the same time a majority of the resident members of the lodge, as such likewise refused to entertain an offer of a burial-ground, *outside of the congregation property, as a gift to the lodge*, on the ground that the congregation owning a burial-ground the lodge did not need any.

Another instance. It was proposed, as a part of the lodge's work, to give the growing generation—some forty to fifty children and youths below twenty years—some instruction in the history of the race. A "Sunday School" being about to be organized, the services of a member of the lodge (but not of the congregation) were offered and accepted for the purpose of combining such instruction with the religious instruction instituted by the congregation. But after only four lessons the teacher of secular knowledge was informed that his teachings did not agree with the doctrines of the text-book, and he was bounced.

Nevertheless, I may truthfully assert that the Jewish population of Pittsfield is completely at peace; there is not a vestige of faction fight, and all our societies are reasonably sure of a prosperous, though maybe numerically limited, future.

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Mamreh Lodge's Farewell to Bro. Dr. Rosenthal.—An esteemed correspondent sends THE MENORAH from Beuthen, Germany, a copy of the farewell address delivered by Bro. Dr. A. Rahmer, in the name of the lodge, to Bro. Ex-President Rabbi Dr. Rosenthal, on the occasion of the latter's departure, after twenty years residence, to his new field of labor in Breslau.

The occasion was a deeply interesting one, a number of members of Sister Lodges participating. In fact, the whole community joined in expressing the love and esteem in which Dr. Rosenthal is held, and he was the recipient of many tokens of appreciation.

The following is Dr. Rahmer's eloquent address:

HONORED BRO. EX-PRESIDENT: Mamreh Lodge, and with it the neighboring Sister Lodges, have to-day gathered around you in order, on the occasion of your departure from your recent field of labor, and before your assumption of your new position in Breslau, to tender to you, in an official manner, their parting word and offer their parting salutation, that we may prove to you how truly we all of us have held you in our hearts, and to accord you the honors you so richly deserve. What you have accomplished for Mamreh Lodge, as a member and officer, an orator, in the name of our Lodge, has already stated in paying you the just tribute of our thanks.

Upon me, as the eldest officer, devolves the duty of adding a special word of thanks.

I think, to-day, of what you were to the pioneers of our Order before you could join us—yes, even before the existence of Mamreh Lodge, a noble friend who, in a wise, I might say intuitive, recognition of the latent ethical and civilizing power of our beloved Order, meted out to us a welcome from the very first encouraging and promoting our aims.

I remember what you were to me, when you helped me with the powerful influence of your words to overthrow the prejudice and doubts which assailed our young institution step by step. This you did at a time when you still stood at a distance from us, and for this we owe you special gratitude. What you did for us at that time shall not only be engraved in the annals of our lodge, but unfadingly written in the tablets of our hearts.

And now we are to lose you from our midst, although you wish, even when absent, to belong to our lodge. Yet we will not mourn this loss, for it is not to Mamreh Lodge you, or any of us belong exclusively. We are brothers of one great congregation, and we must unceasingly hold in sight its entirety. In the spirit of our honorable Grand Lodge may I express how great a gain for our District is your departure from amongst us, and we must rejoice that you are to be transplanted from our narrow circle into a wider field of labor, and that a son of the covenant, a Ben Berith, is called upon to declare our principles henceforth from a higher standpoint and with a more extended view It would be presumption on my part to try to define the importance of your new position and the duties incumbent upon it.

You were ever imbued with the dignity of your calling here, and the greater aims that await you will find you grown up to their necessities.

Only upon two points, which just at present most actively engross all Israel in Germany, allow me on this occasion to direct attention.

The "German Social Political Society" (Deutsche Verein für Social politik) has recently published the statement and opinion that the Jews participate to a very high percentage in usury in land. I leave quite out of discussion whether this statement is in conformity with the facts. I will also disregard the possibility that Israelites participate in the exchange business in a higher percentage than any other religious community, and that

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it must follow, as a matter of course, that foreclosures on mortgages are practised in connection with the exchange business more frequently by Jews than by Christians.

It remains, however, without doubt that among the Jews this practise of land usury is too frequent an occurrence if they are ever to fulfil their divine mission as a criterion of civilization for the whole world.

This is a wound which cannot be treated too openly, a cancer which must be eradicated, and the righting of this wrong is a task worthy of the efforts of all those who are called to be the peoples' teachers and the peoples' educators, that they place the lever at this point. With a loud voice and far-resounding trumpet blast I will proclaim to these teachers and educators of the people belong, or should belong, every Ben B'rith.

It was not enough that from the beginning we have kept every one whom the faintest mildew of unclean calling—yes, even the suspicion of such tainting, at arm's length from our Order; we must regard our task in this respect as a much broader one. Even outside of the Order on every occasion must we in word and deed show our abhorrence, avoid all social or even business intercourse with those who disgrace the name of the Most High, in that they, instead of loving their neighbor, seek to plunder and ruin him. Even more: we should aim also to give the idea of "usury" a wider, deeper meaning, and in accordance with the Biblical expression we should have it to mean every kind of extortion, forcing or immoral and dishonest business manipulation. In this aim should every Ben Berith try to act as a teacher and an educator towards his children, his companions, his employees and his neighbors, both through word and deed.

How blessed are you, Bro. Ex-President, that your voice may reach hundreds! May your tongue never tire!

It may well seem as though the words of our great prophets—O! that the whole people of God were composed of prophets—were within the limits of our brotherly boundary progressing towards fulfilment little by little; but you, by virtue of your calling, are especially fitted, through your knowledge, particularly capable, and by the 'privilege to teach' you are singularly recognized.

Your future congregation has but quite recently given an eminent proof of its understanding of the duties incumbent on German Rabbis, and this brings me to the second point I have at heart to speak of to-day. Under the warming sunshine of the synagogue community of Breslau a tender and promising sprig of the 'Rabbi's Society in Germany' has taken deep root,

Breslau harbors the soil from which it has sucked its sap, its strength* and in Breslau towers loftily the tree, the chosen leader of the society.†

With a lively interest—yes, even anxiety—have we followed the debates and the decisions of the Rabbis' congress; we, the laity, irritated by the so-called anti-semitism, have followed each step of the proceedings, and have with satisfaction observed that the shepherds of Israel, correctly recognizing the needs of our people, have drawn closer together, in order to infuse new blood and spirit into the paling faith through united and practical laboring, and at the same time to bring about a better understanding by the outer world of the spirit of our early Hebrew literature, and to place in their true light our fundamental books. Some storms yet threaten the young and promising society. To collaborate in strengthening and supporting it until it become a fruitful tree, hand in hand with your renowned colleagues, you have been called to your new office. True to your own peaceful meditation, you will disregard and smooth over petty controversies and know how to

* The Jewish Theological Seminary.
† Rabbi Dr. Joel, of Breslau.

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keep the main principles, the great cause, ever in sight for the welfare of the whole people.

In this wise you will aid, on the one hand, in civilizing the masses, and on the other hand, through the united action of Israel's leaders in the true spirit of Judaism. which is also the spirit of our beloved Order and of a divinely enlightened humanity. Through this spirit you will bring about the realization of our common ideal. The union of all high-minded Israelites for the moral elevation of our race. and through our race all humanity.

Depart, then, richly laden with this exalted mission—depart in peace, in joy. Remember the lodge which sends you forth—Mamreh Lodge—and that grove of divine revelation, as we will always remember you in love, truth and esteem Our warmest wishes and blessings follow you. The Lord, without whose aid the architect buildeth in vain. may he bless the work of your hands and make it successsul.

District No. 5.—The quarterly report of the Grand Secretary, S. S. Nyburg, of District No. 5, I. O. B. B., is before us. The District includes thirty-four lodges, with about 1,800 members, which number remains nearly stationary, though there have been six deaths in the quarter. The assets to date are $92,542.22.

It will be remembered that in July, 1884, a split occurred in Jedidjah and Hasmonea Lodges, I. O. B. B. of Baltimore, when a majority in each Lodge refused to comply with a new law of the Grand Lodge requiring all the lodges to register their funds in favor of the District Grand Lodge. Their combined membership was at that time between 600 and 700, and the funds between $20,000 and $30,000. The dissenters claimed that they had not contributed their dues for any other than their own benefit, and gave other reasons for opposing the new and (to them) unjust regulation. For this their charter was revoked and the rebels suspended. In the meantime, the loyalists had organized two lodges of about 100 members each, and had been granted new charters under the name of Loyal and Fidelity Lodges. The rest still kept their respective lodges intact under the old names. Apparently the latter had the best of it since they had the sinking funds in their hands; but they very fairly offered all who did not join them their pro rata shares which were however refused. Now the Grand Lodge carried the matter into a court of equity, where both sides were ably represented by eminent legal talent. The separatists won their case, the court claimed that the Grand Lodge had no power to revoke the charter of an incorporated body. Appeal to the Court of Appeals only made the lawyers wealthier and did not alter the *status quo ante.* Last year the old Hasmonea and Jedidjah Lodges were sued by each of the loyalist members of the new lodges for their shares in the funds, and this too was denied them. The greatest part of the dues of the lodges now belonging to the Order proper is devoted to maintaining the Grand Lodge sinking fund, with which to pay the Widow and Orphan Endowments. Having thus little money of their own, they can pay no sick benefits. They have, however, a relief fund with which to pay the dues of their indigent brethren.

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The recalcitrants have organized a Grand Lodge under the title of "Improved Order of B'nē B'rīth," and they have thus become actual "Confederates" with their own "parliament." The membership of the two lodges is not less than 3,000. One point is against them, but holds good also of the loyalists, that they have so many aged men as members; Jedidjah Lodge is twenty-five and Hasmonea thirty-three years old. The condition of the new Order is said to be quite favorable, and they are able to pay both death and sick benefits. It is to be hoped that "better counsels" will later prevail and the seceding lodges once more unite with the loyalists.

Our Brethren in England.—The *Jewish Chronicle* of London says:—

"The B'nē B'rīth Order is certainly a marvelous organization both in point of numbers and far reaching influence. English prejudice against such exclusively Jewish Orders is shown by the circumstances that no effort has been made to establish in England branches of the B'nē B'rīth."

While prejudices of all sorts are rapidly giving away before the advancing light of civilization, there are some which remain difficult to eradicate, especially where such are born of ignorance and superstition. Misconception however, has much to do with the prejudice existing in England against the Order B'nē B'rīth. Were its true aims and objects known our coreligionists in Britain would soon be among our staunchest members, and the Jewish citizens of no country under the heavens would prove more capable and zealous in the cause of our fraternity. We have recently received inquiries from a number of Englishmen requesting to know more of the Order and how to establish lodges. In answer to the first question we would recommend the regular perusal of the MENORAH; and with regard to the second we need only cite the law in reference to the establishment of lodges. Section 2, Art. 1 of the Constitution provides that:

"To institute a lodge at a place where none exists at the time, it shall be necessary for not less than twenty persons to submit an application for a charter to the District Grand Lodge. When a charter is thus granted the District Grand Lodge shall first cause to be initiated into the Order a sufficient number of petitioners, then organize the lodge, grant necessary dispensations, and deliver the charter."

Section 5, declares:

"Every lodge is sovereign in her own internal affairs, subject only to such restrictions as are imposed by the Organic Law of the Order, and the laws of its District Grand Lodge."

Take for example Liverpool, Manchester, Birmingham or London where the Jewish population is very considerable. It would be very easy to establish lodges in these cities, and their existence would prove a blessing. Let twenty "good men and true" join together, sign and send a petition to the Grand Lodge of New York care of the Secretary, Mr. S. Hamburger, 908 Third Avenue, and the first important step will be taken. As soon as a thousand members

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are secured, England may have her own District Grand Lodge, but until then her members and lodges would probably be under the jurisdiction of District No. 1 of the Order, whose seat is in the City of New York. To institute lodges in England a competent Brother would be sent for the purpose by the Grand Lodge. There are no doubt a number of qualified brothers who would undertake the voyage and the task, and among others the Editor of the MENORAH would not decline if called upon.

We request our British contemporaries to spread the above information before their readers.

The New Orleans Asylum.—The new Hebrew Orphan Asylum at New Orleans is now completed and occupied. This new home is a large structure, and presents a very imposing appearance, and is one of the finest specimens of design and mechanical skill to be found in the Southern States.

The building is three stories in height, the lower story being 15 feet between floor and ceiling; the second story, 14 feet; and the third story, 21 feet. The edifice fronts on St. Charles Avenue, and has a frontage of 166 feet by a depth of 303 feet. On each of the corners of the front and over the main entrance is a magnificent tower, the middle one being 100 feet high.

One of the wings of the building is set aside for boys and the other for girls, and both are fitted up alike, with everything that can add to the health, instruction and comfort of the children. On the second floor of the wing is a dormitory 150 feet long by 22 feet wide in the clear, and these are to be the sleeping apartments of the children. The boys are in one and the girls in the other.

In turning to the right from the hall and entering the sitting room, one can see fitted in the front wall a most elegant white marble tablet, on which in beautiful letters is inscribed:

IN MEMORIAM,
JAMES K. GUTHEIM,
First Vice-President. Died June 11, 1886.
A sublime goodness characterized his actions; and exalted virtue adorned his life.

On the second story of the main building is the synagogue, 45 feet long by 24 feet wide. The Kindergarten room is 43 by 24 feet and is located on the second floor.

Ascending to the third floor one finds himself in the assembly room, which is 100 feet in length by 48 feet in width, and this room is to be used for lectures and such entertainments as the management may deem necessary for the instruction and the benefit of the children.

There are now 150 children under the care of the association and the new Home has the capacity of accommodating 300.

The two infirmaries of the institution—one for boys and the other for girls—are fine, airy and comfortable rooms, each 30x26 feet, and are on the second floor, in the rear of the main building, and are supplied with every convenience.

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Each member of the I. O. B. B. of District No. 7 contributes $2 per annum to the support of the Orphan Asylum, besides $2 for the Touro Infirmary and $2 for the Cleveland Orphan Asylum, making $6 per annum besides his Lodge dues, Endowment assessments, and what he bestows for general charity. All honor to the Brotherhood of No. 7.

Montreal Lodge No. 327 received an official visit from President Jos. E. Newburger of the Grand Lodge in the early part of the month. A correspondent writes:

On Monday morning Bro. Newburger visited our lodge and delivered a stirring address to the members, which was highly appreciated, and our lodge, which has been in a drooping condition, already shows signs of fresh vitality, and from the actions and promises of our members we will soon become a lodge of live workers.

In the evening we held a reception in the lodge room, at which there were fully three hundred of our co-religionists of both sexes present to do honor to our distinguished visitor. Bro. L. Cohen, the Vice-President of Montreal Lodge, with a few well-chosen remarks, introduced Brother Newburger to the guests assembled, whereupon Bro. Newburger delivered an eloquent address, which lasted for over an hour, and fairly took his delighted hearers by storm. His subject, the ease with which he handled it, his diction and elocution drew forth words of praise from all present.

After the address the balance of the evening, till long after midnight, was passed with music, dancing and refreshments, when all separated, having fully enjoyed themselves, and profited by having become acquainted with our genial President.

His visit here has already borne fruits, as at our next meeting there will be at least fifteen applications for membership presented to our lodge from some of the most promising young men of our community.

Pacific Coast Lodges.—The prosperous condition of the B'nē B'rīth Order on this coast, says the *Jewish Progress*, is a matter for much congratulation both at home and abroad. Grand President Levy, who has just returned from a tour of his circuit, including Portland, Seattle, Eureka, Carson and Virginia City, has a most favorable report to render, and was received with much favor by the brethren of the different lodges.

Passing through Tacoma and Salt Lake, Bro. Levy had occasion to note that the B'nē B'rīth would soon have its cohorts in working order in these flourishing cities and the slightest spark would be sufficient to kindle a flame.

District No. 4 is slowly but surely adding to the list of membership, and the gradual ascent is much more commendable than the hasty accumulation and the sudden collapse.

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Chronicles of the Day

Standing the other day on the steps of the United States Hotel at Atlantic City, Hon. S. Wolf of Washington overheard a conversation to which he was compelled to put a close. An elegantly dressed "dude" who had just arrived, approached a lady whom he had met in fashionable circles in New York, and after the usual greetings inquired where she was stopping. "At this hotel," was her reply. "What, at the United States? I am surprised; nothing but Jews stop there." "Indeed, and what objection have you, sir, to the sons of Israel." "O they are irrepressible;" and he went on to denounce the Jews as if he had suffered the tortures of the Inferno from their hands, winding up by exclaiming, "But I suppose it can't be helped, wherever one now goes they are to be found. Pray tell me where they are not to be found?" "In H—ll" suddenly struck in the Ex-Consul General, and, as if acknowledging the fact, the "dude" decamped in double quick.

The Congregation Temple Israel of Harlem, have sold their lots corner Madison Avenue and 120th Street, and purchased the beautiful edifice and grounds of Trinity Church, corner Fifth Avenue and 125th Street, which are to be converted into a synagogue. The location is one of the finest in the city and the seating capacity of this elegant structure will be from eleven to twelve hundred; the cost of the new purchase is in the neighborhood of $150,000.

The tenth Council of the U. A. H. Congregations held at Pittsburg, Penn., passed resolutions of respect to the memory of the late Rev. Dr. James K. Gutheim of New Orleans and Rev. Samson Falk of Buffalo. These distinguished prelates were warm friends of the Union, and the resolutions were just tributes to their eminent and noble services.

The Hebrew Technical Institute of New York has commenced its fall and winter sessions with a roll of more than a hundred pupils. A visit to the institute on Stuyvesant Place will prove of great interest to all who are interested in technical education.

Bro. Sol Sulzberger has been elected Treasurer of the District Grand Lodge No. 1 in place of the late lamented Isaac Teichman. Bro. Morris Ballin fills the vacancy of Chairman of the Widows' and Orphans' Endowment Committee.

George Peixotto, after two months' vacation, has returned to his Studio, corner 57th Street and Sixth Avenue, Sherwood Building.

Mosely Ezekiel, the sculptor, is sojourning in Cincinnati.

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Editor's Sanctum.

In the present number of the Menorah appear contributions from some of the first Jewish scholars in America. Among others we have only to cite the names of Morais, Kohler, Felsenthal, Wise, Karpeles, Gottheil, Sonneschein, etc. Our November issue will be equally attractive with several new contributors.

A perusal of the annual message of the President of the B'nē B'rīth is commended not only to the members of the Order, but to all who are interested in the present condition and prospects of Judaism in the Old as well as in the New world Bro. Bien has much to say on the general situation and work of the great fraternity which has now reached nearly half a century of existence, but his appeal in behalf of the wretched ones in the Orient and particularly of the Holy Land will attract wide attention and be sure to elicit generous support from all who still cherish Judaism. The B'nē B'rīth have undertaken many great tasks but if they succeed in rescuing the semi-civilized and poverty stricken populations of the East from the jaws of ignorance and corruption they will be entitled to the everlasting gratitude of all Jews.

We reproduce on another page the letter of Prof. Graetz which was originally published in a London contemporary in answer to an article by Mr. Alfred Henriques evoked by a recent paper in the *Nineteenth Century*.

We are pleased to print this reply of Dr. Graetz because to our mind it is, though brief in terms, full in matter, and at the same time sufficiently conclusive to those (alas! that the number is so few) who have definite convictions.

The Menorah is the more gratified to publish this letter as in the true spirit of enlightened liberality, we have opened our pages to writers of all schools of thought, some of whom, by their utterances, have already excited no little and sharp criticism. Such has been particularly the case with the papers of Dr. Mitchell (the concluding one of which we are compelled to defer to our next issue) and such probably will be the case with one we shall publish in our November number, from the pen of Mr. Alfred Morgan, a distinguished savant whose contribution on the "Inception of the Hebrew Theology."

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while evincing his own emancipation as a believer in the divinity of Jesus, will probably fail to shake the faith of those who are settled in their convictions of Judaism or Christianity. The object of all discussions should be truth. "Seek truth and pursue it" is now as ever the constant syllable. "To the pure all things are pure," and that the end be true knowledge, wisdom and virtue, we need not fear to grapple with all problems which concern man's true happiness.

As to Dr. Mitchell's papers we hardly think it necessary to repeat that we take no responsibility for the special or peculiar theories, conceptions or beliefs, of our correspondents.

In admitting such to our pages the general idea is to open wide the field of legitimate discussion; and if now and then the views expressed appear *outre* or extreme, the fact of such exaggeration will either bear its own immediate refutation or evoke such criticism as will expose the delusion or error. Dr. Mitchell's papers were evoked by the recent publication of a series of sermons by Rev. J. Krauskopf, entitled "*Evolution and Judaism*," and were admitted because we thought those discourses as far away from the principles of Judaism as they were wanting in scientific knowledge. In fact it was from the latter stand-point that their superficiality deserved exposure, particularly so, whether considered from the fact of their utterance to a simple and pure hearted Jewish congregation or the more glaring audacity of their publication in print.

An esteemed correspondent whose profound learning has not infrequently embellished these pages writing us on the subject holds the following:

"I would even use stronger language than your correspondents do in expressing my judgment on such discussions as those published by the Rabbi are. It is a 'Hutzpa' that a man who probably does not know what to say when he is asked of what chemical elements common table salt is composed, or what difference there is between atmospheric air and the air formed by the decomposition of gun-powder;—it is a 'Hutzpa,' I repeat, that such a man should speak in public, and should publish 'for the instruction of the public,' his unripe trash on evolution and the like. I would not squander my time in reading such stuff. If I feel interested in such questions, I go to the authorities who, as thorough students of nature, are able and competent to instruct us. I go then to Darwin, Huxley, &c., or to Agassiz and others,—and after having learned their views and opinions, I shall still hesitate to

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enunciate a final answer, I shall still remain modest and shall say, that I am not prepared sufficiently to say whether Darwin or Agassiz has hit upon the truth. At any rate, I agree with you that Prof. Mitchell is more competent than Rabbi Krauskopf is to speak on evolution.

"If now, as in my previous letter I said that, Prof. Mitchell's essay should not have been admitted into the MENORAH, I based this, my saying so, not upon Mitchell's opposition to certain Darwinian theories, but upon his truly ludicrous theological ideas,—upon ideas which the most orthodox believer, be he of the Church or of the Synagogue, if he otherwise is somewhat educated, would disavow. Only listen what Prof. Mitchell says (MENORAH, p. 113): 'It goes on the supposition that Moses wrote the Book of Genesis, for which there is not one particle of evidence, but that it was written by the servants or scribes of the patriarchs, from the beginning of the world and immediately after the occurrence of the events they describe,' &c., &c.

"Now I beg you, ask Dr. Mendes, or Dr. Morais, or even one of the Polish Rabbis in East Broadway, what they think of this, and they will answer, '*That man is meshugga,*' or does Prof. Mitchell really think that a contemporary chronicler recorded the slaying of Abel by Cain? or that Shem, while in his father's ark, kept a diary which has come down to, and in the hands of the man who at a later period wrote the book of Genesis, and that this final composer or redactor of Genesis made use of this diary? Or that perhaps Eliezer, the servant ef Abraham, kept records of what happened in the house of his master.

"Indeed, *such* a theology *is* deserving to be treated with derision and sarcasm. You see, Prof. Mitchell is more Catholic than the Pope, more orthodox than the Talmud. It is true, they claim the authorship of Moses for the Pentateuch. But to go as far as Prof. Mitchell does,—no Pope or Rabbi would thank for the honor.

"And then the Professor speaks of the fulfilment of prophetic predictions, in a manner that we must think that he is a Millerite, or Campbellite, or Second Adventist, or something similar. He probably sees in Bismarck, in Napoleon III., in the Pope, in the Czar, some of the august personages mentioned in the 'Revelation of St. John,' and he refers us, the Jewish readers of the MENORAH, to the New Testament for proofs that "the Bible,"—mark: 'The Bible,' and to Prof. Mitchell the New Testament is an integral part of the Bible—'is given by inspiration of God.'

"I repeat, do not misunderstand me. I think it was perfectly correct to open your pages to Prof Mitchell in order to have his say on evolution. He is, I do not doubt, more competent in this branch of knowledge than Rabbi Krauskopf is but you might have excluded the crude theological part of his essay."

To the latter remark we have to say, such liberty we hardly think proper for an editor to take; particularly when we offer to others and reserve to ourselves the right of controversy and of criti-

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cism. Another scarcely less eminent authority, but from an entirely different standpoint and *not* an Israelite, writes as follows:

"It is, certainly too late in the day to propound such views as to the literal interpretation of the cosmogony as given in Genesis, even though 'my book on the Cosmogony,' that the Professor so unflinchingly appeals to, 'presents unanswerable arguments' that should strike terror into the stubborn hearts of skeptical geologists; I flattered myself the time had passed for this sort of thing. Fifty years ago it was all the vogue among the ultra-orthodox to fulminate in this fashion, but the world moves, and one is inclined to ask where this erudite professor can have hidden himself all this time; or, if he really is so blind as he appears to be as to the evidence of evolution.

"I give one quotation, which is a fair sample of the Professor's acumen:—

"'It is equally unquestionable that the Bible claims God created the world according to the account given in Genesis, which is quoted throughout the Scriptures as the plain statements of the facts as they occurred, the two most prominent of which are that the whole work was done in six days of twenty-four hours each, and the work in all its parts was as perfect, at least, as it ever has been.'

"Statements such as this are not arguments, and I would recommend the writer to a course of 'Lyell's Elements and Principles of Geology,' and to give more of his attention to the discoveries of science rather than to theories of the cosmogony. It may be that among Hebrews, as among Christians, there yet linger those who cling tenaciously to theories of 'plenary' inspiration, and who cannot be brought to understand that the Bible is not a hand-book of science, but it is long since I have seen a thesis from this author's standpoint gravely attempting to subvert established physical truths (not theories). The Professor is evidently devout, but it shocks my sense of appropriateness to find the Supreme Being designated, as He is in this paper again and again, as the 'primordial.' Darwin, Huxley, Tyndal and Haeckel, whom he so frequently names only to try to refute, would not so misuse and misapply a purely physical term; and I conclude my strictures on this production by pointing out to the Professor, if ever he sees this criticism, that he has utterly disregarded the accidental anthropomorphism that pervades the Bible language, and that it is hopeless to attempt a criticism, and especially a reconciliation of physical science with the Bible, unless this is done Even the ancient Talmudists recognized this truth and have

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recorded—' The Bible can be explained in seventy different ways.' "

We purposely give these extracts anticipatory of the concluding paper of Prof. Mitchell which will appear in our next number.

THE DEATH OF BRO. TEICHMAN.—After a long and painful illness Bro. Isaac Teichman, Treasurer of District Grand Lodge No. 1, has been gathered to his last home. deeply mourned by all who knew him in this life and appreciate sterling qualities of heart and mind such as characterized the lamented deceased. Bro. Teichman was born in Ostrowo, Germany, in 1838. At nine years of age he commenced the battle of life,—having lost his father when but a year old. He struggled nobly, and the United States, which soon became his home, afforded a field where his energy and perseverance secured reward for his indefatigable labors. He served as a soldier during the Civil War, and his manly bearing and upright character gave evidence of the noble martial spirit which actuated his whole career. Some twenty years ago he joined the B'nē B'rīth as a member of B'er Scheba Lodge No. 11 (Bro. Julius Bien's Lodge) and worked with zeal for the Order. He later became a charter member of Centennial Lodge and when it became apparent that the new lodge could not successfully battle alone he was mainly instrumental in bringing about its consolidation with Arnon, and Arnon-Centennial lodge was the result. Elected a member of the General Committee of the District he served with great ability, and during the absence last year in Europe of the Treasurer, Bro. Isaac Hamburger, he acted as Treasurer, being elected to that office in January last. One of the aims of the Order is to inculcate love of Judaism and devotion to the diffusion of its great principles and every true Ben B'rīth recognizes it as his duty to aid every object of a public character promotive of the honor and glory of Israel. Bro. Teichman was naturally therefore active in communal and philanthropic work. He was a member of the Board of Trustees of Dr. Kohut's Temple and zealous in his work. Bro. Teichman early joined the Masonic Fraternity and was a prominent member, being a Past-Master of Pacific Lodge and Deputy Grand Master of the Fifth District. At his funeral Rev Dr. Kohut paid an eloquent tribute to his memory. The charter of the Grand Lodge and the seat of the deceased as a member of the General Committee were draped in mourning and on the day of the interment Maimonides Library and the office of the Grand Lodge were closed. A large

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concourse of sorrowing brethren and friends followed the remains to their last abode.

The career and self-sacrificing labors of Bro. Teichman furnish a noble example for our young men. Without fame or fortune he laid the foundation and sustained the character of an upright and noble man, "an Israelite without guile," devoted to his family, a true friend, a citizen and patriot.

Farewell, noble friend and brother!

We recommend to lodges and literary societies the method pursued by the Philadelphia "Hebrew Literary Society" spoken of in the admirable paper of Dr. Morais on another page. The learned writer says: "During eight months in the year it brings together fortnightly young men and women, and offers them useful information. Lectures are delivered, mostly in a *colloquial style*, with a view to *spare the speaker* and *not tire the hearers*. The *one and the others feel at ease, and all are at liberty to ask, after the lecture, questions suggested to the mind while listening*." An esteemed collaborateur will shortly contribute to the Menorah a thoroughly digested plan, something on the style of the Chautauqua Circles, the adoption of which in whole or in parts will afford every lodge a practical and systematic basis for intellectual improvement.

We cannot altogether agree with the remarks of our esteemed correspondent, Rev. Bro. Dr. Voorsanger, published on another page, in his figures nor in the pessimistic view he takes of the future of his District and which is in strange contradiction to his opening lines wherein he says, to use his own words, "it must be admitted that District No. 4 is in a most satisfactory condition," etc.

Even Bro. Voorsanger's figures are not justified as he will see if he will take the average of the membership and of mortality for the eleven years he cites, while if he takes the lowest year (1876) 1264 of membership, with the death rate 11, of that year, and compares it with the highest (the year 1885) 2145 with its mortality of 15, he will see at once that the death ratio has not been above the increased membership. We however fully agree with Bro. Voorsanger that the assessment should be increased to render the security solid and permanent, or that the Endowment should be cut down to $1500, or to even $1000.

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HON. Simon Wolf and Judge Joseph Abraham paid a visit to the MENORAH during the month. Judge Abraham at 69 is looking almost as hale and hearty as thirty years ago when it was our delight to break a lance with him, though the combat involved many a keen thrust from his ever cutting blade. It is good to meet a veteran like Judge Abraham who appears never to grow old and to retain his "youthful fire" in spite of declining years.

Mr. Abraham came to the United States in 1836 and among the first to take him by the hand was the late Major Noah. He did not linger long in New York, but started for the "Great West," settling in Cincinnati, which has ever since been his residence.

Admitted to the bar in 1842, he continued in active practice until three years ago when he retired leaving his numerous clients to his son Victor, one of the most promising lawyers of the Queen City. Brother Abraham was one of the earliest members of the B'nē B'rīth in Cincinnati, and has been one of the most active and indefatigable of workers. He has held all the prominent offices in District No. 2 and is to-day President of the Widows' and Orphans' Endowment Fund and Chief Justice of the Supreme Court of Appeals.

Bro. Simon Wolf, another great luminary not only in the Order, but as a representative Israelite and public-spirited citizen, was looking the personification of health.

Bro. Wolf starts on a trip through District No. 5 in the first week of October and proposes to visit the cities of Norfolk, Richmond, Petersburg, Goldsboro, Wilmington, Charleston, Savannah and Atlanta, where he will speak in behalf of the new Orphan Asylum to be erected in the latter city, the foundation stone of which is to be laid by President Cleveland about the 18th inst., Bro. Wolf who was chosen for the special task having graciously deferred the honor to the Chief Magistrate of the nation. Our brethren of District No. 5 will again have the pleasure of listening to one of Israel's most eloquent and devoted champions and of contributing their mite in behalf of the noble edifice to be erected in Atlanta.

OUR bright and handsomely printed contemporary, the *Jewish Progress*, of San Francisco, aptly remarks:—

"Is there any hope for an American Jewish literature? We hardly think it at present. The Jewish mind is too deeply engrossed in the practical, and writers are not working for glory in this enlightened age. The few that might encourage such good work would scarcely pay the issue. However,

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when the Hebraic intellect will avoid wrestling with such problems as Minister Schenck's favorite game and other speculative conundrums that have something to do with expanding the breeches-pocket. then may we hope for a sober interest in thoughts on Jewish subjects. At present we must either bull the market or hold a full hand."

We think there is as much hope for American Jewish literature on the Pacific coast as on the Atlantic. Here the Jewish mind appears to be "largely" oblivious to anything else but the worship of those two fickle deities, Madame Mammon and Mlle. Pleasure.

ALEXANDER VON HUMBOLDT, speaking of Hebrew Poetry, says:

"It is worthy of remark that Hebrew poetry, notwithstanding its grandeur, and the lofty tones of exaltation to which it is often elevated by the charm of music, scarcely ever loses the restraint of measure, as does the poetry of India. Devoted to the pure contemplation of the Divinity; it remains clear and simple in the midst of the figurative forms of expression, delighting in comparisons which recur with almost rhythmical regularity. The poetical literature of the Hebrews is not deficient in variety of form; for whilst the Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner Ruth presents us with a charming and exquisitively simple picture of Nature. Goethe speaks of it as "the loveliest specimen of epic and idyl poetry which we possess."

The impassioned tribute of a Morais has, according to Sonneschein, exceeded the bounds even of "poetic license," and he rallies to a "vindication" which, if it misconceives the purpose of the learned author as a "rallying cry," proves him none the less, as we have always taken him to be, more of a poet than a priest. Hail Dr. Morais and hail Dr. Sonneschein! Your poems are admirable, and your purpose the same but from different standpoints; the former would win back all Israelites to their ancient tongue against all other languages even to the denunciation of all others, though such we hardly think was his purpose. The latter while admitting all its sublimities, would not deny to others beauties, power, grandeur and pathos, their own natural or divine gift, or as caught from the inspiration of the Hebrew.

BACK numbers of the MENORAH from June containing the opening chapter of Prof. Richard Gottheil's brilliant translation of Dr. Gustave Karpeles' History of Jewish Literature may be had by addressing this office. No translation of a Jewish scholar upon a subject of more instructive and general interest to all Jews and to the enlightened and cultured Christian has yet appeared in America.

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THE total amount received up to date by Jesse Seligman, Esq., Treasurer, in behalf of the sufferers by the great conflagration at Botuschani, Roumania, is $1,780.52. Further subscriptions are solicited. Prof. Lazarus has sent $2,000 from Berlin towards rebuilding the schools. Dr. Kleeberg's congregation, New Haven, has sent $10.00.

OUR many German readers (for whose special benefit the publication is made) will be gratified to read the discourse of Rev. Dr. Felsenthal in answer to Bro. Leo N. Levi's open letter "What is Judaism?" addressed to the rabbis of America and contained in our July number.

In order to gratify the general reader an English translation of this remarkable sermon, by an accomplished scholar, will be given in our November issue.

"TREU UND FREI" is the title of a collection of discourses and essays by Professor Dr. M. Lazarus, which has just appeared in Leipsic. It is a volume of rare and admirable papers from one of Germany's most gifted and erudite philosophers.

CHICAGO by the next census will probably roll up a population of a million. The growth of the mighty Western Metropolis, like that of the States and Territories of the Great West is simply prodigious. The Hebrew population is probably the largest of any city, after New York, in the country, and is composed of a truly progressive element marked by their splendid synagogues, their benevolent institutions, their lodges, literary societies, social clubs, etc. Messrs. E. Rubovits & Bro. the enterprising and popular stationers and printers, are the agents for the MENORAH in Chicago, and our friends and all who desire to become subscribers or advertisers may address or call upon this excellent firm, at 120 Randolph Street.

AN esteemed correspondent (L. A.) writes from Washington: I congratulate you on the very excellent number of the MENORAH for the current month. I am quite surprised at the continual improvement of the magazine. Unlike many publications that are published in the interest of the Hebrews of this country, the absence of bitter and unfriendly controversies is commendable.

I trust you will continue to supply a medium for acute criticism and faithful history, without admitting any undue personal reflections.

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THE *Hebrew Standard* has entered upon its sixth year and gives evidence of prosperity. Among its able staff of editors we recognise with pleasure the accomplished plume of Moritz Ellinger which has lost none of the brilliancy which in other years distinguished him as the bright scintillating light of the defunct *Jewish Times*.

THE Young Men's Hebrew Associations of New York and Philadelphia have announced their winter programmes, which besides their attractiveness from a literary point of view include missionary work which should have the earnest support of the two great communities in which they are situated.

ON their return from Europe Bros. Joseph Sulzberger ex-G. N. A., of District No. 1, Ferdinand Marks ex-President D. G. L. No. 6 and Bro. Wilzcinski of the same District paid a visit to the MENORAH.

Bro. Sulzberger during his two years sojourn in Germany has completely regained his health. His services in assisting the "work" of the German Lodges by his frequent attendance at their sessions and at meetings of Grand Lodge No. 8, was highly appreciated and he received many expressions of gratitude from distinguished members. The brethren in New York hail with delight Brother Sulzberger's return.

AMONG the magazines for October which will challenge attention are the *Forum* and the *American*.

SINGLE copies of the MENORAH, price 25 cents, may be had of Brentano Bros. Union Square, New York.

ELECTION OF LODGE OFFICERS, I. O B. B.

OFFICIAL REPORT.

Minneapolis Lodge, No. 271, *Minneapolis, Minn.*

The present officers of this lodge are E. Bernstein, President; I. Gittleson, Vice-President; R. Rees, Secretary; I. Harpman, Financial Secretary; K. Brin, Treasurer; L. Kirshbaum, Guardian.

The flourishing city of the great North West has, in Minneapolis Lodge, a worthy body of thirty-two members, with lodge funds amounting to $800. Since its installation, Feb. 27, 1887 the lodge has always exhibited a warm interest in every benevolent work, as well as in promoting

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the higher objects of the Order. Its small lodge fund is owing to the fact that its members believe that all living worthy objects should receive encouragement, but this does not prevent the lodge from contributing cheerfully its regular assessments to the general Widows' and Orphans' Endowment of the District, whenever called upon.

Montefiore Lodge, No. 70, *Buffalo, N. Y.*

The following officers have been elected for the ensuing term :

Abraham Oppenheimer, *President;* Hiram Exstein, *Vice-President;* Eml. Fleischmann, *Recording Secretary;* Eml. Rosenau, *Financial Secretary;* Simon Bergman, *Treasurer;* Abrm. Roscover, *Guardian.*

Montefiore Lodge was installed Jan. 6, 1866; her lodge funds on the 1st July, 1887, were $1,818.46. During 1886 she paid $1,659.00 for Widows' and Orphans' Endowments, and $27 for special charity. Recently a new spirit has taken possession of members, and the coming winter promises to be one of great revival; lectures, literary and musical entertainments are contemplated, and a special committee to carry out this excellent programme is shortly to be elected.

Ashland Lodge, No. 371, *Ashland, Wisconsin,*

Has been duly installed by Bros. Philip Stein and Samuel Tausing representing District Grand Lodge No. 6.

Tribute of Respect.

HALL OF RUTH LODGE No. 262, I. O. B. B.
SUMMIT, MISS., Sept. 11, 1887.

At a special meeting of Ruth Lodge No. 262. I. O. B. B., held this day, the following preamble and resolutions were unanimously adopted :

WHEREAS, Almighty God in His inscrutable wisdom has called from our ranks our deeply lamented co-laborer in the high and holy work of this order, BRO. ISIDORE MOYSE ; therefore, be it

Resolved, That while we bow humbly to the Divine decree, we cannot forego giving some expression, however feeble, to the grief we feel and the great and irreparable loss our Order has sustained, and extend our sincere consolation to the bereaved family of our deceased brother, in the earnest hope that in the recollection of the virtues and good deeds of our beloved brother, they may find balm for their wounds and consolation for their sorrow.

Resolved, That these resolutions be spread upon the minutes, and that a copy each be furnished to the family of the deceased brother, the Grand Lodge of I. O. B. B. District No. 7, *American Israelite*, *Summit Sentinel*, and MENORAH Monthly Magazine.

A. HILLER,
B. HILBORN,
B. FORCHEIMER, } *Committee.*

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THE MENORAH

VOL. III. *NOVEMBER, 1887.* NO. 5.

HISTORY OF JEWISH LITERATURE

BY DR. GUSTAVE KARPELES.

Translated from the German by RICHARD J. H. GOTTHEIL, *Ph. D. Columbia College, New York.*

THE POETRY OF THE BIBLE.

THE poetry of a people does not only represent the flower of its culture, it is also the fountain head of its spiritual life. This is true to the very widest extent of Hebrew poetry. It forms the framework of the Israelitish history, from its first beginnings in the dimness of legend up to its highest national development. It wanders with the people into exile, and returns with them to the land of their fathers, to sing a new song in the reconsecrated halls of the Temple. It is, for the most part, a national and religious poetry. Its key-note—is the belief in God, the ruler of the world and the father of Israel. The feeling of devotion runs through all its productions. A certain monotony has resulted from this; but this does not weary the reader, for the poets have always been able to grasp their subjects from new points of view and to enlarge their vision so as to include the whole life of man. Side by side with the religious, we meet with a rich lyric and didactic poetry: nor are the traces of a more popular and secular verse wanting, which shows how many rich treasures have been lost.

Hebrew poetry could never rise to the epic. It was bound by too strong a tie to the great monotheistic idea which underlay it, and it lacked that free play of the imagination, which brings gods and heroes upon the scene in the epic poem. In addition to this, Hebrew poetry was, to a large extent, historical. For the same reasons the drama could never flourish in this literature: though there are unmistakable tendencies in the Bible towards epic and dramatic poetry.

* Begun in the June MENORAH. Copyrighted.

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As a compensation for this want, the biblical poetry had a peculiar freedom which gave it wealth—the freedom from the trammels of the verse. It is true, the essence and the origin of all poetry lie in the form of presentation; but this form must not necessarily be that of verse and strophe. It appears much more natural to suppose that the first sounds of poetry moved in free and unchained lyric tones; just as the people of those times wandered over the face of the earth, as their descendants do to this day in the lands of the Orient, with no fixed habitation, carrying with them their worldly goods and their song, which sounds through the desert in unrestrained rhythm.

This freedom does not, of course, prevent the evolution of a definite external form, which, in itself, is that which distinguishes the poetic from the prosaic. We must, however, suppose that this form was of the simplest and most natural kind. In the development of Hebrew poetry the *Parallelismus membrorum*, the parallelism of the clauses of a sentence, a sort of rhythm of thought, became the chief poetic form. The outward unity of the poem in rhyme and metre was fully replaced by the inner harmony of the thought. This parallelism consisted simply in two clauses being put together, in which either the thoughts in both run in parallel lines, or are placed in contrast to each other. The attempts which have been made to reproduce this parallelism in the translation have often been successful, and give us a true picture of that form of poetry. Notwithstanding this, some scholars have thought it possible to find a metre in Hebrew poetry; though, of course, not in the real acceptation of that term, as we understand it in the poetry of the Greek and Latin literature. If we can speak of any real measure, it consisted of the following, according to the most recent investigations on the subject. The long vowel did not, as such, receive the tone. This was determined by the accent, which could fall alike on a long or on a short syllable. For the most part, however, the tone rests upon the final syllable, and only in certain well-defined cases on the penult. In addition to this, the tone of each word is not constant, and is shifted as soon as the word is

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lengthened by the addition of the plural ending or of suffixes. In the same way it is the accent which determines the measure in a phrase. Every verse contains two elevations, *i. e.*, two accented syllables, which can be preceded by any number of cadences. One unaccented syllable must always follow. In this way, it is asserted, small rhymes and strophes are bound together. It will be seen that this rhythm is the most natural and the simplest. The words are bound only to a musical measure, and to this measure the whole Hebrew poetry is subservient, a fact which was not recognized by all the translators before Herder and Goethe.

Ignoring, however, the truth or falsity of this opinion—and it is only proper to say that it has been very adversely criticized—parallelism seems to be the only consistent form of Hebrew poetry. Musical rhythm is thus not necessarily excluded. Scientific research has demonstrated the existence of three different kinds of this parallelism—synonymous, synthetic, and antithetic. Lately an ingenious Bible critic has also discovered a palilogical parallelism.

The *synonymous* parallelism, called also the re-echoing, expresses the same idea in both clauses in such a way that through it the effect of the poetical thought is heightened—*e. g.* (Prov. vi., 20):

> "My son, keep the commandment of thy father,
> And forsake not the teaching of thy mother."

The *synthetic*, or supplementary parallelism, causes the thought of the first clause to be carried over into the second to be completed or repeated, *e. g.*

> "An able wife rejoices her husband,
> He ends his years in peace."

The *antithetic*, or contradictory parallelism, places the sense of both members of the verse in opposition to each other (Prov. x. 1):

> "A wise son maketh a glad father:
> But a foolish son is the heaviness of his mother."

The *palilogical* parallelism, finally, consists, not in the recurrence of a clause, but just as with a canon in music, in the accentuation of one single word or more. By means of

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this form a greater intenseness is reached and a deeper impression made, especially when it is combined with the synonymous parallelism.

It would be a mistake, however, to conclude from these short remarks that the old Hebrew poets were always conscious of these forms of poetry. Their creations are free and unconscious expressions of a poetical genius. They come, as it were, spontaneously; and, in connection with music, which was never wanting, and with the dance and chorus-singing with which they were often accompanied, of their own accord broke out in sublime rhythms. "For real folk poetry, like nature itself, instinctively creates the most perfect forms which, in after times, are seized upon with more or less success by artificial self-conscious poetry."

The oldest Hebrew poetry was, however, pure and spontaneous folk poetry. From the first poetic accents until the time of the kings we meet nothing but national songs, pithy, fresh, and natural—original productions of a desert people. Their very contents prove their great age. They are not always religious songs—sometimes purely worldly. But the wild unchecked power breathes through them all, the freshness of allegory; the youthful tenderness which everywhere characterizes popular poetry. Such poems are strewn through the books of the Pentateuch, Joshua, Judges, and Samuel. The first of this kind is probably the little song of Lamech (Gen. iv., 23):

> "Ada and Zillah, hear my voice;
> Ye wives of Lamech hearken unto my speech:
> For I have slain a man for wounding me,
> And a young man for bruising me:
> If Cain shall be avenged sevenfold,
> Truly Lamech seventy and sevenfold."

Even this small and bold song of revenge shows already a well-marked parallelism and a certain assonance which recurs often in Hebrew poetry. There are even the first signs of a rhythm. Of a more peaceful and lovable nature is the blessing of Jacob by his father Isaac; and the following fountain-song,

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which gives expression to the pleasure felt at the right of possession gained in the land (Num. xxi., 17):

"Spring up, O well; sing ye unto it :
The well which the princes digged,
Which the nobles of the people delved,
With the sceptre and with their staves."

These are chaste productions of the springtime of a people's lyric poetry. They lose none of their power when they enter the service of the religious idea. The song of triumph over the fall of Hesbon, the extract from the book of the wars of Jahwe, and the battle-cry against the Amalekites, are proof enough of this. The national and religious songs of the youth of the Israelitish people are attuned to the same note. For this reason the two can hardly be separated from each other: the national and the religious ideas coincide in the theocratic development of the Hebrewism of that time. There are many traces of such a lyric in the Pentateuch. To this class belongs undoubtedly the song of victory sung by Miriam, the sister of Moses, and which was undoubtedly sung in chorus to the accompaniment of music (Ex. xv., 1):

"I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea."

Or the old blessing of the children of Israel as pronounced for the first time by Moses (Num. vi., 24):

"The Lord bless thee, and keep thee :
The Lord make His face to shine upon thee, and be gracious unto thee:
The Lord lift up His countenance upon thee, and give thee peace."

The songs, too, sung by the people at the sending away or bringing back of the ark belong here (Num. x., 35):

"Rise up, O Lord, and let Thine enemies be scattered;
And let them that hate Thee flee before Thee."

And the second one:

"Return, O Lord, unto the ten thousands
Of the thousands of Israel."

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The blessing of Jacob is a poem of singular beauty. It has a very marked national character; on which account criticism has placed its composition in the later times of the kings. In the place of the ancient popular poetry a devout and religious strain makes itself felt, which is, however, composed of elements taken from the earlier form. It is for this reason that all the religious poetry which has emanated from Israel has produced so deep and mighty an impression as well on the feelings of the individual as on the poetry of the different nations.

Once more before his death the aged patriarch causes his sons to approach his deathbed so as to give them his blessing. Reuben is the "first-born and the beginning of his strength;" Simeon and Levy shall be divided among Jacob and scattered in Israel; Judah shall be praised by his brothers; Zebulon shall dwell on the shores of the sea; Issachar shall dwell among sheep-pens; Dan judge his people; Gad overcome his enemies; Asher yield royal dainties; Naphtali give good words. Benjamin, finally, shall be a ravenous wolf, in the morning he shall devour the prey. But the blessings of all shall be heaped upon the head of Joseph. The archers have sorely grieved him, and shot at him (Gen. xlix., 24–26):

"But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
(From thence is the shepherd, the stone of Israel),
Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that croucheth beneath,
Blessings of the breasts and of the womb.
The blessings of thy father
Have prevailed above the blessings of my progenitors.
Unto the utmost bound of the everlasting hills
They shall be on the head of Joseph,
And on the crown of the head of him thatwas separate from his brethren."

The blessing of Moses in Deuteronomy is a parallel to this

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and an important supplement. Criticism has tried to show in it the advance of the religious idea during the time of the kingdom. It has greater poetical beauty than the blessing of Jacob, but not such originality and naturalness. This last is, however, compensated for by a noble freedom and religious warmth, which also influences the reader, the more so if he is able to read the poem in the Hebrew language. The opening of the blessing is especially beautiful.—Deut. xxxiii. 2-5.

"The Lord came from Sinai,
And rose from Seir unto them;
He shined forth from Mount Paran,
And He came from the ten thousands of holy ones:
At His right hand was a fiery law unto them.
Yea, He loveth the peoples; All His saints are in thy hand

And they sat down at Thy feet; every one received of Thy words.
Moses commanded us a law,
An inheritance for the assembly of Jacob.
And He was King in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together."

We have already spoken of the poetical saying of Joshua, who followed Moses in the leadership of the people. It is taken from the "Book of the Just" and is as follows: (Joshua, x. 12, 13.)

"Sun stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies."

Little more than two hundred years lie between this battle of Joshua against the Amalekites and the war of independence of Deborah and Barak against the Canaanites. During this time the poetry must have greatly developed. None of it has come down to us; still we may infer its existence when we see the high point reached by the national poetry in the Deborah song. There must surely have been

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transition periods, intermediate eras which the breath of time has completely blown away. For this mighty song of war is not only one of the most beautiful and most powerful of all Hebrew poetry; it is at the same time a curious monument of real and primitive popular verse. "The life-like and energetic song tells in short and powerful sentences of the terrible war waged against the hostile leader and of his murder; but always from a more or less subjective point of view. For the valiant it has unrepressed praise, for the tardy derisive blame and burning anger for the reluctant. The bitter ironical ending of the poem is the most classical part. It leads us into the assembly of women, who await the victorious return of the dead leader. The song, though passing quickly from scene to scene, has still a certain uniformity. It is curious to note that this solemn poem, which was no doubt intended to be sung with musical accompaniment, in spite of its warlike and really national spirit, appears as a religious hymn and praises the God of Israel in powerful words." It begins and ends with the praise of God in a most effectual manner. Deborah, the woman "of the fiery spirit," sings thus of her God. (Jud. v. 47).

"Lord, when Thou wentest forth out of Seir,
When Thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains flowed down at the presence of the Lord.
Even yon Sinai at the presence of the Lord, the God of Israel.
In the days of Shamgar, the son of Anath,
In the days of Jael, the highways were unoccupied.
And the travelers walked through byways,
The rulers ceased in Israel, they ceased,
Until that I, Deborah arose,
That I, arose a mother in Israel."

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HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH

CHAPTER XVIII

A LECTURE BEFORE THE MAIMONIDES LIBRARY ASSOCIATION BY JULIUS BIEN.

THE opening of an Institute, the aim of which is not alone the cultivation of a better social intercourse, but more particularly the encouragement and gratification of the desire for higher culture and better instruction, naturally leads me to dwell in this lecture upon the great movements which underlie the intellectual current of our age, the questions that form the basis of the development of humanity.

We are in the habit to pass with indifference the miraculous products of human genius; their constant occurrence engender carelessness and hence they do not attract our attention. Events follow each other so rapidly that we fail to take notice of them, however momentous they be in importance; we are carried along by the irresistible current of the ceaseless rush, and the "struggle for existence," which with the enhanced demands of a higher civilization grows in intensity, absorbs our attention so fully that we hardly ever find the resting point which alone will enable us to judge correctly the conditions that surround us.

We are thus led too often to yield to the impressions of the moment, to misjudge the causes of phenomena and assign a false significance to their influence and effect. On the other hand, every step which we take convinces us of the need of a more correct comprehension of the truth and essentiality of things and of the fact that our erroneous conceptions have their origin in our limited and faulty knowledge.

If thus thorough knowledge becomes an imperative necessity in determining the ordinary course of our life, how much greater is the need of pure and exact science in fathoming the questions that concern the final destiny of man and humanity. However, the number of those who

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pass through life satisfied to lead a merely vegetative existence, is visibly diminishing. The number of those who are contented to go through the daily routine, without a desire to rise to a higher conception and to ask for a rational definition of our being, is growing perceptibly less. Education is penetrating deeper and farther into all strata of the social body. Thus education has become the great factor of modern times.

But what is education?

Education is the introduction to knowledge, to science. The limit of education means the limit of science.

If we speak then of the education of humanity at large—we mean the diffusion of knowledge, of scicnce. Its object can only be attained if it aims at the improvement, the welfare of the whole society of man.

To accomplish this, it is meet that science become the property of the people at large, that it become the embodiment of public life. It is the boast of our century to translate this possibility into a reality.

As long as science was in the possession of the few, as long as it served merely to enrich individuals, as long as it was made inaccessible to the masses by the form and language in which it was clothed, it could not wield its proper influence upon the development and progress of humanity, nor could it maintain its own life within the domains of truth and unerring progressive knowledge. Wanting the touchstone of practical application in life it left the highway of rational examination and became lost in the entangled maze of visionary and fantastic abstraction, often wanting all foundation of rational thought.

We can thus account for the fact that for many centuries the accumulated stock of science had no visible effect upon the education of the masses. They had to pass through the slow process of self-culture, with all the disadvantages of retrogressive aberrations, and therein we find an explanation of the distressing condition during the darkest periods of history.

But in spite of all artificial aberrations science is bound to advance, reason is bound to become more luminous and

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the sum of knowledge must necessarily increase. Our own age proves that the road once found, culture penetrates farther and farther in almost geometrical progression, and permeates every branch of human activity.

"*Wenn wir uns ins Wissen, in die Wissenschaft begeben, geschieht es denn doch nur, um desto ausgerüsteter ins Leben wiederzukehren.*" * With these words Goethe introduces his review of one of Humboldt's greatest works. He thus defines tersely the true object and the modern direction of science, which has received such powerful impetus from these two great men.

That which distinguishes so emphatically modern science from its predecessor is the firm grasp with which the former lays hold upon the practical affairs of life. It is not so much the precision and exactness of the conclusions which science postulates, not the exploration of the vastly extended field of activity which gives her such an overwhelming preponderance over the past, but her powerful influence in shaping man's affairs. The science of our age is prëeminently of a practical nature, she only deals with facts. All deductions are recognized only as far as they can be based upon well defined laws and as the conclusions can be demonstrated by practical application. It is evident therefore that the errors of abstract speculation have lost all foundat' n. The test of scientific results is looked for in practical gains and advances which are turned over to the world for actual use. It follows that science must respond to the needs of life and that all selfish and deceptive operations have become impossible for the future.

An impotent attempt is still made here and there, from easily understood motives, to restore the former condition, and we are occasionally treated to an eulogy upon the good old times. The "good old times," however, means nothing more than the good old indolence and the ignorance that followed therefrom, by which the ruler was assured of his power and the people kept in a condition of abject depend-

* When we enter the domain of knowledge, of science, it is done, only after all, in order that we may enter life better armed.—*Gathe.*

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ence. As substitution for an active, free and healthy progressive aspiration, they conjure up the shadow of a mystically sentimental reminiscence of "the good old time," which in reality had never existed. Because whatever was found beneficial in one age was utilized and improved upon in the following age, and no rational mind doubts any longer that the human race has been making gradual but steady progress.

We often hear the reproach made that our age is one of *materialism*, which is believed to signify a retrogression in intellectual development, at least an aberration from the path of spiritual progress. However, sober judgment and better comprehension of the drift of the present will lead us to a better appreciation of the efforts to practically apply the achievements of human genius as the proper and true objects of our civilization. Ancient culture and science, however much we must admire the great height which they reached, nevertheless kept the masses in a condition of physical degeneration and intellectual degradation and thus carried within themselves the seed of its final decline and fall.

On the other hand the aim of our present culture, extending in all the directions of practical science and scientific industry, is the amelioration of the whole society the improvement of the physical and mental condition of the pepole; thus general culture and enlightenment are rooted so deep in the subsoil that they can never be eradicated.

Let us cast a look at Egypt, the cradle of civilization. History alone did not preserve the wonderful accounts of its surprising degree of culture; the pyramids that withstood the storms of ages are not the only relics that give us information of a remarkable activity, endurance and artistic skill; we have other witnesses, nearer to us and speaking a language that can not be misunderstood

Enter the Egyptian Hall of the historical society of our city and examine the collection of antiquities there exhibited. We are transported into a world strange and bewildering. The life and doings of an ancient race are displayed as it were before our eyes. You see there the implements that were in daily use, the vessels that served the needs of the

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household, the dresses and raiment worn in seasons of joy and sorrow, the objects of religious worship, the sacred bulls (ancestors of the golden calf), the papyri with their hieroglyphics, the products of art and luxury—nay the human beings themselves. They stand there mummified these thousands of years and speak to us a mute but comprehensive language; they bring us messages from the hoary past of the human race.

Whence these relics of an epoch that is reckoned by the thousand years, these remains of a vanished civilization, whence these monuments of human industry, human art, human genius? From the grave!

Yes, the civilization of ancient Egypt had to sink into the grave, because it lacked the elements of life in its very origin, it was deficient in the natural development of the human genius as indwelling in the collective mind, therefore it lagged behind in the race of the nations for the great goal of general culture. But the spirit once vitalized will live on forever. As the breeze carries the dust of the flowering plant into every direction, distributing the germs of new life, so is the spirit of man dispersed for the fructification of the mental world wherever a responsive soil is found. There springs up new life, new activity.

The spirit of Egyptian culture lives yet in the advanced civilization of the nineteenth century. We can rapidly follow it on its march during the ages.

From Egypt a nation cuts loose under a leader initiated into and familiar with the secret science and the knowledge of the country. Inspired with the divine genius he is animated with the desire to impart his science and his knowledge to his people. He proceeds with rare foresight; in order to give his work security and permanence he leads his people through the lower grades of education and appoints able and talented men to become teachers and leaders. He gives them a government organization well adapted to the needs of that period and containing the elements of progress. He endows his work with a perfection which secures for it endurance within and powers of

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resistance to pressure from without. His structure was thus able to withstand the influences of retrogression that pressed upon it from all sides, and even at the end of his peoples' national career, the ruins that were left bore the seeds of knowledge and science and scattered them broadcast through the world. That leader, the great teacher Moses, will live for all time to come in the annals of mankind as one of its greatest benefactors.

Two streams sprung from Judaism and thence coursed all over the world freighted with the germs of knowledge and science.

One is Mohammedanism. It was best adapted to the climate, the habits and character of the people of the Orient. It lifted its adherents to a higher degree of culture but could never elevate to the region of independent development of mind.

The other, Christianity, overflowed the Occident. It absorbed all the various elements of retrogression with which it came in contact. Faithless to its original object, thirsting for dominion and power, it was instrumental to lead humanity back into the old Egyptian priestly rule, in which condition it was to stay for a long time. Once only were these three elements brought in close contact. The conquest of Spain by the Moors brings the Mohommedan with his calm, poetical view of life, in close connection with the serious, thoughtful and philosophical Jew. They meet on the soil of priest-ridden Christianity. This connection, though of brief duration, had the most marked influence upon the development of science and knowledge. Its wonderful power upon the progress of humanity is manifest to-day in the new birth of our era of enlightenment.

The genius of humanity, the spirit of science seems to withdraw from the surface for a long time. The people lie prostrate on the ground, tied hand and foot, cut off from all means of regeneration. Education is suppressed and kept down. Worldly and ecclesiastical power look upon it as their greatest enemy. Awakened intellect is dangerous to sway of despot and priest. Here and there a shimmer of

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light breaks through the starless night—; a hero of freedom and science rises, but he ends either in the flames or upon the scaffold. From time to time a voice is heard to cry through the wilderness, "Rouse man from thy slumber," but the voice is soon hushed. The trumpet is silenced, but the echoes which it awakened will not die.

The teachings of the martyrs of liberty and science have taken root in the hearts of the people. In the midst of the inchoate, irrational seething of brute force, priestcraft, ignorance, fanaticism and persecution, the awakening intelligence of the people steps upon the stage as a clearing element. In the decomposition of the mighty force of retrogression the young giant, liberty of thought, strikes deep into the soul. As it is darkest before the break of day, so the condition of mankind, seemed most disconsolate before the dawn arose on the horizon of a new world, leaping into existence before humanity, striking out for an unrestricted unfolding to the light. Luther's Reformation is the turning point. With it a grand era begins; a new impetus is given to the mental development of the human race, the effect of which continues to the present. A new language is born, a language spoken and understood by all the people; questions and measures, the consideration of which was formerly looked upon as a crime, are submitted to the people. A new era has arisen. The light of diffused knowledge chases away the dreary fogs of the middle-ages. The people wake up to a new life; an earnest but serene sense characterizes the rising epoch with the long and weary struggle for the conquest of human rights has begun, and is pursued with dauntless courage and unconquerable persistence.

Let us listen to the spirit of the times as expressed by the tongue of Germany's Demosthenes, Ulrich von Hutten, the friend of Martin Luther and Franz von Sickingen.

"Die wahrheit ist von NEU GEBOREN;
Betrug hat seinen *schein* verloren;
Dass sag Gott JEDER Lob und *Ehr*,
Und acht nicht förder Lügen meher.
Ya, sag ich, wahrheit war *verdruckt*,
Ist wieder neu hervorgerückt.

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Dass sollt man billig geniessen lon,
Die dazu haben Arbeit gethan.
Die faulen Pfaffen loben's nit—
Ach fromme Deutschen haltet Rath,
Dàs nun so weit gegangen hat,
Dass nicht geh wieder hinter sich."

"Truth is born anew again;
Fraud has lost its sheen.
Thanks to God be our refrain,
And lies be ne'er more seen.
Yes, I say, truth was crushed,
But to the front again is pushed.
That it rejoice anew once more
Those who its trying labors bore
The corrupt priests like it not.
Ye honest Germans council hold,
That having progressed well and bold,
It step not back and go to rot.

And it did not recede. It is true, Hutten died in poverty and misery, the valiant Sickingen succumbed to his enemies, the enemies of humanity; even Luther, like a hunted stag, was driven from place to place and passed his days in constant threat of his life. But the spark once fanned, broke out in bright flames, lit the world and warmed the hearts.

The aroused self-consciousness of humanity has endowed it with the power and ability to overcome all obstacles that threaten to impede the path of regeneration and elevation.

The truths of experience, the conclusions and discoveries of a new science were imparted to the people in intelligible language. The popular form in which it was clothed secured them a home in the family and prepared the practical application to which they were soon turned. The printing press furnished the means of diffusing in all directions the collected treasures of knowledge. It increased in dimensions and entered into the general activity which henceforth became the rule.

To the human mind no limit can be set, no boundary assigned to its aspiration. Once aroused it draws within the circle of its speculation every subject that offers food for further search. Examination and rational judgment once

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recognized as a criterion, man could not stop at the results which he gained; having secured the right to doubt, to weigh, to measure everything, to subject every theory and doctrine to his judgment, he was bound to proceed further into every avenue that opened up. Criticism became his powerful triumph. Though applied to the practical uses of life, nevertheless the foundation was substantially laid for the great revolution out of which sprung the civilisation of the nineteenth century.

The new era, the era of reason and science presents itself to us in youthful vigor, ceaselessly working and striving for a higher aim and fully conscious of its goal. All affairs of man are treated from the consciousness of a prevailing unalterable law. Life in its various ramifications, society and the state are constructed in conformity with its true objects.

Man's liberty is restricted only so far as the public welfare demands, and even where the rule of force still lingers behind, it is but the receding shadow of a former despotism, which tremblingly pales before the advancing consciousness of the power of the people. The State realizes its great purpose when it recognizes the principle that the citizen should be at full liberty to pursue knowledge in every domain, be it in the field of natural or moral science, and opens the fountains of the world's knowledge by the establishment of libraries and educational institutions.

Education, however, is designated already by Lessing "as the *revelation* vouchsafed to the individual, and he defines *revelation* as education afforded to the *human race* in times past, present and future.

Education, then, which rests upon ever-continuing development, must necessarily lead to a higher code of ethics, obligatory in its fundamental basis upon all men; it cannot be circumscribed by any system which is irreconcilable with truth and transmitted to us as the relics of a past period of retrogression. The light of science, a constantly increasing circle of absolute knowledge, dispels the obscurity of the supernatural.

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The oppressive view of life which formerly prevailed was based upon the fear of the unknown. This gives way to a more cheerful recognition of life's objects. The earth is no longer the dismal valley of tears, the disconsolate antechamber in which the sufferings, pains and deprivations of this life are payments for future paradisial enjoyments.

Man strives for happiness from his first breath to his last, he labors for the attainment of the objects which he has marked out. The happiness which he seeks is found in the sum of his efforts. The highest efforts can but have for their object the attainment of higher civilization, and therefore the happiness of the individual culminates in the labors directed towards that object. We are thus taught to strive for and realize the highest happiness attainable in contributing to make this world of ours an ever rejuvenating paradise.

The cheering appointments of modern life we owe first of all to the application of the laws which science has revealed. The unskilled primitive force of man is replaced by the forces of nature, which we have learned to put in harness, and the perfection and refinement of man's productions create new fields for his mental exertions. They lead him to a higher enjoyment of life and to higher aspirations.

Railroads, steamships, electro-magnetic telegraphs, these messengers of science keep the human family in a bond of unity, they induce an exchange of the products of science; greater achievements are thus effected by the dissemination of moral and ennobling knowledge than by all the missionaries of religion, who, in order to save human souls, ruined the people.

"Under the burning son of Africa, in the eternal ice fields of the North Pole, in the bowels of the earth, beneath rivers and seas, on the peaks of towering mountains, and on the bottom of the sea, we find the apostle of science. They search there for new truths, for further knowledge, in order to open larger fields for the productive genius of man.

"The future progress of science will remove, through continued researches, all prejudices, all the creations of simple imagination. In the place of blind faith, science will rule; the ideal will become nearer to the human realization, the thoughts will become loftier and purer, and the emotions more calm. Life will become manlier, purer and more decided,

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and at the same time more *peaceable*, because science uses the weapons of reason and discussion, whilst religion looks for its allies to persecution, the dungeon and the fagot.

"Love of man will gain thereby, because the scientist knows that error lies on all roads, and that he himself is liable to error. To err must, therefore, not be the cause of hate."

Science is the *Messiah* of the human race, leads to human happiness and leads toward the realization of the "brotherhood of man."

In the brief discussion of a subject, which it is difficult to contract within the narrow frame of a lecture, and to which, to do justice, requires greater abilities and knowledge than I possess, it was but my intention to point out the imperative need of every individual to labor in the service of progress in order to further his own welfare, and to perform that higher duty which makes the object of the individual life the nucleus of that of the entire human family.

The means at hand for our education are manifold. The intercourse with men of refinement and intellectuality has a magical influence upon our own progress; journals and periodicals keep us constantly informed upon passing events throughout the world, and familiarize us with all that transpires within the realm of human activity and aspiration. Books and essays increase our knowledge in all branches of science, lectures and discourses present to us in a lucid way and within a brief compass objects, a knowledge of which could not be acquired without great labors and research, whilst the products of art elevate and cheer our mind.

In so far, as her means and her abilities may reach, the Maimonides Library Association will seek to serve this cause, and if I have succeeded this evening in enlisting your interest for it, I have fulfilled my task.

I can not conclude better nor give greater emphasis to what I have said than by calling your attention to the following words of Schiller:

"All the past centuries have labored strenuously, unconsciously and unknowingly, to give us this century of humanity. Ours are all the treasures

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which the diligence and genius, reason and experience of all the past ages have garnered. History will teach them to place a value upon possessions which fail of our gratitude on account of their having become part of our established customs, and from the knowledge that they are ours without contest. Precious, dear possessions these, to which clings the blood of the best and noblest workers of the race, who for many generations have spent their labors in attaining them. And who is there amongst us with a clear perception and feeling heart, conscious of the deep obligation he is under, that would not entertain the silent desire to pay to the coming generations the debt which he owes to the past? An ardent wish must animate us to add to the rich bequest of truth, righteousness and liberty left to us by our predecessors and which must be handed over richly increased to our successors. Efforts of our own must contribute to this stock, and we must attach to this endless chain, which winds itself through all generations, our own fleeting existence. However different the lot may be which will be assigned you in society, something you can contribute, every one of you. Every meritorious act finds a place in the niche of immortality—that immortality wherein the deed performed lives and germinates though the name of the performer be left behind."

THE CLOUD AND THE DREAM

אשבעה בהקיץ תמונתך—(Psalm xvii 15).

I.

Through the blinds the shut-out rays
  Cast one single golden beam
It is the sign of Heaven's grace,
  The seal of our happiest dream.
We know the cloud is bound to fade
  Before the conquering sun,
And when we stand at Death's own gate,
  Then—Life is but begun.

II.

The doors ajar, and into Paradise
  We peep like children, standing on their toes.
How flushed the pulses, how glistening the eyes,
  With every second the shy impatience grows.
Ah! for *one* substantial taste from wisdom's tree,
  For *one* sweet leaf from Life's eternal plant;
May we not go nearer, that we better *see*
  And *hear* Heaven's beauty and the Angel's chant!

S. H. SONNESCHEIN.

St. Louis, October 8th, 1887.

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CHAPTER XVII.

ROUMANIA'S PRIME MINISTERS. BRATIANO. GHICA. CATARGI.

ION (JEAN OR JOHN) BRATIANO was born at Bucharest in 1822. In 1841 at the age of nineteen he left for Paris to pursue his studies simultaneously at the College of France and the *Ecole Polytechnique*. In 1848 after the revolutionary explosion of February, during which he fought upon the barricades, he returned to Bucharest, where, upon his arrival he at once became a member of the Revolutionary Committee and secretary of the Provisional Government, and later Minister of Police under the Princier lieutenancy. The political party to which Bratiano attached himself had for its aim to render Roumania an independent Democratic State. Proscribed after the fall of the Provisional Government on the entry of the Russians (Sept. 1848), he sought refuge in France. In Paris he became a political writer on the press and was noted for the violence of his radical and revolutionary sentiments.

In 1857 he again returned to Bucharest where he was almost immediately elected a Deputy to the Divan *ad hoc*. He formed part of several ministries holding generally the portfolio of Finance. It was chiefly through his instrumentality that Prince Charles was put upon the throne. In point of fact, Bratiano engineered the whole affair. He was the head of the delegation that called on Prince Antonie and obtained his consent to his son's acceptance of the crown and it was under his personal escort that the Prince with a carpet-bag and a paper collar (so to speak) came to Bucharest.

Voyaging down the Danube on one occasion, the captain of the steamer "Orient" who had had these two dignitaries for passengers, gave me some interesting details of both Prince and politician.

No sooner was the Prince on the throne than Bratiano became Prime Minister. Between him and the Prince an

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affection of the strongest type that a German and a Rouman can feel for one another existed until 1870, when Bratiano's infamous attempt at the wholesale expatriation of the Jews spoken of in the previous chapter, brought down upon his head the thunders of every civilized government under the sun, his previous diabolical persecutions of these unhappy people having already awakened the sympathies of the world. This last act of the great demagogue wrought his temporary ruin and at the instance of all the great powers, Prince Charles removed this modern Haman calling in his place a man of scarcely less meanness of spirit and even greater duplicity of character. The rule of Ion Ghica was short-lived and peace came only with the call of Lascar Catargi a man of limited intellectual endowments but of strong conservative principles and fair minded sentiments.

But though removed from authority and banished to his home at Pitesti—(where I subsequently visited him in company with Sir Charles Wingfield, a member of the British Parliament, and of which visit an account will hereafter be given), Bratiano continued to exercise a powerful influence in the country, the Red party particularly espousing his cause and exploiting by every nefarious and fiendish means his policy of persecution. His confederates were everywhere and he scrupled not to make league with any power which promised to advance his schemes. Thus he was accused of entering into a conspiracy with Russia, and by intrigues and concocted plans stirred up the population of Roumania-Bessarabia (ceded by Russia after the Crimean war) and brought about the inhuman and bloody riots of Ismail, Vilcow and Cahul. I do not positively aver that Bratiano was the direct instigator of these infamous riots; it is more than probable that Russia herself was the real author; but that crafty power through her agents profited by the attitude and bitter antagonism of Bratiano and his party to stir up the fanatical passions of the populace and bring about the bitter and cruel suffering which subsequently fell upon the hapless Hebrews.

The autumn and early winter of 1871 gave unmistakable

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signs of trouble. The Chambers were witness to constant scenes of violent political debate and the country kept in a continual state of agitation. Happily the Conservative party held the upper hand and outvoted by large majorities every measure proposed by the opposition. The more the latter were beaten, the more violent became their hatred of the Jews, who, throughout the land with rare exceptions, sympathized with the Party of Order.

As winter approached the signs of trouble increased, low murmurings were heard and incipient riots or brawls became frequent

It was however not till the end of December that the plots of the conspirators were ripe for execution, and it was then they burst forth with madness and fury.

THE LOST DIAMOND.—(*Concluded.*)

CHAPTER VII.

"I NEVER thought of asking about the diamond, Anna," Esther observed, as she and her sister sat one day at work, "has no one claimed it?"

"Ah! that unfortunate diamond," returned Anna. "Mr. Cargill was about to leave for Europe, and he sent for father to take it. I believe he was a little offended at the way in which father rejected Mrs. Cargill's charities; at all events he gave it to him, and just as papa was carrying it to the Mayor for safe keeping, some rude man ran against him and threw him down, and when he got up his diamond was gone!"

"Oh! Anna, lost?" asked Esther.

"Yes, lost. Papa immediately reported the case to the Mayor; but I am afraid, from what he said, his story was not believed."

"This unfortunate street, how it tells against us," said

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Esther. "And now, if the owner should come forward, what should we do?"

"I tremble to think of it. Let us dismiss the subject, dear; it is terrible to think of the consequences," said Anna.

Doctor Lascelle took quite a fancy to Miriam, and often visited her, coming and going in his abrupt, unceremonious way, whenever he felt inclined to, and she, in turn, seemed very fond of him. It was his pleasure to draw her out, and then sit listening to her fresh untutored observations, which often times startled him by their originality and depth. This was ostensibly the motive for his visits; but Mr. Melchoir, who jealously guarded his daughters, more than once caught his glance riveted on the forms of Anna and Esther, who sat at the farther end of the room, and even fancied he saw a slight blush mantle the cheek of the former when she caught his glance.

Here was a new source of anxiety to the father. Not that he feared his child would swerve from her faith; it was too deeply impressed upon her; he had no fears on that score; but what misery might not be her portion should she suffer a feeling of love to enter her heart for her alien to her religion. Since Esther's return a change had come over him; he had grown more gentle, more like his former self, and when Anna found his glance, so sorrowful, and yet so loving, fixed upon her whenever she raised her eyes to his, she felt uncomfortable.

"Father," she said one day, after one of the doctor's visits, "father, have I done anything to pain or offend you, that you look at me in that way?"

"You would not willingly pain me, would you, my child?" he asked; and then, seeing her grieved look, he added, hastily, "Anna, has Doctor Lascelle ever spoken to you except in the presence of your family?"

"Father!" there was a touch of reproach in the tone, but she felt the hot blood rising to her cheek; he noticed it with a pang.

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"Anna, I trust to Heaven you do not love him," he exclaimed.

"It would ill become my mother's daughter to love unasked," she replied, with something of his own pride. "Think better of me, father!"

"I will, I do, my darling," he said, laying his hand caressingly on her head. "I never doubted your prudence, my daughter, but I trembled for your heart."

Mr. Melchoir was not demonstrative in his affections, and Anna felt very grateful for this tenderness.

Emboldened by it, she was about to propose to him a plan which she and Esther had formed of eking out their slender income, when a knock at the door interrupted her. She opened it, and a stranger of very prepossessing appearance inquired for Mr. Melchoir.

"I am that person," said the latter, coming forward.

The stranger entered and took the seat offered him.

"My name is Hermann," said the gentleman. "I have been unfortunate enough to lose some valuable jewels, and, by mere accident, heard you had found one of them. That is my apology for this visit."

Had the speaker been looking at his hearer, he would have been astonished at the change in his countenance; but his attention, while speaking, was directed to the corner in which Deborah and the girls sat at their work, and his pre-occupation gave Mr. Melchoir a little time to collect his thoughts and conceal his confusion.

"It is some time since the jewel was found. I advertised it at the time," he said, slowly.

"I have no doubt you think it strange that I have not claimed it sooner," said the stranger, "but the facts of the case are these: The jewels were stolen from me as I was about leaving Paris for the West Indies, and I did not discover my loss until I arrived at the latter place. Business of a peculiar nature compelled me to remain, but I immediately sent on to Paris an account of the theft and a description of the articles stolen, and have been fortunate enough to discover all but this, the most valuable one."

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"You are not sure this is the one you lost," said Mr. Melchoir, wishing to gain time, he hardly knew why.

"Not having seen it, of course I cannot say it is," returned the other. "But Mr. Cargill, whom I met on my return to Paris, and to whom I spoke of my loss, informs me that a stone, apparently answering my description, had been found here, and he gave me your address. The gem is doubly valuable to me, as it has been an heirloom in my family for several generations. This is the ring to which it belongs."

As he drew an antique and strange looking ring from its box, Mrs. Melchoir uttered an exclamation of surprise.

"I have seen it before, surely I have seen it before," she exclaimed in an agitated tone, taking it in her hand and turning it to the light.

"If you ever saw it, you must have seen the one to whom it belonged; for my grandfather and father, while it remained in their possession, never took it off their finger. There was some superstition connected with it which, they fancied, obliged them always to wear it," said the gentleman. I imagined myself above such absurdities, and have paid the penalty.

"When I was quite a young girl," said Mrs. Melchoir, "an uncle of my mother's paid us a visit. I remember well how my curiosity was aroused by that singular looking ring, and the strange legend he told us of its early history."

"The name of your uncle?" impatiently asked the stranger.

"Marx Hermann," she replied.

"Welcome me, then, my cousin," he exclaimed, taking both her hands in his own. "Marx Hermann was my grandfather. He died in Kingston scarcely twenty-four hours after my father's marriage. Are you not glad to welcome me? I, for my part, am rejoiced to meet such relatives."

Glad to welcome him; yes. Not only because he was their kinsman, but to know that the owner of the ill-fated gem was one who would not push matters to extremities. Their new found relative saluted them all cordially; but

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when he bent above Miriam, she clasped her arms around his neck and drew his ear to her lips.

"Oh! cousin," she whispered, "don't be angry with dear papa. He has lost your diamond."

Mr. Hermann started, and freeing himself from her embrace, turned to her father.

"How is this?" he said. "Your daughter informs me you no longer have the diamond!"

"Unfortunately she speaks the truth," he replied, and proceeded to detail the circumstances of its loss.

"What sort of police force have you, that it has not yet been found?" inquired Hermann. "Such a barefaced robbery as that would be detected in a few days in Paris. You lodged information against them, of course, and could identify the thieves?"

"I informed the police," answered Mr. Melchoir; "but my poverty, my religion, and the locality in which you find me militate against me. I am afraid my story was not credited. With you the case may be different. I throw myself upon your generosity, and trust you will not exact payment from me; you may imprison me for the remainder of my life, but that would not bring back your diamond."

"Just so," said Mr. Hermann; "but you will find me a hard creditor notwithstanding."

The faces that had been before so radiant with hope, changed instantly at the thought of danger to the beloved husband and father.

"Oh! sir," exclaimed Esther, coming forward as if she would throw herself at her kinsman's feet, "have mercy upon my poor papa. Do not drag him to prison. We will all work hard, day and night, if you will let us pay you in that way, and never taste a pleasure until you are paid."

"Child," said Hermann, "do you think your exertions, work as you will, can repay me for such a treasure? No: I told your father he would find me a merciless creditor, and he shall. He, too, possesses a treasure which, no doubt, he values even more highly than I value mine; let him give me that jewel, and I shall be content to lose the other." Then

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taking her hand, he turned to her father :—"She is very young," he said, in answer to the looks of astonishment depicted upon their faces, "very young, and I give you three years before I claim her; but if you really desire to compensate me for the loss of my diamond, let her be betrothed to me, and I shall bless the chance that led me to her."

Esther shrunk back, blushing and bewildered, to her father. He, scarcely less astonished, passed his arm around her, and drew her blushing head upon his breast.

"This is so sudden, sir, that you will pardon me if I desire time to decide upon it. She is indeed an inestimable treasure; but you have not known her long enough to find out her value. And perhaps when you think calmly over what has transpired, you may feel disposed to change."

"Trust me for that," replied Hermann. "I am no longer a very young man, and have many opportunities of judging the sex; but believe me when I tell you, that the first moment my eyes beheld your daughter my heart assured me she would be mine. Let time show how true a prophet I am.

After Esther's betrothal, the family removed to a more eligible neighborhood, and the world, which had so long frowned upon Daniel Melchoir, once more smiled on him. Through the influence of his future son-in-law, he obtained a lucrative post, and Simeon was established in a mercantile house at a fair salary.

The female portion of the family were no longer obliged to assist in earning a living, and Miriam, thanks to nutritious food and fresh air, was rapidly recovering her health. Hermann found much fault with the stubborn pride he was forced to encounter, and often threatened to shorten his engagement that he might have his own way in pecuniary matters, but was forced to yield to the majority and content himself with planning for the future.

Doctor Lascelle continued to visit the family, much to Mr. Melchoir's regret; for he feared a mutual passion had sprung up between him and Anna. Nor was he wrong. There was evidently a struggle going on in the breast of the

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gentle girl, which she vainly tried to hide. She avoided the doctor as much as possible, never leaving the house except in company with Esther or her mother, and never remaining a moment alone when he was in the house. Her mother was not ignorant of this conflict, although she never spoke on the subject, not even to her husband, yet watching with all a mother's anxious vigilance, every shade that passed over her daughter's ingenuous countenance.

Anna confided her secret to no one; it seemed sinful to her pure mind to harbor love for one whom she could never accept as her husband, and she blushed with shame when she found her father and mother looking at her. It is true he had never openly avowed his love; she gave him no chance; but every look and gesture showed it all too plainly to the unhappy girl.

She was sitting alone in her room one day, thinking over the past, and almost regretting their humble home, when she was heart-whole and free, when her father entered. It was an unusual thing for him to leave his office during the day, except at meal hours, and it startled her.

"Father!" she said, springing to meet him. "What is the matter?"

"Sit down, Anna; you are becoming quite nervous," he said, leading her to a seat.

"I believe I am," she replied, trying to laugh it off. "This excitement about Esther's marriage is making me quite ridiculous."

"Are you sure it is only on Esther's account?" asked her father. "Have my Anna's own affairs no share in this nervousness?"

She blushed painfully and was silent.

"Anna," said the father, gravely, "I promised Doctor Lascelle I would speak to you. Anna, do you love him?"

"Oh! father, pardon me, I feel my unworthiness," she sobbed, hiding her face on his breast. "I will make myself worthy of your love again, if my heart break in the struggle. I acknowledge my error; I confess with shame that I have suffered a stranger to usurp a place in my heart; but, with

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God's blessing, I will overcome this weakness, and be your own Anna as of old. Only do not wholly condemn me; you cannot know what I have endured in this fierce battle; but I will be victor."

"Do not be too sure, Anna," he replied. "I need not ask my daughter if she has ever listened to any words of love from him. I know her purity and rectitude too well; but there must be some free-masonry in love, I suppose, or you two would not have understood each other so well without the aid of words."

She looked up in astonishment at his light, jesting tone.

"Anna, do you love him well enough to marry him; for that is the question he desired me to propose," said her father, more gravely.

"Marry him! father. Oh! why do you jest with me? You know I would never renounce my religion, nor would you suffer it."

"My daughter, calm yourself," he said, soothingly. "Several days ago he came to me with a proposal for your hand, and I answered him as you would have done, that an insurmountable barrier was placed between you; and however highly I might esteem him I could not consent to your marriage with a Christian. He then informed me—and I have since discovered that he spoke nothing but the truth—that he was born of Jewish parents and reared religiously in their faith."

Anna sprung from her resting-place and sat looking at him with mute astonishment, while he went on, not heeding her action:

"When he was about fifteen years old his parents died, and left him to the care of a distant relation, who shortly afterwards married a non-Israelite, and became very negligent in the observance of his religious duties. He was allowed to mingle freely in Christian society, and finally became half ashamed of a religion so much ridiculed by his young companions. About the time he should have entered upon business, an old and eccentric gentlemen, a friend of his relatives, took an interest in him, and at his death bequeathed

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him his wealth, on the condition that he should take his name. He acknowledged that he never felt any regret for the step he had taken until he saw you, and, visiting our humble home, saw the beauties of our sacred religion in their true light."

"Father, all this is real? It is not a dream?" she exclaimed, clasping his arm.

"It is real, my darling. He is willing and anxious to be received into the bosom of that religion he so lightly laid aside, and only asks my Anna to look with favor upon his suit. What answer shall I carry to him?"

"At present, none," she said slowly. "I must see my mother. Oh! papa, why did you not bring her in to hear all this! I know my happiness is hers."

"She has heard it all, and was desirous that I should tell you the news. Is my daughter happy?"

He took the trembling, blushing girl in his arms and kissed her brow.

"You must not be surprised, my dear, if all the family know it," he said, "smoothing her glossy hair as he spoke; and, as I live, here comes Miriam on her chair to congratulate you. Levi and Seth are bringing her, and I should not wonder if mother and Esther were nearer at hand than you think. I am afraid I have not kept my secret well."

That night Doctor Lascelle, beaming with happiness, took his seat at their board, and from that time became a daily visitor at their house.

"Did you not accuse me of sordid motives, Anna, when your father spoke to you?" he asked one day. "I half feared you would; but believe me such was not the case. I admired you from the moment I saw you; but I did not know how very dear you were to me until I thought Hermann was a suitor for your hand. It was not until I had spoken to your father that I found Esther was the object of his choice. Anna, you not only taught me how to love, but you have brought my heart back to its original faith. Having laid aside my own religion, I looked with suspicion upon that of others; but having witnessed so much patience under trials

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and privations which might have appalled the stoutest, I could not, looking upon your fortitude, your affection, and cheerfulness, remain insensible to the cause which enabled you to be what you were. And thinking thus, my mind flew back to boyhood's days, and all the beauties of our sacred religion which, in my sinfulness of heart I had laid aside, came back to me, and led me, I humbly trust, to make my peace with God."

The lost diamond was never found; but clusters of the costly gems gleam like stars in Esther's black hair, and glitter on her slender throat and waist; for Hermann is never so well pleased as when his "queen" is decked with jewels. He has grown superstitious, too; the quaint old ring now never leaves his hand; for through its means, he avers, he found a jewel of inestimable value, full of living light to guide him on his earthly pilgrimage.

Our patient Deborah has met her reward. Her faith in One, all powerful to save and guide, has brought a blessing for the remainder of her life, and for the life to come.

"He that goeth forth weeping, bearing precious seed, shall doubtless return again, rejoicing, bearing full sheaves"

REBEKAH HYNEMAN.

EVOLUTION AND JUDAISM

THE FALLACIES OF EVOLUTION

Concluded.

III.

THIS great work was therefore done in exact accordance with the account contained in the book of Genesis, and could not have been done by evolution. This, then, is what we know by logical reasoning upon the facts and processes of nature; confirmed by observing her phenomena. From this it follows that that account is demonstrated to be the exact truth, both as to the manner and time consumed in bringing the world and its inhabitants into existence.

Here we see that a knowledge of the philosophical science of

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nature is fatal to the spurious scheme of evolution and nothing has it more to dread. Hence we hear Humboldt complimenting Laplace, because he had not de gned to prove his scientific opinions, concerning the origin of suns by the natural working of nebula: Praising him because he had not demonstrated them, and falling in love with the modern scientific world for not calling in question their completeness and profundity! Think of it, undemonstrated profundity! These are the men who stand at the head of the school of modern scientists –the one the author of the nebula theory, and the other one of its ablest defenders, though acknowledging Laplace gives no evidence in its defence. Let it then be remembered, that all the inferences and conclusions the evolutionists draw from the nebula theory has nothing but the opinion of Laplace as authority for its existence, and that the whole structure of evolution, built upon the fanciful myth, has no claim to truth and it is preposterous to honor it by the name of science.

In this company Prof Proctor appears and give us his fiery astronomy, which is also wholly founded upon the nebula hypothesis, which of course has no more scientific existence than its imaginary foundation. The Professor says: "It has been found that the sun and the whole solar system—the earth, the moon, and the planets are moving in one direction; and this uniformity of movement would seem to indicate a community of origin (yes, and that it was the work of an intelligent Creator so that they would not collide with each other): that at the same time the same influence was at work to set them in motion in the same direction. It is at this point, when we look into the heavens for the solution of the mystery, that we come upon the nebula hypothesis (he looks through the eyes of Laplace and because he sees nothing he gives an opinion, and here the Professor is going to apply the general opinion of nebula formation of all suns to that of our sun and system), that the bodies composing the solar system once existed in the form of nebula; that this had a revolution on its own axis from west to east: that by the effect of gravity, the matter composing the nebula gradually became condensed toward the centre; that the exterior portions thus had the velocity of their revolutions increased until, by centrifugal force, they were separated from the mass, and left behind in the form of a ring: that thus the material of each of the planets was separated, while the main body was condensed, forming the sun; and finally, that each of the planetary rings, by a similar process, deposited other rings, out of which, by condensation, its secondaries or satellites were formed."

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In one of his American lectures, delivered in New York, November, 1879, in giving some of his incomprehensible periods for cooling the earth's crust, so as to render it a suitable abode for living beings, the Professor said :

"But back of all this lay the time occupied in the gradual cooling of the earth's crust, when the earth was a fiery molten gaseous mass, whirling through space, a mass many times larger than it is now.

As to the duration of this period, when the crust was slowly forming, it was very much longer than the subsequent one. According to Bischoff's calculation, the time occupied in the formation of the earth's crust could not have been less than 350,000,000 years; and this, the Professor thought, erred rather on the side of deficiency than excess. But this did not fully measure the time since the world began; for back of the molten condition there lay still another period—the vaporous stage—when the whole solar system was a mass of nebula vapor. This could only be obtained by approximation, and perhaps a period of 500,000,000,000 years may be assigned as the duration of the time. Adding these figures together, it gave the age of the world."

Behold what mathematical science is this : Laplace guesses that nature took nebula, a quantity of white, vapory mist, and of it made herself, and Professor Proctor guesses it took a good while to do it—we shouldn't wonder ! This all had its origin in the nebula hypothesis, for the existence of which there is not the least evidence; hence the whole scheme is a gigantic fabrication, a marvellous credulity, to refute which no argument is possible, since nothing is proved or attempted to be proved. I have elsewhere shown that the nebula in none of its stated forms is combustible; that a fiery mass has no gravity, electrical or chemical attraction; and without these, formation is impossible; and that destruction, not formation, is the result of conflagration.

If the nebulous fiery mass never existed, then it never cooled, and the periods of the process are the children of their parent myth. If the house never burned down, it consumed no time in the process. We have also examined what purport to be facts in Sir Charles Lyells' "Principles of Geology," giving the world a great age, in which we have exposed these and many other such pretentious things in geological works; and we have no hesitation in saying that not a fact of fossilization or affirmation has been discovered which demonstrates the world to be six thousand years old, or as old as the biblical chronology makes it.

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To return to Prof. Huxley's American lecture for the purpose of showing still further that the origin of animal life necessitated a creation just such as Genesis reveals, he says: The hypothesis of evolution supposes that in any given period in the past we should meet with a state of things more or less similar to the present, but less in proportion as we go back in time. That the physical form of the earth could be traced back in this way to a condition of things in which its parts were separated as litte more than a nebulous cloud, making part of a whole, in which we find the sun and the other planetary bodies resolved (he finds the nebulous mass just as Laplace found it—that is, he found no such operation), and at no point of the continuity could we say; this is a natural process, and this is not a natural process; but that the whole might be strictly compared to that wonderful series of changes which may be seen going on under our eye, in virtue of which there arises, out of that semi-fluid homogeneous substance we call an egg, the complicated organization of one of the higher animals. That, in a few words, is what is meant by the hypothesis of evolution (we see that hypothesis and nebula are the two corner-stones of evolution). "The universe has come into existence somehow; and the question is whether it came into existence in one fashion or another," says the Professor.

In this illustration of the egg and hen, is the conclusion true that "at no point in relation to the manner in which the universe and its inhabitants came into existence, from the nebula to the hen, can we say this is a natural process, and this is not?" We answer, it is not true, and it makes no difference as to the nature of the work, whether it was a hen, egg, plant or man, which was the first living thing.

Hence nature wrought a most stupendous miracle in bringing the first living thing into existence; but she has never repeated that act. All her subsequent generations have been the unrolment, the evolvement of the original miracle involving all in the first; and which makes the whole, from first to last, the one grand miracle of God's creation, and of which nature was utterly incapable. And now the honest skeptic will not object to our ascribing the miraculous work to a living God, when he here sees that if his god "Nature" did it, it was the same miraculous work, the unrolment of which comes under his own observation in everything that is born. Each species of animals and plants, with all their generations, being these miraculous machines, which for six thousand years have worked so perfectly that a second interference on the part of the great Creator

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has been entirely unnecessary. Here we see Huxley's narrow conception of the subject he attempted to handle, that the process of bringing the first egg or hen into existence was so like that which brings every succeeding egg or hen into existence that we cannot say, "this is a natural process, and this is not a natural process."

The process of bringing an egg into existence requires about one day, and that of hatching a chicken from it less than a month. Expose an egg to the necessary temperature to hatch, and it will either hatch or decompose in less than one month. Therefore, the process of bringing the first chicken from the first egg could not have been longer than a single month; and if the egg was formed first—no matter what power did it—the process must have been limited to this period and must have been so short and rapid that the parts formed first would not have decomposed before the last were furnished. This argument admits of none of the indefinite periods which modern science appropriates for the work of bringing living things into existence, and shuts us up to the twenty-four-hour-day statements of Genesis as the ultimate truth.

In the history of the first hen, we have the fact that there was a moment before it lived, before it breathed, and the next moment it drew its first breath and lived; and this implied that it had every vital organ as perfectly as any living thing has at the present day; and so also has it been with every succeeding generation; for at no time does nature, constructed by her Maker, admit of a different process or a longer period: therefore, the long periods and incipient stages of evolution for the performance of this work were always unphilosophic, unscientific and impossible.

These facts and principles of natural science demonstrate that the first progenitors of every species of animals were as perfect, and came into living form as suddenly as the book of Genesis records while they equally demonstrate modern science to be no science. Hence we have the classic account of the work dictated by the great Naturalist himself thus: "And God created every living creature that moveth and creepeth upon the earth, after his kind; the birds of the air and the fishes of the sea after their kind; male and female created he them."

The perpetual miracle manifested in this work is the fact that each species was to be "after its kind," never to be absorbed or lost in another, and its confirmation is the fact that nature, assisted by the cultivating and rearing skill of great naturalists, has never produced a generation different from its kind, and not a new species

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of animal or plant has ever come into existence. The test of species is that by crossing they will not reproduce and persist; while races are the modification of species, and will always reproduce and persist among themselves.

To show that there have been no later discoveries made to relieve evolution of this embarrassment, we quote the following from the July number of *Nature*, one of the most popular scientific periodicals of our day. It is a review by Henry De Varigny, an evolutionist, of a book by Albert Gaudry, another evolutionist, and Professor of Paleontology in the Museum of Natural History, Paris De Varigny says, "A great deal has been written on the transformism-theory of Lamarck and Darwin, and it must be expected that much more will be written. One of the principal objections made to it is that man is really the descendant of the ape and the ape that of other mammalia; if, generally, there exist links between all animals, living and extinct, so that all animals trace their origin to a common ancestor, how is it that no link really exists between man and ape, or between fish and frog, or between vertebrate and invertebrate? Embryological considerations, it is said, show a real connection between very different animals; a frog for instance, is a fish for some time during its youth, and amphioxus very much resembles an ascidian. But, notwithstanding numerous arguments to support Lamarck's theory, no transformist can show any species gradually losing its peculiar characters to acquire new ones belonging to another species, and thus transforming itself. However the dog may be like the wolf, no one has found any dead or living skeleton which might be as well ascribed to wolf as to dog, and therefore be considered as being the link between the two. One may say exactly as much concerning the extinct species; there is no gradual and imperceptible passage from one to the other.

Moreover, the first animals that lived on this earth are not, by any means, those that one may consider as inferior and degraded.

M. Gaudry, in the first pages of his book, states very clearly that he prefers the theory according to which links do exist between the extinct animals of different species, but he does not show any facts to support it.

Here we have the admission of two facts developed by the researches of evolutionists down to the present time. First, that the *first animals which inhabited our earth were by no means inferior to those which inhabit it now* Second, *that each species has preserved its own identity;* both of which confirm the statements of Genesis as

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to the origin of animals, and as perfectly refute the theory of evolution. For twenty-five years the evolutionists have been searching for the links which gradually connect different species. They have ransacked all nature; visited and searched every continent and island on the earth's surface; explored every sea, lake and river; climbed every mountain; hunted every cave; sunk shafts in the soil, and bored the rocks.

They have paid particular attention to snakes, snails and tortoises; hunted burial-places for skulls, and calculated their age; and for their pains have not found a living creeping thing or fossilized specimen upon which to hang the hypothesis of evolution; but, on the contrary, have found all nature protesting against their folly; and here are the latest witnesses, two eminent French authors and evolutionists, who would love to have the skeptical science true, but find no evidence by which to prove it.

To contemplate the great and living God as our supernatural Creator and Father, calls forth devotion and exalts the mind and heart, while evolution degrades its devotees as they trace their ancestors through long lines of weeds, shell-fish and monkeys, through which they have crawled into being, and in their highest devotions are compelled to sing—

> All hail thou mighty monkey! All hail thou ancient clam!
> From ye through evolution, I came to be a man!

THOMAS MITCHELL.

R. AKIBA BEN JOSEF.*

DURING the summer months I took occasion to dwell among others, on the words of deeds of R. Akiba Ben Josef. I had good reason to believe that these sermons found appreciation, and I came to the conclusion, that it would be well to familiarize the "Young Men" belonging to us, with the life of this great master mind. Great men are not only time pictures in which can be mirrored their contemporaries; they are great ideas, immortal thoughts, lasting through all ages and benefitting all times. Our time particularly, which in its materialism, lacks religious idealism, must gain, it seems to me, many intellectual and moral advantages,

* Lecture delivered before the Y. M. A. of Ahawath Chesed Congregation, October 20th 1887. Reported expressly for the MENORAH.

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when we review the glorified features of a great thinker and teacher in Israel. Such a man was R. Akiba ben Josef.

In the galaxy of stars which appear in the Talmudic sky, there is none which shines more brightly than that which bears the name of R. Akiba. The words of the Bible, which he dedicated to Bar Kosiba, the champion of Israel against Roman tyranny, "There steppeth forth a star out of Jakob" can be applied with greater emphasis to R. Akiba himself, for the light of his life's teachings will shine in the firmament of Israel's history as long as Israel has a history. Out of the ruins of an almost annihilated nationality he rebuilt traditional Judaism.

R. Akiba was in his youth a shepherd lad, in the employ of Kalba Sebua, the Croesus of his age, who offered to Jerusalem, during her siege by the Romans, to supply her with all necessary fuel gratis. At that time Akiba was very illiterate, and as he confessed later, such an enemy of the Rabbis, that he waited for every possible opportunity to injure them. His love for his master's beautiful daughter Rachel, however, ennobled his mind, especially when she responded to his love on the condition that he should fit himself for the rank of the religious teachers, who at that time held high positions and were looked upon as being the aristocracy of the land. As a mark of gratitude to this noble woman, who defied the anger of her father, Akiba determined to commence his studies, although it is said he was then in his fortieth year. Rachel was true to the simple shepherd, married him, and was in consequence compelled to leave the paternal roof. In her noble character she encouraged her brave partner, spurred him on to his studies, although they were poor, so poor that Rachel was obliged to sell her beautiful braid of hair in order to procure the daily necessaries, for a short time. Akiba had gone abroad to perfect his studies, and at the feet of Nahum ben Gimso and later a pupil of the learned R. Eliezer ben Hyrkanos he succeeded in acquiring a vast knowledge of Jewish learning. Many years had elapsed, and on returning to his home in company with a number of celebrated students, he overheard the following dialogue between his wife and a stranger.

"How long do you still intend to remain in your self-imposed widowhood?"

"Were it necessary," replied Rachel, "I should agree to remain alone for the same number of years, that my husband might quench his burning thirst for knowledge."

And R. Akiba, without speaking to his patient, faithful wife

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returned to the city from whence he came. At the expiration of the second stay, returning home in the company of a larger number of celebrities, his own glory was the topic of conversation. The town was all excitement over the thought of a visit from the renowned R. Akiba. Rachel being informed of the approach of the triumphal procession, hastily borrowed a dress from her neighbor in order to meet the great man, her husband, becomingly attired. As she attempted to approach him the crowd sneeringly pushed her aside. But no sooner had Akiba espied her than he cried out, "Stand back, men, and let her approach, for all that I am, and all that you have learned from me, you owe to her?" Kalba Sebua gladly accepted the renowned scholar as his son, and rewarded the perseverance of his daughter by settling upon her a great fortune. R. Akiba now remembered a promise he had made to his wife. Once, in the days of their poverty, when they possessed only a bed of straw on which to lay, a man came to them, telling them tearfully that a child had been born to them, but his wife had not even a bed of straw. Noble Rachel once more distinguished herself, and divided their poor store. Akiba was so pleased at this act of magnanimity that he jestingly promised her "Jerusalem in gold;" that is, a much-coveted ornament at that time, representing Jerusalem, carved in a piece of gold. The time had now come, for Akiba was rich, and he gave his wife the long promised gift. R. Gamaliel's wife asked her husband for one, too, but he answered: "Only a wife who has shown such true faithfulness in time of need may claim such an attention." R. Akiba's glory still increased, and his scholarship became so renowned that he was ranked with R. Gamaliel, the Patriarch, and with R. Josua and R. Eliezer, his former teachers. The hoary R. Doza ben Hyrkanos extolled him by saying, "Are you Akiba, whose name extends from one end of the (Jewish) world to the other?" And his older schoolmate, the prominent R. Tarphon, although defeated in a scholarly dispute by R. Akiba, exclaimed, "Akiba, whoever departs from thee departs from life!" The same teacher used to apply to R. Akiba the sentence of Job xxviii, 2: "Concealed things thou bringest forth." "What," he said, "is concealed before mankind's eyes Akiba's keen mind discovers." Akiba deserved this praise not only for his keenness in the interpretation of the law, but because of his originality in supporting and strengthening the traditions. Indeed, R. Akiba has trod new pathways in the Halachic exegesis, and may rightly be called the "Father of the Mishna," which he brought to order. He also arranged that stupendous mass of traditional

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matter into groups and systematical divisions, so vast an amount of labor, that he might be considered the greatest pillar of traditionalism. It is more than a mere accident that Rabbi Areka (Rab), the introducer and founder of Talmudic lore in Babylon one hundred years after R. Akiba, tells us the following legend in reference to him: "When Moses went up to heaven he found God fastening on some of the letters of the Thora, crown-like signs. 'My Lord,' Moses asked, 'why dost Thou do this?' The answer was; 'There will, in the course of centuries, arise a man named Akiba ben Josef, who will, by all means and ways of interpretation, derive Halachic rules from those signs.' Moses was anxious to gaze on this man and was therefore seated in the eighth row in the school of heaven near by R. Akiba and his pupils, but was not able to understand their conversation Moses became down-hearted, and only regained cheerfulness when he heard Akiba discussing a 'statute given by Moses on Sinai.' On returning Moses inquired of God, 'why he did not give his law through Akiba?' 'Silence, was the answer, it is so decided by me!'"

This legend shows more plainly than any possible eulogy the estimation in which R. Akiba was held by later scholars. He was looked upon as a providential man, who, as it were, perfected the work begun by Moses The various explanations given by R. Akiba are so manifold that it is impossible to deal with them here particularly as far as the Halachic exegesis is concerned. The same is to be said in regard to his Aggadic exegesis. His explanations abound in philosophical and ethical thoughts. Too numerous to mention are his sentences referring to Israel—her hope, her future, her duties—referring further to the study of the law and to allegorical and homiletical ideas. Being limited in time it will be impossible to reproduce even a few of the above-mentioned sentences. Let us only listen to such suggestions of R. Akiba as are able to reflect his admirable individuality. Let us, in the first place, bow before his modesty. "When you have been," he said, "so unfortunate as to lose your knowledge, you can restore it as easily as the golden vessel to which science is compared, but he who is proud and boastful of his knowledge is like a carcass on the roadside. The traveler covers his nostrils and hurriedly goes by." And what a firm proof did he give of this sentiment! How modest was this R. Akiba, who, it was said, had no equal in Palestine; that his understanding was as great as the Temple halls in Jerusalem, whose "Mishnayoth" were called the "great ones," and always used as reference. He it was,

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of whom it was said, "When Akiba is not in the hall of learning the Thorah is absent." How modest was he! Once on arriving too late at the school, and not wishing to disturb the attention of the assembled scholars, he remained without.

However, there were questions being discussed which required his decision, and thus it was that they looked for him, found him and brought him triumphantly forward. Where did he take his place? At the feet of his former teacher R. Eliezer! Narratives tell us that once he went with his colleagues to console R. Ismael, who had lost his son. R. Tarphon proposed that the teachers speak in the order of their rank. R. Akiba insisted then upon being placed at the end of the list. And when on another occasion the same men came to offer him their consolation for the loss of his son, he answered. "Not to Akiba as a man do I deserve this honor, but as one of your colleagues do I accept it," and at the grave of his son he remarked: "Brethren of the house of Israel hearken! Not because I am a scholar did you make your appearance here, for there are scholars of higher rank and greater erudition. Not because of my riches, for there are men far richer than Akiba. The people of the South know him, but how can people of Galilea know him? And if the men know Akiba, how can the women and children know him? However, I know your reward will be great because of your coming here, for you have come to give honor to the Thora—to do your religious duty. Had I lost seven children I should feel myself comforted. Go home, ye people, in peace!"

This modesty, which was generally admired in his own time, became proverbial in the minds of the next generation. Once, during a drought, R. Eliezer recited the prayers as directed, but even the prescribed twenty-four prayers did not cause the clouds to send forth the much-needed relief. No sooner had R. Akiba begun to recite the prayers than the rain began to descend and refresh the parched earth. What was R. Akiba's merit? He was, answers the Talmud, of a mild disposition and humble spirit. This very gentle nature was often a redeeming help for intricate problems, when wisdom, combined with mildness, was the requisite for the elucidation of the same. R. Akiba was, for instance, selected to interfere and carry to his own master, R. Eliezer, his excommunication by the Patriarch, R. Gamaliel. It was R. Akiba who advised R. Josua to make peace with R. Gamaliel, and his advice being acted upon, reaped the best results. His sincere piety and fear of God shine as a bright light in his interpretations. As often as he read the verse, "And he know

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not whether he have incurred guilt, and so bear his iniquity," Akiba was accustomed to say: "He who commits a sin without purpose needs forgiveness; how much more does he need forgiveness who committed the sin on purpose." Thrillingly does he warn us against taking the first step in sin. "Wicked inclination, he said, is in the beginning like unto the thin thread of a spider's web, but by constant weaving it increases until it becomes the size of the rope on a vessel."

R. Akiba's axiom in life was, "All is done for the best." Once he came to a city where lodging was refused him. Akiba consoled himself, and remained over night in the open field. The story goes that a wind arose and blew out his candle; a cat killed the cock which he carried with him in order that it should awaken him; a lion killed his ass, and yet Akiba continued to say, "What God does is done for the best!" It was indeed for the best, for even this little incident gave him vindication of the fact. Robbers entered the city, and the lost light betrayed not the rabbi. At dawn, as Akiba viewed the pillaged city which had denied him a night's shelter, he exclaimed, "O how truly is all for the best!" The same devotion to the will of God did he portray when he visited his sick master. "Sufferings," he said, "are tokens of God's love to purify the character." His piety was free from all ostentation. Publicly he prayed but little, but in his solitude he poured out his heart's feelings in long prayers. As humble as he thought himself before God so great was his estimation of his fellowmen. "Rather than beg," he was wont to say, "make your Sabbath as simple as any other day." He proved furthermore that it was "more holy to save human life than to keep the Sabbath." He was a true humanitarian Like Hillel he remarked: "Thou shalt love thy fellowmen is the most important commandment" The sentence "God is forgiving," he explained as meaning He forgives the sins committed against God, not those against the people of the earth. It was his doctrine that our duties towards our fellowmen are illimitable, and even towards heathens are we advised by him to exercise justice and forbearance, kindness and brotherly love. Self preservation however is a higher duty, for "charity begins at home." Ben Pethura once taught: when two persons are traveling through a desert and have only one leather bag of water, if there be so little water in the bag that should both drink of the water both must die, then rather should both drink and both die and not witness the death of the other. R. Akiba opposed this system of logic proving that self-preservation

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is the first duty of mankind. The worth of a human being was so dear to R. Akiba that he and R. Tarphon once said: "Were we members of the Synhedrin, the high court, capital punishment should never have been put into effect. "His love for the poor was shown not only by the fact that he presided over many charitable institutions but by the following deed. At one time R. Tarphon gave him a large amount of money which Akiba should invest in real estate so that R. Tarphon might thereby be secured against want and thus study the Law undisturbed. A short time after, he met R. Akiba and asked him to show him his investment. "Here," said R. Akiba, pointing to the teachers and poor people, "is where I have given your money. It is the best investment you could have made." Tarphon smiled and was content.

Now, friends, even after all these remarks I have far from given you an exhaustive picture of R. Akiba's admirable character. I shall not attempt to tell you of his share in the amelioration of Israel in the time of her cruel persecution by Trajan and Hadrian, and what heroism he showed in stirring up his contemporaries until he inspired them to revolt against the Roman yoke. His extensive journeys finally brought about practical results. Israel arose in arms against Rome when Bar Kochba, Israel's heroic warrior whom R. Akiba enlisted in the cause lead them against Rome. Let us pass by the sad picture which shows us a bloody battle field strewn with martyrs who struggled so bravely for independence. Let us not speak of those painful scenes which have so often been rehearsed. In short Israel was defeated because of her number. No! Israel was not defeated! Crushed, she rose to spiritual life again. Through her Law and the application of the same she celebrated her resurrection. Ancient Rome is no more, but Israel lives and is the teacher of humanity. Akiba's spirit is with Israel. It has become almost proverbial nowadays to hear the question: "Why am I a Jew?" Why use words, when deeds are necessary. Study the life of R. Akiba. To him man, his nationality and religion were not book knowledge, but studies taken from life. His heart glowed from all that which he thought and taught, and he sacrificed his life as the exemplification of his teachings. As he stood on the burning pyre and Rufus, the cruel delegate of Rome,ordered his flesh to be torn from his body with iron combs, in order to increase the terrible torture, Akiba remembered that it was time to say the morning prayer and he repeated it with a smile of happiness on his face. His pupils gathered around him said: "Teacher! must it come to this that you

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must die so horrible a death?" He answered: "My whole life was an endeavor to fulfil the words of the Bible: "And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might." My heart and might were consecrated to Judiasm but my soul I had not to give. Shall I not be happy that now the time has come when I may give that, too?" And the great teacher died with "Hear, O Israel" on his lips.

We live, thank God, in a land of freedom. We need no longer *die* because of our religion, but we must l arn to *live* for our religion. Inspiration for all that is good and noble, cheerful action, perseverance, piety, in short, heroism of character which will overreach death, these were Israel's watchwords in the past, so may they be in the future.

DR. ALEXANDER KOHUT.

THE INCEPTION OF THE HEBREW THEOLOGY.

ENLIGHTENED Theism, which includes the highest culture of both Judaism and Christianity, must ever regard the Universe as the manifestation and abode of a Free Mind, like its own; embodying the Divine Personality in its adjustments and realising the Divine Ideal in its phenomena, just as we, ourselves, express our own inner faculty and character through the natural language of our external lives. In this view, the ancient Hebrews interpreted Nature by Humanity, and found the key to her aspects in such conceptions as they were able to evolve out of their own consciousness. They deciphered the Universe as the autobiography of the infinite spirit and saw in the grandest of natural agencies the servitors of the supreme Being. The effect of this faith upon the study of natural objects and phenomena is sufficiently obvious. They became interesting, mainly, as the manifestations of that Divine Thought which was expressed in them; and conjecture turned inwards, and took counsel with the higher moral consciousness, and discerned in them meanings and motives that were but poetical expressions of devout ideas. Hence, this very obvious danger resulted:—the observer converted the kosmos into a mere reflection of his own consciousness and emotion, and, overlooking its calm neutralities, he fancied he discerned a special smile in its sunshine, and a distinctive judgment in its storms; and, when experience and culture rendered these simple interpretations no longer possible, he followed some more

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elaborate clue of fancied design, and lost himself in a labyrinth of misconstrued relations. It is certainly a very significant fact that the inquiring human soul has been so generally given to seek its prototype in that invisible universe that environs us, and has been filled with a most mysterious awe, as it beheld its own shadow projected across the immensities. This sublime imagination, though insufficient to explain natural phenomena, was adequate to become the foundation stone of a lofty theistic religion which enunciated a belief in the supreme God, the Architect of the Universe as its central and distinguishing truth. The Mosaic Kosmogony does but occupy the place of similar doctrines in other ancient religious systems, but it is a more sublime conception than any other, and the anthropomorphic terms in which it is expressed are the only ones that could have been employed to present the events of the creative series before the minds of the Israelites in such a way as to impress them in a realistic manner, such as was necessary in order to convey with any intelligibility, the idea of a personal creator. And do we not ourselves continue to use such terms, though fully conscious of their inadequacy? We reverently speak of "Our Father," and in doing so are conscious of a lofty theistic conception that satisfies the mind and sustains the heart. In truth, this anthropomorphism so pervades our ordinary forms of thought, and is so inextricably interwoven into all our ordinary religious theories, that it has become, almost unconsciously, an integral part of our accepted theologies In this respect they share an element that is common to all ancient and primitive religions; for, among the earlier races of mankind we cannot expect to find abstract conceptions of deity or human life. This element is characteristic of both the Old and the New Testament Scriptures, in both of which we find God is spoken of as being influenced by human passions, acting under human conditions and limitations, and even sometimes giving way to human weaknesses.

To many, even of the more devout classes of Christians, it will appear preferable to retain the tangible verisimilitude of the old theologies, rather than those abstract theistic conceptions which lend little or no countenance to doctrines of special providence, etc, and are inimical to devotional religion in its established forms.

To me it appears certain that as higher and more spiritual views prevail, the character of religion in general will be elevated, and our churches will be emancipated from the thraldom of that obsolete and unyielding dogmatism that was formulated in days when theologic thought was confined within very narrow channels, and when secular wisdom was contemned, and when possible suppressed.

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The inquiry before us, if reverently approached from any religious or philosophic standpoint, is the grandest and most awful that can occupy the mind. To many thinkers its immensity has been felt to be so overpowering that they have been content to assume the Christian Agnostic attitude, and shelter themselves behind a confession of ignorance that recognizes the unknowability of Deity. To others, the study of nature and all the complexity of its phenomena, has compelled the assertion of a positive belief in the existence of an Infinite Entity, the Creator and Sustainer of all things. There are, also, natures so finely strung that they are sensitive to influences that do not touch others, and such persons feel conscious of the abiding presence of:

> "The awful shadow of an unknown power
> That floats unseen among us."

And, there are still others, not at all dreamy or poetical, but only most simple and pure, who are conscious of a "Presence" that is not of this world, who is ever with them. All these persons are conscious of the existence of a Power or an Entity, not themselves, to whom the name of God is given, and a study of our complex human life, as it exists around us, will bear witness to the importance of a high and noble conception of Deity, in its influence on practical morality. The purity and nobleness of one's daily life is in direct proportion to the justness and truth of one's perception of God.

The study of the inception of the idea of God among the Hebrews takes us back necessarily to the archaic times of Israel. We find all the materials for our inquiry in the Old Testament, and as we read those ancient histories we cannot but observe the wonderful similarity that exists between the early hebraistic conceptions and those of primitive races in both past and present times. This is not, however, a matter that can be discussed in the present paper, and we shall be obliged to content ourselves with a consideration of the subject in its relation to the Hebrews as it is made known to us in the Pentateuch and other portions of the old Testament. Here we find many independent antique stories which bear eloquent testimony to the conditions of life in archaic periods, and tell us of modes of thought that are now obsolete. As we read them a dead world lives again, and we stand in the presence of men cast in a heroic mould, whose actions denote in many instances the possession of those qualities of rough and massive strength that distinguish the heroes of antiquity in all countries. And, as we peruse these ancient records, we are able to trace the gradual development of the idea of

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Jehovah, in whom was recognized the ONE God, the ineffable I AM.

As to the Pentateuch itself, it is well known and it is admitted by all scholars, that it is a compilation from and an aggregation of more ancient traditions. In many instances these are clearly and easily separable from each other. One of the most important of these independent traditions is contained in the first chapter and the first three verses of the second chapter of the Book of Genesis. It contains the narrative of the Kosmogony, and of the appearance of mankind upon the earth. This latter differs materially from the account given subsequently in the second chapter of the creation of Adam and Eve and of the garden of Eden. The two accounts differ also in the name given to the Creator—the first using the designation Elohim, translated God; and the second the additional term Jahveh, translated Lord. We recognize, then, the existence of what Astruc terms the Elohistic and Jahvistic documents, conjointly in our Scriptures, and it will, I think, be desirable to use throughout this paper the original names Jahveh and Elohim for the translated equivalents Lord and God. This will, I think, help us to divest our minds of much of the unconscious glamour that pervades them and bring these primitive narratives more clearly before us for consideration.

Turning then to the first chapter of the Book of Genesis we find abundant evidence of the essentially humanistic nature of the early conception of God by the Israelites. Passing over the kosmological record, with its orderly sequential series of creative events, which stands alone in the grandeur of its conception among all similar traditions, we come to the well-known passage (Gen. i., 27) recording the creation of mankind. Here Elohim is said to have "created man in his own image," not as commentators have so laboriously tried to make out, man's soul, but his body. No other interpretation of the passage will stand the test of sound criticism. This is evident from the fact that the very same words are used in recording the birth of Seth (Gen. v., 3). Other instances of anthropomorphic thought are numerous. We read that Jahveh-Elohim "walked in the garden in the cool of the day," and that Adam and his wife "hid themselves among the trees." Do not these citations show that the earliest Israelitish conception of the Deity was of a man-like form?

It would be easy to multiply quotations, but every attentive Bible reader is familiar with many such instances as the above. For instance, Jahveh is said to have "eaten" with Abraham under the

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oaks at Mamre; to have been pleased with the "sweet savor" of Noah's sacrifice; and to have received sacrifices as "food." (Num. xxxiii., 2). Even as late as the eighth century B. C. E., Isaiah denounces his countrymen for still clinging to that anthropomorphism which degraded their religion, in many well known scathing admonitions We recall passages in which Elohim is said to be "angry," to be "appeased," and to "repent." Can anyone doubt, then, that the ancient Israelites imagined their Jahveh-Elohim not only as being human in his nature, but as being a very changeable and occasionally a very violent person?

Pursuing our inquiry a little further, I notice that the term Elohim is applied to apparitions or ghosts. The wise woman of Endor sees Elohim "coming up out of the ground." In the authorised version of the Scriptures the word is translated in this passage by the term "gods," which is its literal meaning (1 Sam. xxviii, 13). Reuss renders it "spectre," and the underlying idea is that of something superhuman, commanding or inspiring terror. In this connection I quote Dr. Alexander, who, under the subject "God," in Kitto's Cyclopædia, says:

"Elohim is sometimes used vaguely to 'describe unseen powers or superhuman beings' that are not properly thought of as divine. Thus, the witch of Endor saw 'Elohim ascending out of the earth,' meaning thereby some beings of an unearthly, superhuman character. So also in Zech. vii, 8 it is said 'the house of David shall be as Elohim, as the angel of the Lord, whereas the transition from 'Elohim' to the 'angel of the Lord' is *a minori ad majus*, we must regard the former as a vague designation of supernatural powers."

The fact, then, that the generic term Elohim is applied to ghosts and disembodied spirits is of no little importance. For, as is well known, the same term was applied to the 'gods' of the heathen, which were in those days imagined to have definitive quasi-corporeal forms, and to be as truly corporeal entities as any other Elohim. The difference recognized was one of degree only not of kind. Elohim was, in logical terminology, the genus of which ghosts, Chemosh, Dagon, Baal and Jahveh were species. The Israelite believed his Elohim, Jahveh, to be immeasurably superior to all other Elohim, but the inscription on the Moabite stone shows that King Mesa held Chemosh to be as unquestionably the superior of Jahveh. From all the evidences that we possess it would indubitably appear that the archaic Israelite conceived of his Elohim as possessing the appearance and the intellectual and moral

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attributes of a man of just that type with which he was most familiar in the abler rulers and leaders of his people.

It must be remembered, however, that the literature of the old Israelites, as it lies before us in our Bibles, has been subjected to the repeated revision of strictly monotheistic editors violently opposed to all kinds of idolatry, and it is, therefore, all the more noteworthy that such strong indications of the evolution of the idea of God have survived to us. In the worship of the Teraphim we have the evidence of the survival of ancestor worship in Israel, even at a time when loftier conceptions of the Divine Being has been promulgated, and the transition from the necrology of which the Teraphim were the symbols to the anthropomorphic theology of Genesis, is, I think, very apparent to the student. In the conception of Elohim we have the natural development of that belief in the indefinite existence of the dead in Sheol; that was the germ of later theosophy. In subsequent times the Israelites differentiated Jahveh from the ranks of the other Elohim, as being the most powerful and worthy of worship, and in doing so laid the foundation of that monotheistic theology which afterwards so pre-eminently distinguished them, and contributed more than anything else to their intellectual and moral advancement.

There is nothing singular in this, however, for we can point to other nations that have advanced upon the same lines. The great principle of evolution operates in religion as everywhere else. Among all the older civilizations of the world—in Japan, in China, in Hindostan, in Greece and in Rome we find underlying all other theological ideas an anterior belief in ghosts, with all the inevitable concomitants of sorcery, necrology, etc., and evidence of the existence of a primitive cult of ancestor-worship which practically resolves itself into an attempt to please or appease the ghosts of those who when upon earth, were powerful and venerated by the community.

Such, then, I take it was the primary religious conception of the ancient Israelites, and it became the foundation of that magnificent monotheism which was Israel's peculiar glory, and which found one of the most splendid manifestations in the philosophic schools of Alexandria. Gradually advancing from Teraphimism, it became, under the influence of inspired prophets and teachers, the highest conception of Deity; and the world is under lasting obligation to the Hebrew nation for its clear enunciation, in the midst of prevailing polytheistic idolatry, of its enlightened theistic faith. The Divine Being was, among them, entirely dissociated from idols in their

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worship, and their most spiritual teachers clearly enunciated that the God of the Hebrews searched the heart, and would only be acceptably worshiped by those who approached Him in sincerity and truth.

We have thus briefly reviewed the inception and development of the theistic idea among the Hebrews, and have expressed views which are now very generally accepted by earnest thinkers and sincere truth seekers, who bring the light of modern discoveries to aid them in their researches—names need not be enunciated; but one of the most important sources of the new light was that wonderful palaolith, the Moabite stone, the inscription on which, in the hands of its several translators, bore valuable testimonv as to the evolution of religion among the Hebrews. The opinions set forth are, certainly, rational, and are based upon evidence which has the additional value of bearing testimony to the development of mankind —may we say, to the mutual approach of man to the Deity?

"That God, which ever lives and loves; one God, one law, one element, and one far-off divine event, to which the whole creation moves."

ALFRED MORGAN.

WHAT IS JUDAISM?*

BEFORE taking up questions of the day, such as labor and commerce, poverty and crime, education and charity, to discuss them from the stand-point prescribed by these hallowed surroundings, I feel that I ought to offer the claim and title thus full of the modern spirit of humanity, to speak in the name of our ancient faith. There is a feeling of uncertainty prevailing in our midst regarding religion which has quite recently given rise to the question, re-echoed in many quarters: "What is Judaism?" This and the similar question: "Why am I a Jew?" are only the corresponding signs of the same commotion and restlessness as pervades all sects and parts of society to-day, causing them to ask themselves "Why am I a Christian?" "a Unitarian?" "a Presbyterian?" "a Catholic?" "an Infidel?" "a Heathen?" They are symptoms of anxiety and fear. People do not ask the physician to take their pulse and temperature and count their heart-beats, unless there are some abnormal conditions to alarm

*Lecture by Rev. Dr. Kohler, delivered Sunday, October 23d, 1887, at Temple Beth El, New York.

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them. The general impression that we are moving and shifting and breaking away from the old landmarks of belief, makes us all anxious to know whether we have not severed our connections with our past altogether. Now while answering the question before us, I shall not point out either the Law or the Holy Land, nor the Unity of God and man as the characteristics of Judaism, but shall take the wider view of history.

On entering a foreign country the striking divergencies we see, the strangeness of the people's mode of living, speaking and acting, will rivet our attention to such a measure as to hardly allow us to notice the many traits and habits they have in common with us. It takes a long time of patient observation until, amidst the differences, we will recognize that they think and feel and reason as we do, that at the core they are one with us. For all the ages past the various classes and nations, races and sects remained perfect strangers; nay, hostile to each other. No one cared to find the soul of truth in all their errors, to hear the heart throbbing with love beneath the armor of hatred. They were measured and judged, not by what they had in common, but by their differences of opinion or appearance. I can still recall the effect the first sight of a picture of the 'Crucified Saviour" in a church had on my childish imagination. The feeling of horror at the thought that this Christian image of a God should have been the cause of so much hatred and fanaticism, possessed me to such a degree that the feeling of regard or reverence for what other people kept holy and dear, could not enter my heart until study removed the cloud of prejudice. Whether by the large majority of gentiles Judaism is not still viewed in the same light of prejudice, I leave to you to decide. Certain it is that, as long as we ourselves keep our faith under a cloud, avoiding the very name of Jew which we crave to see honored, we cannot expect to find the recognition we are entitled to.

The spell of sectarianism was first broken when on the eve of the great Revolution in America and France cosmopolitan humanity became the watchword, and in the name of reason and liberty war was declared against religion as a barrier between man and man. "Away with those stupid creeds and systems of worship imposed on us by hierarchical despots!" was the cry raised by men like Voltaire and Diderot, Thomas Paine and Jefferson, now and then still voiced from the rather antiquated platform of Infidelism. That cry, however, betrayed the deep longing of man for a religion of humanity in place of the narrow sect. Finally, historical research

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came to the rescue of mankind. Not only the great world-religions, with their claims and authorities, but all forms of belief and worship, the holy books of all sects and races, the hopes and views, traditions and divine ideals of men of all lands and ages were searched for, studied and compared, and behold, one common source, one common aspiration and longing one, and the same upward-striving of the soul was found to lie at the bottom of all. They were all seen to differ only in degree, not in kind. Thus, religion turned out to be not a mere makeshift or an imposture of priests or tyrants, but the innermost need and craving of man, the most potent factor of human society deep down in the lowest strata or high up in the loftiest realm of thought.

Of course, this necessitates a revision of the old theology, an entire reconstruction of all traditional belief. The Bible and the ecclesiastical authorities must have their titles and claims re-examined; in fact, the whole scaffolding of religion must needs be torn down and built up anew. Hence, the question is no longer whether this or that faith, or rite, can be or must be spared the ruthless onslaught of criticism, the fire of the crucible, as the orthodox in all camps put it, but which religion will stand the severest tests of inquiry? Which religion is best qualified to undergo all the pruning and sifting and purifying, and come out as the religion of humanity in the broadest and highest sense?

There are people who say: "Drop the form of religion altogether. Call Morality or Humanity by the name of Religion, if you so desire, and you will be the nearest to the great aim of all." The attempt is not a new one. Some 2,500 years ago the Hindoo prince, Gautama Buddha, and about the same time the Chinese sage, Confucius, tried to build up a system of morality, ignoring the idea of God and the future. Yet with what success? Just as the starving wanderers in the wilderness gnaw at dry bones and wood from want of bread and water, so did those people of India and China speedily return to their old idols and superstitions in order to satisfy the mighty yearning of their souls. Man must have some one above him to worship, or else he will cease aiming and striving for higher stages of manhood. Whomsoever we adore, him we endeavor to follow and imitate. God must forever walk before man to beckon him onwards and upwards. It is true, morality makes man, but who makes morality? Who lends it its impelling force, its awful impressiveness by the smile or frown of heaven, its inspiring ideal, if not the God held up by religion?

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Yet who spelled the word of religion for the human race? Who struck the keynote of the human heart? Who found among and above the many thousands of gods that kept men and nations asunder, *the* God of Life, the God whose very essence is Morality, the working for the highest and purest purposes? Who discerned among the innumerable hosts of good and evil the great God of Goodness and Righteousness, enthroned above the world as its Maker, Designer and Governor? Who beheld in that bewildering aspect of life round about us the beautiful order, the continuous plan of an all-wise Providence? In short, who gave to the Universe and to man a God whom both the astronomer on his observatory and the little child at its first gaze at the sun cannot help admiring while searching in vain to find Him out? Not philosophy and science which came from Greece, but the religion which hails from Judæa. Judaism's God made the world, made humanity one. The Jewish holy records start with the wondrous idea that from the first dawning of religion upon the first man, along the vista of the ages down to the time when the brotherhood of man will be established upon the faith in God's Fatherhood, there is but one continual striving and working after the likeness of the same God, one groping after the same Truth, the same Divine Righteousness. Is not this alone sufficient to entitle Judaism to the name of the religion of humanity?

Behold, alongside of Abraham the pious heathen Job as simple types of humanity! Alongside of Moses, the Hebrew law-giver, Balaam, the heathen prophet, with his glorious message from the same Jehovah! Walk through the Jewish gallery of sages, and you find the great heathen philosophers in company of the lofty Jewish masters, and among illustrious examples of virtue, heathen nobleness of conduct recorded no less than Jewish. And when the portals of the temple for worship are swung open, the gentiles are bidden to join the Jews, for "My house shall be a house of prayer for all the nations," is inscribed there in letters of fire. And when the gates of bliss are unlocked, behold, there the just and the good of all the nations enter in company with those of Israel. Is this platform not broad enough to allow all races and creeds to stand on?

The Christian church has no room for the Jew, unless he kneels, not before the God, but before the person of his own flesh and kin, there is no salvation for him. Neither has the Mohammedan mosque anything but hell fire yonder, and scorn here "for the people of the scripture." Judaism, the parent of both, still forms the

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central unity of the two; still holds, nay, held them in the most barbarous ages of cruelty, in the face of the fiercest tortures, to its maternal bosom, declaring them to be God-appointed missionaries of its own world-redeeming truths among the gentiles.

Nay, more; between the war faring creeds and races, Judaism stood all along the middle ages pleading for cosmopolitan humanity, fighting and bleeding for righteousness and truth. And when, on the one side Christianity was bent upon extinguishing the light of reason and blowing out the lamp of knowledge; and, on the other, Islamism's bright sun of learning and science was setting, Judaism held forth the torch of enlightenment to illumine the European continent wrapt in night, to rouse Christendom from sleep, and announce the dawn of a new day for humanity. Modern civilization owes its origin, its very start and tendency to Judaism. Jews stood as god-fathers over the cradle of the Italian Renaissance with its schools of the Reformation, of the modern world and its philosophy. The very liberty which the Anglo-Saxon and Roman fought for and bought at the price of their blood, received its fire of inspiration, its divine sanctification, not from the New, but from the Old Testament; and likewise has Lessing's new gospel of tolerance and cosmopolitan humanity been founded to re-echo mediæval Jewish wit and grit.

The whole conflict between science and religion, portrayed so vividly by two Americans, John W. Draper and Andrew D. White, has no place within Judaism, where reason and faith are called twin-sisters, both daughters of the Divine Wisdom. "Jewish monotheism," writes Lange, one of the most independent German thinkers, in his History of Materialism, "gave the world its scientific basis, the idea of the Empire of Law." "Never can civilized mankind afford to be without the model of the indomitable spirit of truth, represented by the Jewish people, the living testimony to the One God, so much needed in our skeptical age," says Barthelemy St. Hilaire, one of the greatest French writers of the day. And Emil Laveleye, one of the most renowned National Economists living, writes concerning Judaism: "The Jewish religion offers one of the purest and most sublime forms of religion, and the Jewish race, being the most intellectual and the most energetic of all races will exert a domineering influence on the world's future."

Need we, in the face of such testimonies, fear for our ancient heirloom? Yes, if you want to measure it with the yard-stick to see whether it accords with your prescribed rules of the Law. Yes, if

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you take this world-wide stream and attempt to pour its waters into your little cup to fathom its depth. Ask your scientists to define light, or life. They cannot do it. It defies all terminology So is the word Judaism too large to be encompassed by your formulas of creed, or race, or Law. It is one of the greatest life-currents of humanity, a luminary around which splendid orbs whirl, rising to shine over parts of the globe and setting again, while it itself will never set.

Unlike the religions centered on Christ or Buddha and Mohammed, it is not founded on the belief in any man, a book, or any form and time of worship. What of it if scathing criticism dissolve the figures of Abraham and Moses, or all the narratives of the Bible into myths and legends? What matters it if the Bible be divested of its supernatural character and Evolution take the place of Creation and Revelation? The perennial springs of faith in God of Truth, of Righteousness and Goodness will never be dried out. As long as man will from the earth cast his searching glance beyond the eternal stars to espy the great I Am, whose voice he hears all around and within, so long will the Jewish prophets and bards ring forth the sweetest music, the holiest strains of joy and comfort from the many-stringed harp of the human heart. So long will the prophetic voice demanding bread for the hungry and raiment for the naked, protection for the shelterless and love for the forsaken, tender care for the orphan, sympathy for the ailing and freedom for the oppressed, the word "Mercy I desire, not sacrifice!" not cease to touch and stir the flood-gate of the human soul

"Christianity," says Renan, the eminent French critic, "is 800 years older than Christ." "The religion of the Bible is righteousness. It is the revelation which rules the world even now, and by it Israel deserves a great place in the world's regard and ever greater as the world goes on," says Matthew Arnold. "Love thy fellow-man!" is the law, was Jewish teaching before it was coined Christian. All those ceremonial laws upon which the Conservative lays all stress, you find in the pagan codes of law as well. There is nothing Jewish about them except the Hebrew letter. Essentially Jewish is the command: "Let not thy brother's arm sink; lift him that he may live with thee." This is the soul of practical Judaism as much alive and waiting for its realization to-day as when first taught three thousand years ago. We readily acknowledge the glorious things done in the field of charity and love by Christianity all along. But the broad philanthropy which our age tends to, refuses to bear the stamp of a

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Church. It is growing cosmopolitan, universal, like the Jewish idea of man. And as to-day the cry for a better justice, for a deeper love, for a more adequate meting out of the world's blessings, sends its penetrating thrill throughout all parts of society, what power of heaven or earth can lend it greater force and impressiveness than Judaism, which in clarion notes has all these thousands of years proclaimed the rights, the liberty, the heavenly nobility of man, the dignity of woman, the sacredness of labor, of rest and of home establishing them as a basis so firm and sound as no other code of morals or religion ever did.

Behold, not only the children of the house of Israel but even those who have strayed far away from their Jewish cradle, all those in whom the fire of Sinai still burns, contributing to rear the edifice of that religion of humanity, pillared upon God as the Unity of the Cosmos, upon man as the social Unity, and upon the Great Messianic Goal, the final Unity of human history. And this is Judaism. Attribute it to blood or to the spirit; even the work of a St. Paul and Spinoza, a Heine and Disraeli is Jewish; it is like the overflowing of a river which creates eddies and lakes all along its course, while wending its main water course towards the great ocean of humanity.

When man was made, tells the Oriental parable, God took dust from all parts of the globe to render him fit to inhabit the whole earth. In no race is the capacity of acclimatization everywhere so remarkable as in the Jew. Cosmopolitan humanity was imprinted upon his very nature. Like no other race, the Jewish is at home everywhere, while his heart and reason embrace the wide world. Yet nowhere does the liberty-loving cosmopolitan Jew feel so much at home, so much in consonance with the broad views and aims of his surroundings, as here in America, the cradle of a new and better, stronger and higher type of man. And if we had a right to expect that the broad and liberal-minded American will once find a finer and grander form of religion than did priest-ridden and authority-shackled Europe, will not Progressive Judaism be destined to play a prominent part in forming the great religion for greater humanity? Will not the pioneer of the ancient world again be found in the van of the new?

DR. K. KOHLER.

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WHAT IS JUDAISM?*

THE question which we have to-day placed before us for deliberation as the subject-matter of our discourse, we formulate in the following manner: "What is Judaism? and what is the real significance of the expression: to be a Jew?

Before proceeding further it should be stated that we do not here propose to deal with Judaism as a nationality, but with Judaism singly and distinctly as a religion. Once more, then, I ask: "What is Judaism?"

"What a question!" Many will exclaim such a question is easily answered. Yes, easily enough until the attempt is made in earnest for its elucidation, and to give answer in a definite, clear and unequivocal manner. If only one would undertake such an attempt, he will soon discover that it is not at all so easy to solve this problem as was at first supposed. Many an investigator may then be forced to acknowledge that he finds himself within a hazy mist; that he is surrounded by a chaos in the midst of which the want of light is deeply felt; that he is wandering about in a labyrinth in which few hold in their hand the Ariadne thread by which to find the exit. "What a question!" another calls out shaking his head in astonishment. "Has not this very question been put and answered often enough? Has it not been frequently discussed from many Jewish pulpits, in our Jewish periodicals, and in a great number of works of learned and unlearned Jewish writers!" How does it happen, then, that this question is again and again asked by thoughtful and truly religious Israelites? "Tell us what is Judaism!" This cry we recently heard again and the same inquiry is addressed to us from various directions in spite of the many answers. But these very answers are in themselves so ambiguous, so contradictory to each other, and one is so diametrically opposite to the next one, that all these explanations taken together, absolutely fail to give satisfaction.

Ask those whose calling makes it their duty to answer first of all; ask those who have made it the aim of their life to impart information on such topics by writing and speaking; ask the ministers and rabbis, the Jewish journalists and authors; ask them and you will be astonished at the multifariousness of the replies, and at the chaotic and puzzling nature of the same. And after you have heard the the diverse opinions, and after you have read the various highly learned (?) and well premeditated (?) discourses, you may then, perhaps, exclaim, like the student in "Faust:"

> "I feel so stupid from all you've said
> As if a mill-wheel whirled in my head."

Or you may then, perhaps, prefer to apply the words of Faust himself, of that Faust, who was able to say of himself that he had explored all the the provinces of human knowledge, that he had made a thorough study of philosophy, and of jurisprudence, and of medicine, and alas, also of theology; and you may, perhaps, lament as he did:

> "And here, poor fool, with all my lore
> I stand, no wiser than before."

Perhaps you may now believe that we cannot expect a satisfactory answer from the "Doctors," that these doctors may even bring the patient, Judaism, unto death's door by their treatment, and that it might, therefore, be preferable to inquire round among the plain persons, in the midst of the multitude, to ask the "childish mind in its simplicity" and not the "intelligence of the intelligent," if one desires to learn what Judaism really is.

* Abstract of a lecture delivered by Dr. B. Felsenthal, in the Zion Temple, Chicago, Ill., Aug. 27, 1887. Translated from the German for THE MENORAH, by H. Eliassof, Esq. For original German text see MENORAH for October.

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Yes, they all will tell you: We are Jews and we confess Judaism. But let them give you a more definite explanation. Oh, how vague, indistinct and ambiguous are all their views! Those who sit on the benches of the synagogue and who occupy the pews of the temple, know in the end just as much—or even less—than those who stand in the pulpits.

The one will say: My Judaism consists in the fact that I visit the temple on our New Year's day and on the Feast of Atonement, and that I belong to a Jewish club. My Judaism also required of me to say Kaddish on the anniversary days of the death of my parents. And after you have listened to this speech you may perhaps reply: I am well aware of it, my beloved friend, that you honor the temple with your presence twice a year; I also know that you are a member of a Jewish club. But now again I pray thee tell me what is Judaism? Amazed, your friend turns again to you and says: Have I not already told you just now what Judaism is? You smile at the artlessness and ingenuousness of such talk, you are dissatisfied with such an explanation. But it is nevertheless a fact that many, very many entertain such ideas.

A second one says: Judaism consists in the adherence to the thirteen articles of creed, as they were fixed and systematically arranged by Maimonides, and in the endeavor to fulfill as much as possible the 613 biblical commandments as well as the traditional laws and precepts. Whoever neglects to do this has placed himself outside the pale of Judaism and has ceased to be a Jew.

To be sure, in our circles no such Judaism is taught, nor is it demanded; we have no such conception of Judaism. Indeed, not one among my audience subscribes to the dogmas of Maimonides in their entirety, or considers all the thousands ordinances which are contained in the code of Joseph Karo and in the law books of others as binding in perpetuity. But consider, friends, that we do not comprise the entire Jewish people, and that we, of this congregation and city, are only a small fraction of the whole house of Israel. Beyond Chicago, and outside of the United States, there are also Jews living, perhaps nineteen-twentieths of all the Jews, and the overwhelming majority of this greater number defines Judaism in exactly the same manner as their partyman has done to whom we have listened just now.

Now let us hear what a third one has to say. He says: Not in the religious system of Maimonides do we find the expression of our faith, and not in the laws of the Torah and of the Talmud do we recognize the obligatory rules to guide us in our actions. With us the essence of Judaism is contained in the Ten Commandments only. The decalogue is our constitution, the rest of the precepts are by-laws. The constitution is immutable, for the constituting power is vested in the King of the Universe and from Him this constitution has emanated. But as to the by-laws, they are subject to alterations and amendments, and we change them according to the requirements of time and circumstances. Some of them we abolish entirely, and for some others we substitute new ones in their stead.

This is also a definition, but will this exposition stand a closer scrutiny? What? You employ the legal phraseology of modern political law and you speak of constitution and by laws; you assert that the constitution emanates from God, but who ordained the by-laws of the Torah? Has not, according to the teaching of the Bible, the same divine law-giver who proclaimed the "fundamental law" to honor father and mother, also ordained the rest of the commandments of the Pentateuch? Do we not find the introductory formula "God said unto Moses" at the head also of many of *these* laws? Is it not plainly stated in regard to many of these ordinances that they are instituted for all times and for all coming generations? Who, then, grants to you, who speaks of "constitution and by-laws," the dispensation which frees you from the obligation to obey these commandments? Show us, please, in your the-

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ological system the authority which confers on you this privilege! And, moreover, it must not be forgotten that among the other laws of the Torah there are many which in regard to intrinsic value and great comprehensiveness, stand far above the decalogue; for instance, the injunction: Ye shall be holy; or the commandment: Love thy neighbor as thyself, etc, etc.

The representative of a fourth class now appears before us and he goes even farther. The Ten Commandments, says he, are like the rest of the laws and the right of our free judgment extends also over them. We submit them, too, to our critical judgment, in order to learn whether they serve our purpose, whether they are still adapted to the times in which we live, and whether they yet wield a sanctifying influence over us If this investigation results favorable to these laws—and we make no distinction between biblical or post-biblical, between Mosaic or Talmudic laws, between those of ancient —then they are binding.

If not, they are not. We consider only such moral laws obligatory, which are dictated to us by reason and conscience as holy imperatives, etc. And we therefore look upon these ethical laws as the only valid substance of Judaism.

But is this still in truth real Judaism? We unhesitatingly say: Yes! On a certain condition which will be mentioned in the course of this lecture those who define Judaism in the manner just stated are also Jews To be sure in thus saying "yes" we must be prepared for the further question: But how are these Jews to be distinguished from the non-Jewish Unitarians, the members of the so-called Free Religious Associations and the constituents of the Ethical Culture Organizations? We shall return later to this question, and here we only say this: Although the difference between them may appear to the dull eye of a casual observer ever so insignificant, on one condition those who believe as the above representative of the fourth class, are still Jews, and there exist a gap between them and the others, the non-Jewish Free Thinkers. We will soon have something more to say on this subject.

Let us hear the representative of a fifth class. He steps forward and speaks: Not in your vain study of the Torah; not in the fostering of your so-called Science of Judaism, not in your outward acting, in the fulfilment of your biblical or talmudical *mitzwoth* does Judaism consist. In defining Judaism the main emphasis must be placed on *accurate* faith and a correct creed, from which, as from a sound root, the truly pious life will sprout forth. We must, furthermore, emphasize the permeation of our sentiments by the spirit of the fear of God and godliness; we must lay great accent upon the feeling that we are sinful creatures and upon the confidence in the only redeeming power of God's mercy which rules over us, and which alone can save us, and so forth.

That also *such* a Judaism is already ripening in this country, any one who has eyes to see with, and ears to hear with, and capacity to form an opinion, can readily perceive. And why should it not be so? A similar spirit predominates among the non-Jewish population of our land, and it is an old perception based upon experience, to which already Rabbi Yehuda he-Chesed, a pious German co-religionist of the thirteenth century, lent words when he said: "The customs which prevail among the Christians you find also among the Jews." It is the identical thought which underlies the saying: *Wie es sich christelt, so judelt sich's auch.*

"But, surely, this has long since ceased to be Judaism." Many an honest old orthodox, many a European new orthodox, and many a Jewish reformer may say so, before giving to the subject mature deliberation. But they will then say it unjustly. Those who adhere to that Judaism, the definition of which we have just listened to, are on one certain condition still Jews; they are the Jews who swear allegiance to that peculiar American-

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Jewish orthodoxy which is now developing itself in obedience to a law of universal history, and who can assert with full justice that the visionary conceptions of their minds, their one-sided emotions and devotions, their revivals, their pietism and contriteness, their boasting that they are only poor worms and not dignified men, and that they are so much in need of "mercy," they can well assert that for all this support, two can be found in old Jewish authorities and hoary Jewish institutions.

We could, perhaps, point out some other shades and grades. But those which we have alluded to are sufficient to demonstrate the fact that various definitions of Judaism are given, which are of such a nature that the plain man can make neither head nor tail of them. And this is the reason why the cry is heard again and again: "Tell us what is Judaism!"

We are ready with our answer, and we believe that the history of Judaism, as well as the tribunal of reason, will testify to its correctness. History teaches us that Judaism, which has now existed for many thousands of years, is not a fixed, inflexible and torpid system of dogmas and laws, but that it was in constant evolution and continual development. Only the one who is unacquainted with its history can believe that Judaism was the same as itis to-day and that to-morrow it will remain the same.

By no means! An uninterrupted forming and disappearing, flourishing and decaying, to bloom forth anew, has taken place at all times, and the same changes are transpiring in the present time You, visionary mystic, Isaac Luria. who believed to stand in direct communion with the angels. nay, even with God Almighty; you Jewish gnostic of the sixteenth century, who knew, or thought that you knew, how it looks in the supernatural world and how things are managed there, you certainly were a Jew, and what you believed was deeply rooted within your honest soul

But you, also, David Friedlander, and you. too, Gabriel Riesser, as well as all of you who considered rabbinical and biblical laws as not binding as soon as they appeared to you to be without purpose and not in accord with the spirit of the age, you, too, were Jews, for you felt in the innermost of your heart that you were Jews, and you were full of enthusiasm for Jews and Judaism. You, old zealot, Abraham ben David, who entertained a conception of the Deity, according to which God is endowed with human forms, limbs, attributes, etc.; and you, too, rationalistically inclined Moses Maimonides, whose idea of God was entirely different, purer and more spiritual, you both were Jews, despite of your totally differing views in regard to several matters.

Judaism recognizes the subjective right of the individual to form for himself an independent opinion in relation to dogma as well as in relation to the authority of the laws. This privilege does not, of course, exclude the usefulness and the necessity of receiving instruction from others. For, many a person lacks the opportunity to acquire the respective knowledge, many an individual is not possessing the capability to investigate and to form an independent opinion. For this reason they must be teachers who assist others, by their words and writings, to gain a correct understanding and correct ideas. But the teacher should be only the *instructor* and not the presumptuous hierarchical *priest*, who in consequence of his official authority, or by virtue of the spiritual ordination of the church. exercises an ecclesiastical dictatorship. Furthermore, one who has formed a positive religious view must not become intolerant, must not claim that *his* opinions and conceptions are alone the saving ones. Orthodoxy is Jewish, Reform is Jewish, every honest conviction which is sincere and comes from the soul is Jewish; if the respective person who is so convinced only feels, is sensible of and believes that he stands linked to the Jewish people and to Judaism, and that his sentiments and belief and actions originated on, and grew out of, the soil

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of Jewish history. And so must the right of others to differ from us be recognized; so it must be admitted that even a dissenter has some rights which must be respected. Mutual toleration is in fact a main requirement, the fulfilment of which can be justly demanded of every true, enlightened and religious Israelite of our times.

Just because so strong emphasis must be placed on the granting to each individual the right to form, within certain but very extended limits, his own religious belief, and to shape his own religious conduct, therefore it isso difficult to give an answer, satisfactory to all, to the question: What is Judaism? But let us at least make the attempt at a definition.

Judaism, as a religion, is a power which sanctifies our life, and which rests upon the fundamental principle of the acknowledgement of a sole and undivided primitive power that conditions and fosters morality; a power in life which germinated and developed itself and progressed in the midst of Israel and the Jews. Judaism is furthermore a religion which has established for itself such customs, laws, institutions and ceremonies which were made necessary by and fitted to the respective local and timely circumstances and conditions of life among the Jews

But then where is the unity of Judaism? The same rests substantially in its freedom and in the mutual toleration and love of its adherents. Reform especially must acknowledge this, and in this the progress of our time must particularly manifest itself

It must be acknowleded that in former times people were more intolerant than they are at the present day. Thanks to God, in this respect there is a change for the better. A truly religious son of our age, to whatever camp he may belong, should never become a fanatic. Yet not *all* people have reached a clear understanding of this subject. Just as there are fanatics among the orthodox, so do we also find fanatics among the reformers The new-fashioned fanatics consider thisor that modern regulation as the only one which has a right to exist, and they are even sometimes capable of being themselves very intolerant. The truly tolerant reformer stands upon a loftier elevation. He abides high above the impure atmosphere, and, as a rule, is superior as he is indifferent to the insignificant and repugnant squabbles of those who linger below.

He is filled with liberality, tenderness and love. He does not question his fellow-man what he thinks of this or of that so-called article of creed, and whether he considers this or that custom as absolutely indisputable. "You wish to have it that way, brother"—so he speaks—"well, be it so, if it can be carried out in practice, have your own way about it and do just as you please; join those who are of the same opinion with you; I shall not stand in your way. And if thou, my brother on the opposite side, wouldst fain have it again a different way, well and good; establish for thyself those forms which are agreeable to thee, I will not obstruct thy path.

"Well, but this is no religion at all, this is simply indifference." Oh, speak not so, my brother. "No religion at all, do you say?" No, this is not correct. To be sure, there is no row, no brawl and no dispute any more. But instead of these you will find blissful peace, blessed toleration and true religiousness. "Indifference," do you say? Our anthems resound in praise of such indifference. We greet it with the joyful shout of "all hail!" oh, may *such* indifference flourish and prosper, and continue to grow more and more

Yes, indeed, the true Reformer is tolerant. But he is not *so* tolerant, as some may believe, as to indulge anything and everything without contradiction. Sometimes he is even intolerant, and justly so. Towards what? Towards intolerance. No toleration for intolerance! This is the watchword. No indulgence with the wicked and the sinful! And intolerance *is* wicked and sinful.

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For the poor and foolish masses, for the misguided ones among the ignorant multitude we certainly do not entertain such deep repugnance. They deserve our pity rather than anything else. But those who espouse the cause of wickedness, those who, incited by impure motives, by selfishness or other like impulses sustain and advance the irreligious spirit of fanaticism, who scatter broadcast the venomous seed, promote darkness and arouse vicious passions—they can only gain the opposite from our respect, they deserve not only passive, but, if possible, active opposition.

Any one who believes that the truly pious men of our times, that these mild and benignant reformers who are filled with the spirit of tolerance, cannot also be roused to send forth the flames of their kindled indignation, is greatly mistaken. We could support our assertion by referring to many illustrious lights in Israel in the nineteenth century; we could point to our noble Abraham Geiger and others who were tolerant, kind hearted and truly free, and who through these virtues became genuine models of a healthy reformation. And yet even their breasts were occasionally filled with a holy indignation, when they perceived around them fanaticism, mediæval barbarism, and blind reaction. One does not know these noble men sufficiently when he overlooks the fact that they could *also* be angry and could hate,—be angry and could hate when duty called for anger and hatred.

Was this not also the case with Lessing,—the man with the bright eye and the clear head, the brilliant poet who wrote the great and immortal song of toleration? Yet he, too, is but imperfectly known when one has read his "Nathan" only and not the rest of his works. One must also read his "Antigöze" as well as his theologico-polemical writings to see how he could fulminate and hurl thunder and lightning against intolerance, how he could swing the edged sword of his mind against the endeavors of priest-craft to spread ignorance and the like among the people, and to incite them against enlightenment.

Were he alive to-day and to appear before his people, oh, how he would again bring down his powerful weapon, and with more cause than he had a hundred years ago, upon religious hatred, race hatred, the hatred of the masses, and the hatred of the classes, and the other dark demons who in our times again are haunting around. How, as a true warrior, he would battle against those who have again conjured up these evil spirits from their graves.

Before we close, let us once more return to our main question what is Judaism? Let us yet briefly consider the one point, whether such reformers who have discarded all traditional Jewish ceremonies, usages and statutes are still Jews, and whether the conservative Jews have not a well-founded right to conclude that these so-called radical reformers have entirely separated themselves from Judaism Of course, up to this day, it never entered the mind of any one to assert of a Jewish reformer that he no longer belongs to the Jewish people. But in the present time the ugly word is publicly heard: excommunicate him!

What a hollow sepulchral voice? Is it a Christian voice from a century ago? Is this also a Jewish voice? Let us clearly understand it that we recognize and have to consider as a Jew any one who says of himself that he is a Jew; who declares that he finds himself in spiritual connection with Judaism; who maintains that his whole mental life roots within the soil of Judaism. Only when one himself does publicly and unequivocally sever the ties, which established the connection between Judaism and himself, or when he believes that they are severed, well then it is himself who has excluded us, not we who have excluded him.

Unfortunately many of the noblest and best of our people may have excommunicated themselves in their erroneous opinion and in self-delusion.

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They supposed that they had ceased to be Jews, but they could just as well have supposed differently. We shall here only name one man from past times who in this manner excommunicated himself, but who, it is true, had been previously excommunicated by a Jewish ecclesiastical court of that time. He, of whom we are now speaking, was one of the noblest of mankind, one of the greatest intellects that has ever existed on earth. Benedict Spinoza declared that he was no longer a Jew, although it must be explicitly stated that he never joined any other religious denomination.

Two hundred years later it would not have been at all necessary for him to have entertained the belief that he had ceased to be a Jew in consequence of his pantheistic convictions, his conception of the revelation, his opinion of the Bible, etc. Two hundred years later no rabbinical authority in Western Europe would have excommunicated him, and he could have been a member of many a Jewish congregation, or even a rabbi of some one, without having done violence to his conscience. So did no one in our times ever think of considering the gifted Berthold Auerbach as having withdrawn from Judaism, although Auerbach was a Spinozist through and through.

Open Letters.

To the Editor of THE MENORAH:

The censure was not deserved, but the Acrostic, aiming to do my name honor, and wishing me well, held back every sting which the unmerited reproof might have occasioned.

I had imagined that the lines which I wrote, would not give room to misapprehension. In my mind, they seemed clearly to convey the thought that I long for the rehabilitation of the Hebrew, and that I would wish only the language which echoed forth at Sinai to be for ever hallowed to the worship of the God of the Decalogue. But could my love for the Hebrew, breed contempt in my heart for the vigorous English, which, during four decades, I have tried to use to a purpose? Or, would I despise the mellifluous tongue, in which my mother spoke to me endearingly? Impossible.

Dr. Sonneschein's rhythmical effusions flowed from a source, which I must believe pure. They welled up from a praiseworthy sentiment, and this was a fear of prejudice that my words might have created, had they borne the meaning mistakenly ascribed to them.

Let my assurance, that I did not intend to disparage other lan-

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guages, suffice the general readers of the MENORAH. To my poetical admonisher, I beg leave to say:

לֹא לִנְקָמָה יָצָאתִי לִקְרָאתֶךָ
חֲמָה אֵין לִי גַּם־כִּי לָרִיק הוֹבַחְתָּ
"חֶרְדַּת אָדָם יִתֵּן מוֹקֵשׁ" שָׁכַחְתָּ
וּבְחָפְזְךָ תָּעוּ מַחְשְׁבוֹתֶיךָ

עֵינַי בָּשָׂר כִּרְאוֹת אֱנוֹשׁ תִּרְאֶנָּה
אַתָּה לֹא "בִסְגוֹרִים" לָבֵן הֻכֵּתִי
אִם פְּשָׁעַי רַבּוּ וּמְאֹד חָלִּתִי
נַפְשִׁי בָרָה, חִשֶּׁךָ לֹא יְכַסֶּנָּה

עַתָּה סְעִיפֵי חִישׁ כִּעֲבִי נָא־רוּצוּ
עִמְדוּ בְּבֵית וְלֹא חַבָּשְׁמֹשׁ
לְדָרוֹשׁ בִּשְׁלוֹם שְׁלֹמֹה אַל־תַּקְצוּצוּ

אִמְרוּ אֵלָיו הִנֵּה חָלַמְתִּי אֱמֶשׁ
לְהָקִים מַעֲפָר דַּת יַחְגּוֹר מָתְנָיו
וּלְאִישׁ אַחֵר יְהַפֵּךְ בִּשְׁאַר יָמָיו

Philadelphia, Oct. 18, 5648. **S. MORAIS.**

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PROF. MITCHELL TO HIS CRITICS.

Permit me to say a word in reply to the critics, especially on the statement: "There is not a particle of evidence that Moses wrote the book of Genesis." It is obvious that the critic who questions this knows of no such evidence or he would have produced it to refute my assertion. This is confirmed by the fact that he begs you to ask Dr. Mendes, or Dr. Morais, or one of the Rabbis in East Broadway for it. Would it not have been more consistent for the critic to have called on one of those learned men and become enlightened by obtaining at least one of the particles of evidence in exposure of our assumption? We may remind the critic of the futility in citing us to orthodox-Papal opinions or those of the Talmud. These may command respect, but opinion is not evidence. Every intelligent mind perceives the difference, and infers that he, who like our critic, denies a distinct position such as our assertion expresses, instead of giving fact and argument (the basis of evidence) in justification, has recourse to detraction and insinuations, discloses a shallow mind which serves no other purpose than to feed unreasoning prejudices and credulity by ignobly parading antiquated opinions as of more worth and authority than his own.

If a thing is fact at all, it is a universal fact, and as such cannot be without corroborative evidence. If it is a truth, contained in the revelations of nature, it must have philosophical science as its basis, or if in those of sacred Scripture, all of which we hold are contained in the Old Testament, then it has its correlative in each department of these sources of truth, which is not only confirmatory of each other, but ramifies through the developments of natural phenomena and the historic records of mankind traveling down the ages. It is simply absurd to suppose that any one of these leading facts or truths can be isolated, while that which only has opinion in its defence cannot be otherwise than narrow in its conceits, mysterious in its relations, and which investigation always drives into incongruous contradiction; from which no amount of talent and learning is able to extricate it. Such also is the task our geological and evolutionary critic has on hand. He betrays uneasiness that we should attempt to question the work of these so-called modern scientists; supposing the theories of Sir Charles Lyell and Charles Darwin are settled into undisturbed repose; but which are nothing

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but absurd theories, as touching the origin of the world, which find no work for our God and Creator to have done in bringing it into existence; and, of course, if he is not the Creator, then man owes Him no recognition, honor or service. In fact this foolish, so-called modern science does the work of the skeptics so satisfactorily and effectually in shutting God out of his Universe that you hear no more about atheists because they have all metamorphosed into geologists and evolutionists.

We cannot ask your limited space to refute Lyell's theories as to the formation of the world; but we may venture to answer one of these which contends that our globe was once in a gaseous state; that by the gases entering into combination, evolving heat, a glowing fusing mass was produced, which, whirling in space, and cooling, a palpable crust was formed upon the surface, and assumed the present shape. This was the first Genesis of the world, of which Mr. Hopkins, of Cambridge, England, was the inventor, and Sir Charles adopts it. Then comes Mr. Darwin's evolution, and fills it with living creatures, of which man was the last turned out by the machine, and Lyell adopts this Genesis also. Then comes Prof. Agassiz with his glacial theory, which, if it did not bring the world into existence, evolved it from a nascent state into a condition suitable for the abode of man, and Lyell also adopts this ice theory. Thus we have the self-burning, the self-freezing, and the self-evolving Genesis of the world from Nebula. Now, which of these scientific interpretations of nature's method of bringing herself into existence are we to accept as science. These are the men our critics quote to us as scientific authorities, and they are even worse students of the Bible than of nature. Nothing is clearer from their works than that their study of both these sources of revelation was not to discover truth, but to make out a predisposed case. Instead of this they should have studied the Bible, interpreting it according to its own rules, requiring only that its author should make himself understood, dismissing all human opinion from the mind during the investigation. The same course should always be pursued by religionists in investigating the laws and phenomena of nature if they would know the truth, and if ever the revelations of God, written in the Bible and nature, are understood, all will be perfect harmony.

THOMAS MITCHELL.

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Affairs of the Order

The Order in North Carolina.—Bro. Col. Sol Weil writes to us from Goldsboro, N. C., Oct 18, as follows:

"It has been my desire for some time past to address a few items of interest to your valuable journal concerning this part of District No. 5. On Oct. 9 we had a very pleasant visit from our esteemed Bro. Simon Wolf. He visited our Lodge Room (Leopold Zunz No. 364) and addressed the members with his usual eloquence, and good only can result from his visit. If our Order had many such noble, unselfish and self-sacrificing members, it would increase rapidly in membership, intellect and usefulness.

In the afternoon Bro. Wolf delivered a lecture in our Temple "Oheb Sholem," when an intelligent and appreciative audience greeted the speaker. Mr. Wolf made a strong appeal in behalf of the new Orphan Asylum to be erected under the auspices of the District Grand Lodge No. 5, at Atlanta, Ga , and our little community responded with the generous gift of $1,000 to the noble cause. Mr. Wolf left next day for Wilmington, N. C., where the writer had the pleasure of accompanying him. He addressed a good audience the same night, and $1,500 was the liberal response to his appeal for the Orphan Asylum Fund. It is undoubtedly true that through the exertions and untiring efforts of Bro. Wolf his long cherished wish, "the erection of an Orphan Asylum in District No. 5," will become an accomplished fact, as the amount required ($50,000) has been nearly subscribed.

"Regarding your valuable publication, the MENORAH, I have to say that it surpasses my fondest expectation, and it is a monthly which ought to be subscribed to not only by every member of our Order, but by all Israelites. It is undoubtedly one of the best, if not the best, of all Jewish periodicals."

B'er Sheba Lodge No 11, at its regular meeting on Sunday Oct. 16, was the occasion of most interesting incidents. Bro. Julius Bien, President of the Order, and one of the founders of the lodge in 1851, accompanied by Bro. Benjamin F. Peixotto, were honored visitors, and received ovations. Bro. Bien, whose health has not permitted his attendance for several years, was received with great enthusiasm, and delivered an eloquent address.

Members of the General Committee of D. G. L. No. 1, headed by Bro. Newburger, President; Messrs. Moritz Adler, S. Hamburger and Sol Sulzberger, were also present and made stirring speeches. A great surprise was given to Bro. Solomon Latz in the presentation by the lodge of an elegant silver goblet, suitably inscribed, in recognition of his long and faithful services as an officer and trustee. The presentation speech was made by Bro. Abraham May, and was an eloquent tribute to Bro. Latz, who responded with deep feeling

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Speeches were also made by Bros. Bien, Peixotto, L. H. Prager (a veteran of eighty-eight years), Adler, Sulzberger, Hamburger, etc.

The Secretary, Bro. E. Lowinson, in his quarterly report showed the lodge (which still works in the German language) to be in a healthy condition, having 181 members. The widow of the late Bro. Jonas Heller sent a letter donating her $1,000 endowment to such members who may in the next three years require to be assisted. A banquet followed the ceremonies, and the best of feeling prevailed.

The present officers of Be'er Sheba Lodge are E. Kaliski, President; Leopold Rindskoff, Vice-President; E. Lowinson, Finance Secretary; G. Bernstein, Treasurer; Isaac Wallach, Guardian; Sol, Latz, M. Leipziger, and A. May, Trustees.

Death of Bro. Louis Joseph Cohen of Tabor Lodge.—One of the most prominent citizens of Newark, New Jersey, Bro. Cohen, died on Oct 12, and his funeral was attended by one of the largest concourse ever gathered in that city on a similar sad occasion. Rev. Joseph Leucht officiating and delivering a eulogy of the lamented deceased.

Starting life without resources in his trade of wood and metal-turner, Bro. Cohen later became a merchant and by his great industry accumulated a fortune estimated at $100,000. He was noted for his charity, allowing no needy person to go away from his door empty-handed, no matter what his religion or race. Though taking a deep interest in public affairs he declined political office, but was an active worker in benevolent societies.

Bro Cohen was a charter member of Tabor Lodge No. 31, I. O. B. B., and its first President. He was also one of the pioneers and founders of the Temple Congregation B'nai Jeshurun on Washington Street, Newark, founded thirty-five years ago, and when but few Jewish families resided in the city.

Bro. J. Gardner, of Joseph Lodge No. 76 Savannah, writes in a very enthusiastic style regarding Bro Wolf's visit to that city. We learn that already $48,000 has been subscribed towards the erection of the asylum.

Chronicles of the Day

Y. M. H. A. of New York.—The opening entertainments of this society on Tuesday evening, October 18th, were a brilliant success. Chickering Hall was crowded by an appreciative and enthusiastic audience. Manuel A. Kursheedt, Esq., the President, opened the exercises with a few well chosen remarks, and then

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introduced Rev. Dr. F. de Sola Mendes who, among other excellent things, said :

"The city boy, arriving at the precarious age when the world, and all that is to be understood thereunder, beckon him from his home, finds in this institution an asylum where strong arms are thrown around him to his salvation. He finds here good company and intellectual occupation, reading well selected and wisely placed before him; classes and lectures in many departments, all of which concentrate their power upon him to keep him away from the pool-room and race betting. The country lads who come to the metropolis in increasing streams, and are there without parental supervision, are rescued from the allurements of the card-table and the drinking hall. "Playing cards," said a Brooklyn clergyman to an inquiring youth the other day. "I had as soon have you play with rattlesakes." And Mr. Talmage is in so far right, that as poisonous to the moral sense as the serpent's venom to the blood is the lust for gambling, the greed of gain without honest work for it, the gain that comes through the bad luck or the blunder of the fellowman. This is all there is in most cases for the young man in these so called "amusements." The immigrant thrust from home by the military despotism of Germany, by the unchristian Christianity of Russia, is taught not only the language and the inspiring history of the land—doubly inspiring to him—the victim in his own person of such tyranny, but he is taken by the hand by his brothers in blood and brothers in faith, helped to earn a livelihood and transmuted into a cultured American citizen, the peer in the eye of the law of the men who drove him forth. The institution that does all this, and much more, which I cannot even outline, is allowed to struggle along a wearisome path of poverty, so that it is difficult to keep even a hired roof over its head. We are proud of our institutions—the Hospital, the Home, the Orphan Asylum—proud of all that takes care of the sick, the weak, and the feeble, why shall we not be proud of one that takes care of the *well*, gives strength unto the *strong*, fortifies the tempted and danger-exposed youth? If our communal institutions were to receive their full deserts, those deserts to be adjudged by the amount of suffering they spare as well as relieve; by the pain they prevent as well as cure; by the inspiration they sow, the love and brotherly feeling they preach and practice, the Y. M. H. A. should stand there the equal and peer of every one."

The eloquent remarks of Dr. Mendes were received with great applause.

Secretary, Moses Herrman, read a letter from Hon. A. S. Hewitt, Mayor of the City, unavoidably absent, in which he warmly encouraged the Association, saying :

"Your Association is engaged in a most excellent work, which has my entire sympathy. In my experience as Mayor I find that the people of your race give us less trouble than any other class in the community, they are law-abiding citizens, industrious, saving, and generally progressing.

"Of course, you have men of all degrees of refinement and engaged in many kinds of business, some of which are not inviting; but you sustain your own poor, you care for your own sick, and you form a very small proportion of those who violate the law. That you are gaining in wealth and influence in this city is evident to all observers. There are persons who are disposed to look upon this fact with apprehension; but when I find that your progress is accompanied by obedience to the law, by participation in good works, and by an honest regard for the public interest, I think that your growth should be a matter of general congratulation."

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Piano solos by Mr. Adolph Glose. violin by Miss Ollie Torbett, and several songs by Mrs. A. B. Hills, were executed with much abilily, and Marshall P. Wilder kept the house in a continual roar by his humorous sketches and songs.

Hon. Oscar S. Straus, Envoy Extraordinary and Minister Plenipotentiary of the United States at Constantinople has sent a handsome donation to the United Congregations of Jerusalem. Since his arrival at the Porte, Mr. Straus has been most active and indefatigable in promoting American interests in the East as well as in works of education and charity. He has completely gained the confidence and esteem of the American colony and is highly regarded by all his colleagues.

Mr. Alfred A. Marcus of Boston, who appears to be never weary in well-doing has given as a memorial gift a piano to the Hebrew Orphan Asylum and Mount Sinai Hospital, in this city, and to the Montefiore Home, in Cleveland, Ohio. They were presented in memory of their mother, in the name of his son and daughter.

The Aguilar Free Library Society has been the recipient of a little over $15,000 towards the fund for the erection of the long needed edifice, and it is to be hoped the subscriptions will now come in generously.

Editor's Sanctum

THE beautiful story of the "Lost Diamond," by Mrs. Rebekah Hyneman is concluded in our present issue. No American Jewess has contributed more delightful and charming stories and poems to American Hebrew literature than the lamented deceased.

THE Montefiore Home and Aid Society of Boston have determined to erect a Home for Aged and Infirm, Widows and Orphans, and Destitute Children of the Jewish Faith; and as will appear elsewhere make an earnest appeal in this behalf to co-religionists throughout the country. The object is a noble one and we have no doubt will be liberally responded to.

THE Temple Israel of Harlem will hold a grand ball in behalf o

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the "Building Fund" during Hanuka. An auxiliary committee of some thirty ladies has been appointed, who have already entered with much enthusiasm upon the work of promoting the laudable object. Daniel P. Hays, Esq., is the Chairman of the Committee of Arrangements.

Rev. Dr. Kohler has inaugurated a course of Sunday morning lectures at his Temple Beth-El on Lexington Ave., the first of which was delivered on Oct. 16—subject, "The Propelling Power of Humanity," and the second on the 23d ult—subject, "What is Judaism?" These exercises are not of a religious character, though being in a house of worship, are properly opened and closed with prayer, while several hymns are chanted by the choir with organ accompaniment. We need hardly say that from the high character of the Rabbi, his eminent scholarship and eloquence as an orator, these lectures are highly instructive, and must prove a source of benefit to his auditors. We give elsewhere the second of these lectures, expressly revised and prepared for the Menorah.

According to our promise we give on another page an English translation of Dr. Felsenthal's discourse on the question "What is Judaism?" which appeared in German in our last number.

District Grand Lodge No. 5 has issued a circular to the lodges of the Order stating that $1,000 remains of the fund contributed for the relief of the Charleston sufferers by the earthquake of last year, and earnestly appeal for the consent of those lodges who contributed to this fund that the said balance may be devoted towards the erection of the new B. B. Orphan Asylum at Atlanta, Ga. The circular of the Grand Lodge arrived too late for publication in our present number.

The subject which forms Chapter XVIII. of the History of the Order, in our present number, is a lecture delivered by the author before Maimonides Lodge. Though thirty years have passed since this discourse was written, it will be found to possess as vivid interest and instruction as when Bro. Bien, then in the vigor of young manhood, inspired the Order with his eloquence and learning. It will, moreover, prove that from the earliest days the higher aims of the

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Order have been for the intellectual culture of its members, and in this direction now, as then, it must seek to exercise its influence and enlightening work.

THE first literary and musical entertainment of Zion Lodge No. 2, this season, was given on Thursday evening, Oct. 20, and in spite of the inclement weather attracted an appreciative audience. The lecture of Bro. M. Ellinger elicited warm applause. The Grand Lodge officers were received with the usual honors. It is the intention of the lodge to hold a number of these entertainments during the winter.

THE *Jewish Exponent* of Philadelphia with its number of October 14th, entered upon its second volume. No American Jewish Weekly which has yet appeared has, in point of typography, in the excellence of its contributions, in the dignified and impartial tone of its editorials and in its general conduct surpassed, few have equalled, this publication.

Realizing the materialistic disposition of the age and particularly of the average Jewish mind its articles and especially its editorials have been brief, trenchant, pithy and yet with sufficient thought and reflection to show capacity for deeper things. It deserves and should receive the patronage not only of Philadelphians, but of all Jews who value a chaste and independent journal.

REV. M. SPITZ has become the editor of the *Jewish Free Press* of St. Louis. Dr. Spitz is a felicitous writer and already the *Press* gives evidence of a decided improvement in the character and impersonality of its editorials.

DR. SONNESCHEIN will contribute for the December MENORAH a paper on "Evolution and Judaism" in answer to Prof. Mitchell.

WE congratulate our colleagne Dr. Samfield on the advent of the fifth volume of the *Jewish Spectator*. A happy writer, Dr. S. is both learned and dignified and withal fearless and outspoken in his editorials, while the selected matter of the *Spectator* evinces scholarly judgment and good taste. Success to the *Spectator*.

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ALTHOUGH enlightened Israelites unlike—in this respect, and, at least, in this particular—their brethren of the predominant faith in these United States, have long since ceased to believe in an anthropomorphic God. The fact that some of our ancestors—perhaps the majority—did thus believe, resembling in this regard, though with a loftier conception, the nations of whom in that early day they were contemporaries, will make the paper of Mr. Alfred Morgan, who, *apropos*, is a member of a number of learned societies in this country, and in Europe, in the present number of the MENORAH, of peculiar interest.

It is from the point of view of an historical sketch that this interest will be felt, for we are far from attributing to the learned author the idea that he himself, or any scholar of Hebrew, would put such an exegesis upon the original Hebrew text of the Thora. The language stripped from the metaphor which has so often deceived and misled one-idead men as well as simple people, and conceived in the spirit of wisdom and truth, bears no such construction.

For centuries, if not for thousands of years, the God of the Hebrews has been regarded by Jews as an incorporeal Being. Man's likeness to him has been in the soul, in the spirit; not in the body, not in the flesh. Created in this immortal spiritual image the Jew has believed, believes, in his God as an indivisible immutable, eternal and everlasting God, "without commencing date or final year." This belief has been so well expresssed in one of his most celebrated confessional hymns, אדון עולם, that we cannot forbear quoting it in full, giving it in the metrical version of Van Oven and De Sola:

"Lord over all! whose power the sceptre swayed
Ere first Creation's wondrous form was framed,
When by His will Divine all things were made;
Then King, Almighty was His name proclaimed.
When all shall cease—the universe be o'er,
In awful greatness He alone will reign,
Who was, who is, and who will evermore
In glory most refulgent still remain.
Sole God! unequalled and beyond compare,
Without division or associate;
Without *commencing* date or *final* year,
Omnipotent he reigns in awful state.
To him no like, no equal ere can be;
He without change or substitute remains,
Without divisibleness or adjunct He,
In highest might and power supremely reigns.
He is my God! my living Saviour He!
My sheltering rock in sad misfortune's hour!

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My standard, refuge, portion, still shall be
My lot's disposer when I seek His power.
Into His hands my spirit I consign.
Whilst wrapped in sleep that I again may wake;
And with my soul my body I resign;
The Lord s with me, no fears my soul can shake."

Here we have the whole belief, confession, hope, conviction and faith of the Jew. This alone is his creed—this alone Judaism.

It is not the less interesting to trace, as Mr. Morgan does, the inception of Hebrew theology, for we are thus enabled, not only to see the progress of human thought, but such papers are calculated to clear the vision of thousands who would otherwise continue (as many still do) to attribute to the modern Jew ideas and conceptions utterly at variance with the truth, thus retaining prejudices and keeping alive hatreds inconsistent with the spirit of the age, the development of learning and the teachings of science. The moment it is admitted that God is infinite, no further attempts will be made at definition. I Am that I Am! There is everything *in*, there is nothing *beyond* this expression of the Deity.

God of infinite mercy, man should imitate his Maker in whose likeness, in whose image, he is created, and Judaism, above all other religions, has the mission; ללמוד וללמוד ולעשות, "to learn and to teach, to observe and to do."

AN APPEAL TO OUR CO-RELIGIONISTS AND TO ALL FRIENDS OF HUMANITY.

The Montefiore Home and Aid Society of Boston, Mass., was organized on March 27, 1887, with a membership of four hundred of our leading co-religionists, and became incorporated under the laws of the State of Massachusetts, on June 24th, 1887, to supply a necessity which has long existed, namely,—as expressed in its charter,—"For the purpose of establishing a Home for the Aged and Infirm, Widows and Orphans, and Destitute Children of the Jewish faith; to educate the latter, and train them in such trades, professions, and occupations as will enable them to gain a livelihood, and become useful and honorable members of our community; to create a fund for the temporary relief of the neglected poor in our midst, and for the performance of such other charitable acts as its promoters may from time to time decree."

The absolute necessity for such a Home in Boston to-day is apparent to every observant citizen, and as years roll on becomes more urgent and pressing, for we have in the past, been frequently compelled to seek admission for our Infirm and Orphans in the Homes and Asylums of other cities.

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Therefore, to further the object in view, the Board of Govern ment has resolved to hold a Grand Charity Ball, in Odd Fellows' Hall, on Thanksgiving Night, November 24th. and has placed the price of Tickets at $5.00, the proceeds to be devoted to the Home Fund.

In the name of this Society, and in behalf of the noble cause we have espoused, we appeal to your generosity to aid us, by your contribution, to lay the corner-stone of this Institution.

CHARLES GREEN, *President.*
581 Washington Street, Boston.

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THE MENORAH

VOL. III. *DECEMBER, 1887.* NO. 6.

JEWS AS PHYSICIANS

"LONG, long before the Ultramontane party and the German Christian pietists saw a Jew in every liberal journalist and complained of the corruption of the Jewish press, centuries before a Jewish lawyer conducted a case publicly and made use of every weak point of the state's attorney in the argument for the defense of his client, Jewish physicians by means of their medicinal skill, healed popes and prelates, princes and generals, citizens and peasants, and everywhere enjoyed the best reputation. The enemies of the Jews spoke in vain of a Christian art of healing, and warned the faithful not to assuage the pains of the Christian body through the instrumentality of Jewish recipes. The Jewish physicians overcame religious opposition and appeared in palace and in hut to give professional advice. And truly it is not chance that the Jews excel in medicine, hold their own as excellent physiologists in our day and at all times were successful and cherished practising physicians. For by the acuteness of their minds they were especially adapted to seek out the causes and foundation of the bodily ailments, to compare the phenomena of bodies, to combine the results of their observation, to determine inner conditions by outward symptoms; the sympathetic heart protects the Jewish physician from that indifference and callousness which the continual intercourse with the sick and the frequent treatment of the same cases of disease generally engender; the agreeable disposition which so readily impresses others, which can assimilate itself to the modes of thinking and feeling in others, which discovers the peculiarities and idiosyncracies of men in the shortest time and which proved of the greatest advantage to the Jews in their dispersion among so many different peoples, produces that devotion that does the suffering

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good andgives the sick confidence in his physician" (Jellinek, Der Jüdische Stamm, p. 62).

These words of the learned Viennese preacher characterizing the Jew in medicine, I have selected as a fit introduction to a paper which shall, in a short compass, bespeak the great work of the Jews in earlier days both as practical physicians and as authors and translators of learned medical works. They excelled as philosophers, as poets, as grammarians, as lexicographers, it is true; but in medicine we find that they took the first place. Most of the learned men followed this as their profession. They became the body physicians of popes and kings, so widely sought for were they that in various decrees ecclesiastical councils forbade the faithful to employ Jewish physicians for fear of the influence they would exert upon their patients. But to particularize: great schools, chiefly through the influence of the Nestorians, the Jews and the Arabs, for the study of medicine, were founded in various parts of the world; the most important of these which gained the greatest celebrity and at which the Jews were employed as professors were those of Dschendisabour in Persia; (this school was upheld chiefly by Jews and Nestorians; here many of the great medical works of antiquity were translated from Greek into Arabic,) and later by the Arabs and the Jews, were founded in Europe the great medical schools of Salerno in Sicily and Montpelier in France, from the latter of which it was necessary at one time in France for every physician to have his certificate of qualification ere he was permitted to practice. While the Christian world about them was sunk in superstition, and visited shrines to obtain healing or depended upon the efficacy of amulets and talismans and relics to work cures, the Arabs and the Jews were developing a lofty science and saving for the world the medical knowledge of the ancients, which had otherwise been irrevocably lost. Of these Jewish physicians, translators of ancient works, medical and of other subjects, we may mention a few: Abn Sahl a learned Jewish physician of Taberistan, who translated the great astronomical work, Almagest of Ptolemy; Farragut, the body

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physician of Charlemagne who translated the works of Ibn Gesta, an Arabic physician. Among the translations of the celebrated family of Ibn Tibbon are the works of the great Arab Avicenna, and the most important medical works of the Greeks, those of Hippocrates. The great Maimonides has left in Arabic an extract from the works of Galen. Among original treatises by Jewish physicians may be mentioned a book on fevers, the best work on this subject, by Isaac Israeli of Northern Africa of the ninth century; he wrote many more works (Wustenfeld, Geschichte der Arabischen Arzte 52). Jona Ibn Gnach also known under the name of Al'ul Walid whose chief fame is as a grammarian, was also a great physician and wrote a work on medical weights and measures. Joseph ben Ahmed Ibn Chasdai wrote commentaries on works of Hippocrates as did also Abraham Kabrit on his aphorisms. Maimonides composed many medical works, among others a treatise on the regulation of health, a commentary on the aphorisms of Hippocrates, books on asthma, on food etc. The great Portuguese physician, Amatus Lusitanus, wrote books on medicine with titles Curationes Medicionales, one on Venisection, etc.

But it was as practical physicians that the Jews were particularly active, many, many of the European kings and princes and Mohammedan caliphs and sultans employed them as physicians in ordinary; Charlemagne had a Jewish physician Farragut, Charles the Bold, one Zedekias, it is told of Francis I. of France that he refused to employ Christian physicians, and when on sending to Spain for a Jewish physician he could not obtain any from there, he sent to Constantinople. Elias Montalto was physician of Maria de Medici. Many of the kings of Portugal had Jewish physicians. Gedalya is mentioned as physician of Henry of Castile, Moses Navarro of Joao, Gedalyah ben Solomon of Duarte and many others. (See Kayserling, Die Juden in Portugal 26, 38, 46, 86, 104 and passim). Maimonides was physician of Saladin; Joseph ben Jachya of Sultan el Malik el Dhahir. He Kim Jacob of Sultan Mohammed II. Turn to whatever country we will, we find the Jews occupying these lofty

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positions in Spain, in Portugal, in France, in Italy, in Northern Africa, in Egypt, in Constantinople, in Bagdad; even in England Elizabeth's physician was Rodrigo Lopez; and Catharine of Braganza, Queen of Charles II., who was taken ill on her way from Portugal to England would have none else than Antonio Mendes, the body physician of her father John IV. of Portugal; the popes of Rome also placed most confidence in Jewish physicians, as Isaac Zarfati is mentioned as physician of Pope Clemens VII., Giacomo Mantini of Paul III; Grosefonte Zarfati of Julius II, (see Berliner "Aus den letzten Tagen d. Romischen Ghetto," p. 28, 29); these are only the loftiest placed, but cardinals, princes, noblemen, all entrusted their lives to those best versed in medical science, and in spite of exhortations of monks not to employ the non-believers, the accursed Jews, in spite of the decrees of the councils of Beziers, Albi, Vienna and Exeter, at all of which it was ordered that sick Christians should not take medicine from a Jew if they would be saved, still they preferred, notwithstanding the great prejudice that existed, to entrust their bodies to the skill of the Jew with the hope of being cured, even at the risk of their souls' being lost, rather than certainly save their souls, as the monks assured them they would, and risk the chances of death which would most likely result from the treatment of the ignorant ecclesiastics. It is a brilliant record which the Jews have made for themselves in medicine; working hand-in-hand with the Arabs in those lands wherein they dwelt together, they yet accomplished much more than the Arabs, inasmuch as they, by being scattered in all lands spread the science so much further, and penetrated into localities that the Arabs never reached; it is from them that the Saracens received the first impulse and it is they who kept alive in Europe the spark of living fire until superstition and relic worship, having lived their day, the Christians, too, approached the source of knowledge and the light of the mind dispersed those veritable powers of darkness, ignorance and superstition. The Jews were the agents who moved between ancient days and later times, between the learning of Moorish Spain and Christian Europe.

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In medicine more than in any other branch of learning was this the case, for medicine may be said to have either included or accompanied other branches of learning. With the Nestorians in the East, and the Saracens in the West, between whom, we may say, the Jews were the connecting link, the science of healing received special attention. This has been appreciated by an acute modern writer who, in speaking of this subject, says: "Almost from the beginning the Nestorians had devoted themselves to the study of medicine, and had paid much attention to the structure and diseases of the body of man, the Jews had long produced distinguished physicians. These medical studies presented therefore a neutral ground on which the three parties could intellectually unite in harmony, and so thoroughly did the Arabians unite with these their teachers, that they acquired from them a characteristic mental physiognomy." (Draper, Intellectual Development of Europe, I. 385).

Although the names and the works we have mentioned are all from an earlier day, still it must not be thought that the Jews of later times have surrendered the proud position gained by their ancestors in this the healing art, the most self-sacrificing of all the occupations of man. Even after the glory of Spain had departed and the light of Mohammedan lands, too, had been extinguished in darkness, the Jews in the countries of Christendom, which under the influence of the Renaissance spirit, the re-birth brought about by the union of the Greek and Hebrew learning of old, made rapid strides forward, held their own in this, yes, we may say, their favorite profession. In more modern days, too, especially since, after a long period of darkness, from the end of the last century on, gradually all the professions have been thrown open to the Jews, there is many a brilliant Jewish name that shines bright among the luminaries that shed light on the paths of medical science. Where there are so many to be mentioned, it were invidious to call any by name. But we need but open our eyes and look to our own country, to any of the European capitals and cities, and we will perceive but too quickly that the minds of the descendants of

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the Jews of old have not lost the power nor their hands the skill in dealing with the ills that flesh is heir to. The proud reputation once gained has been sustained. To the Jews the world indeed owes much, how much none can tell; their learned men all felt the prime importance of this science which they handed over to mankind; their Ibn Ezras, Gersonides, Abravanels, Maimonides, and the hundreds of others, lesser lights, were all duly impressed with the great responsibilities resting on the physician, and in following their vocation connected it, too, with that which was to them of prime importance, their religion and their reliance on their God which is best expressed in the beautiful prayer which Maimonides composed for physicians going to visit their patients.

"O God, thou hast formed the body of man with infinite goodness; thou hast united in him innumerable forces incessantly at work like so many instruments, so as to preserve in its entirety this beautiful house containing his immortal soul, and these forces act with all the order, concord and harmony imaginable. But if weakness or violent passion should disturb this harmony, these forces would act against one another and the body return to the dust whence it came. Thou sendest then to man thy messengers, the diseases which announce the approach of danger, and bid him prepare to overcome them. Thy Eternal Providence has appointed me to watch o'er the life and health of Thy creatures . . . may the love for my art actuate me at all times, may neither avarice, nor miserliness, nor the thirst for glory or a great reputation engage my mind; for, enemies of truth and of philanthropy, they could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children. Endow me with strength of heart and mind so that both may be always ready to serve the rich and the poor, the good and the wicked, friend and enemy, and that I may never see in the patient anything else but a fellow-creature in pain . . . . .

If physicians more learned than I, wish to guide and counsel me, inspire me with confidence in, obedience towards

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and recognition of them, for the study of the science is great. It is not given to one alone to see all that others see.

"May I be moderate in everything except in the knowledge of this science; as far as it is concerned may I be insatiable; grant me strength, time, and opportunity to always correct what I have acquired, to always extend its domain; for knowledge is immense and the spirit of man can also extend infinitely to daily enrich itself with new acquirements; to-day he can discover his errors of yesterday and to morrow he may obtain new light on what he thinks himself sure of to-day.

O God, thou hast appointed me to watch o'er the life and death of thy creatures; here am I, ready for my vocation."

This the prayer of the sincere enlightened Jewish physician.

DR. D. PHILIPSON.

"MENE, MENE, TEKEL UPHARSIN."

SAY, dost thou know the story
To which these words relate?
Long years have fled, like shadows,
Through Time's wide open gate,
Since first their silent voices
Rang through the human heart;
Rang, like a silver clarion,
Their message to impart.

'Tis ages since that warning
Spoke from the palace wall—
As lightning from a storm-cloud
Speaks of the tempest's thrall—
And yet, those words will ever
Shine with a light divine,
And, from forgotten ages,
Gleam through the mists of time.

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Gleam on our hearts, that often
Disclaim the stain of wrong ;
We deem ourselves unsullied
And in our virtues strong;
And yet, in God's great balance,
Where virtue conquers sin,
How many have been tested !
How many wanting been !

Deep in the human bosom,
Though hidden far away,
There is a mystic chamber
Where passions oft hold sway,
And there the hand of reason—
That stern, unerring hand—
Inscribes the words our conscience
Cannot but understand.

It writes of wasted moments,
Of duties still undone,
Of powers for good neglected,
Of victories unwon,
Of tender blossoms mangled
And crushed beneath our feet—
The lives we might have rendered
So perfect—so complete.

Of careless words it tells us—
We spoke them without thought ;
Ah, could we know the heart-ache
Our ill-timed utt'rance wrought !
Of loving words unspoken,
And checked fore'er by death ;
Or grand, inspiring accents
Lost on a voiceless breath.

Thus, in each throbbing bosom,
Though hidden and concealed,
Our failings are recorded
And to our souls revealed;
But Hope still smiles in glory,
And Faith still points above,
And whispers ; " Trust thou ever
Thy Father's constant love."

MIRIAM DEL BANCO.

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THE JEWS AND COMMERCE.

COMMERCE AND CIVILIZATION.

IN that great social fabric of life called civilization, in which all forces, interests, and achievements of the various classes, nations, and continents act and depend on, influence and stimulate each other to make it one organic whole, labor has to-day risen to a prominence never dreamed of before, and the workingman, hitherto crushed and kept down by the mighty weight and pressure of the upper classes, is through organized effort slowly but surely obtaining a position more commensurate with his just recognition. Press, pulpit, and platform vie with each other in voicing claims for the amelioration of his condition, and statesmen and moralists, church and state, begin anxiously to look to his interests, so that there is no longer any danger that they will be lost sight of. And this is right; for the better airing you give to his demands, the sooner they will lose their explosive force. But it seems to me that there is danger in overdrawing the estimate of manual labor. We are apt to forget that human life is something more than a cry after bread and butter; that civilization consists and culminates not in the mere feeding and housing of millions of men, but in the unfolding of all the human faculties, in the development and growth of man as the son of heaven, as the worker for a divine ideal of the beautitul, the true, and the good. That vast and complicated human culture which is the pride and glory of our age, requires something else besides sinewy arms ready for toil. It wants, before all, large brains to plan and direct the work, and resolute hearts to show the right pluck in opening ever new fields for the various forms of industry. And this aggressive and progressive element, which liberates the forces of humanity and sets them agoing, lending wings to industry, art, and science, and giving them a basis and a scope, is represented by *the man of commerce.*

Do not expect me to go into ecstasies regarding the commercial class as such. No one who from the standpoint

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of religion views these bee-hives of industry and commerce as they spring up around us with their heart-stunning hummings, and their half-hushed cries of bleeding victims, can be blind to the many faults and shortcomings of business life, inseparable only as it appears from its great temptations and fluctuations. And what but society, with its love for sham and false appearance, is, after all, to blame for the many failures and shipwrecks which are laid at the door of trade? Perhaps the main cause of the precarious condition of commerce to-day is the overcrowding, due to the mistaken notion of most fathers to push all their sons, without distinction, into business without the least knowledge of the science of finance and national economy, instead of having at least each second or third son trained for industrial or agricultural pursuits with a hundred times better chance for success. Still, much as I regret this both as American and as Jew, I cannot close my eyes to the fact that, in spite of all the prospects offered by our marvellously growing industrial and agricultural wealth, the craving for commercial undertakings predominates, taking hold even of the well-to-do farmer's or mechanic's son. And as the chances of prosperity are only three against ninety-seven, there must be another attraction besides the desire of wealth which seizes upon our average youth, something that gives the impression of greater freedom and broadness of views in keeping with the ideas and sentiments of our age. In other words, there must be a closer connection between commerce and our civilization instinctively felt by all.

Down to the last few centuries, commerce failed to meet with any right estimate or recognition. Naturally enough, as long as life and religion antagonized each other like the two poles of the magnet, there seemed to be no enviable place for this worldly pursuit. Neither the ancient codes of law nor the moral systems of the philosophers accorded any rank to the itinerant vender of goods. He was looked upon by high and low as being a crafty deceiver, and accordingly was his tutelary god Mercury portrayed as the Olympian cheat, a god of both the merchants and the thieves. The

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treatment the merchant received from the church was still worse. Of course, viewed from the standpoint of monkish asceticism, in the midst of a life which considered filth holier than learning, and penitence and poverty better securities of heaven's grace than comfort and ease, the trader who tempted the people to enjoy the commodities and luxuries of refined culture, would be anything but welcome. He was not only a malefactor in engendering the spirit of worldliness, but he incurred the risk of bringing down upon him the curse of the church by his money dealings, since all money lending on interest was a deadly sin. And particularly did the Jew become the scape-goat of church vengeance, the target of public wrath, as he for centuries remained the only successful trader, interlinking the lands and the classes of society.

Now, in contrast to this unnatural idealism of the past, which overlooked the blessings and the solemn duties of this life here on earth, a low-aiming realism rules to-day, which, taking little cognizance of the loftier aspirations of man, again denounces the wealth accumulating in the hands of the man of commercial enterprise as theft and robbery. Not only socialists, in catering to the passion of the hungry masses, but now and then also social economists and leaders of thought, while opening their eyes only to see the material needs appealing to the senses, take the narrow view of condemning commerce as a vocation altogether mean, selfish and rapacious, and at best a necessary evil. "Give us," they say, "producers, farmers, miners, and manufacturers, who increase the means of life, but none of those speculating merchants, who step between the producer and consumer to raise the prices of the goods and render the cost of living so dear that we may starve while toiling, while they fatten and grow ever richer in mere idleness."

Here lies the fallacy of all socialism. Aside from the injustice implied in the charge against the class which could not subsist for any length of time in this age of credit and trust unless making honor and integrity the rule, which exceptions, however many, can only confirm ; aside from the insult cast upon the large number of men whose loyalty

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to truth and whose large-hearted philanthropy find no equal among any other class, the view itself involves a great wrong against humanity. Let it be once acted upon, and society will sink, step by step, materially, morally, intellectually, until it has reached the dead level of brutish savagism. Let at this very moment all the land, according to the new gospel of communism, or all the wealth of a country or of the entire globe, in accordance with the older or more radical doctrine, be confiscated and distributed alike among the people; who would redeem them from the bondage of the slave-house? Who would put all hands into motion and fill the hearts with ambition to work? Who would set all looms and machineries, railroads and telegraphs agoing and keep the wheels of society in running order? Not industry nor any other pursuit except commerce, which alone stimulates and incites them to activity. Commerce is the prime motor of culture and civilization.

The trader who first breaks into the hostile camp of savages, offering them some curious stuff or toy for sale which caters to their vanity or passion, may, for all we know, as a mean and selfish intruder, rudely disturb them from their wonted ease and peace. Who knows but they lived in communism, contented with what their land yielded to them? Yet as he rouses the lazy, inert masses from their dulness by the very craving and want he excites in them, he casts a fermenting element into their stage of life, and like after the eating of the forbidden fruit in Paradise, other cravings and wants are sure to follow, until from the bare necessities of existence they will be lured on to more commodious ways of living, and finally, while a few lead and others follow, they will be drawn into closer contact with culture, and as new branches of humanity be linked with ever stronger ties to the world's march of civilization. Thus involuntarily the simple-minded peddler turns out to be the first pioneer of civilization, and as he afterwards settles down equipped with larger means than the rest, his very wealth becomes, like the mountainous region of the country, a reservoir of blessing, sending forth its streams or brooklets near and far to fertilize the land!

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You may as well ask why did God not flatten all lands down to one level as wonder why wealth should accumulate in the hand of the one, and poverty fall to the lot of the other. It is just the elevated position, the better situation of the few which excites the ambition and the activity of the many. Glance over the pages of history, and you will find commerce to be the mighty power which carries on its wings, in its very arms, all that makes humanity great, wise, and good. Art, literature, science, industry, and even religion, enter the land in its wake. Is it not remarkable that the invention of the very key to knowledge, the letters, and the propagation of the first rudiments of art, mankind owes to the first great trading people, the Phœnicians? And what were those men who gave us a Homer, a Phidias, and an Aristotle, the everlasting models and masters of art, philosophy, and science, but the successors and heirs to Phœnician trade and traffic, the commercial cities of Greece? What lent that wondrous charm and splendor to the cities of Bagdad and Cordova, to that brilliant civilization of the Moor, if not a commerce extending from Spain to far-off China? Commerce as inherited from Moorish Spain made Italy the mother and cradle of all the modern arts and sciences, gave it a Raphael, a Michael Angelo, and a Palestrina, the father of music. Follow all the tides of modern civilization, and you will see the prosperous condition of commerce mark the high water all along until you reach Great Britain, ruling the world with her industry, and now America is soon to outshine her proud mother. Commerce, in sending first its dromedaries through inaccessible deserts and its ships over wide seas, not only enlarged the horizon of man, exploring and interlinking distant lands and continents; it extended its gigantic network of iron and electric wire all around the globe and better than religion has thus far been able to do, knit humanity together in one common bond of sympathy and interest.

Yes, commerce always had, and still has, a broadening, a soothing, and refining effect on humanity. In the first place, American and Turk, Catholic and Jew, who meet to buy and to sell, leave all their theology and their fanaticism

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behind and recognize each other as fellow-men. They become tolerant and peaceable. Even in times of hostile warfare commerce assuaged the furious passion, uniting tribes and sects under the flag of truce. And then, is the sway of liberal ideas, of tolerance and of cosmopolitan humanity in our age not mainly due to the interests of commerce, which outweighed the sentiments of sectarian bigotry and race-hatred? Indeed, this very day commerce is, against all antagonism of nationalities and empires, and must steadily more become, the apostle of peace, the true civilizer of humanity.

And do you want to learn the effect commerce had on religion? Open the Bible and read how the men of Assyria, of Lybia, and of Hellas, how the seventy nations mentioned in the tenth chapter of Genesis form branches of the same stock, links in the chain of humanity. Hear the lofty seer of Judea announce one great millenium of peace to include all races in the one common bond of brotherhood: one great truce of God, "when swords shall be turned into ploughshares and war shall be no more." Who, pray, opened the horizon of the Jew to behold in the many types of men the *man?* Who made the Jewish writers familiar with these races and ideas? Their commercial contact with the sea-faring Phœnicians did. And as the Jews kept on their world-wide commerce, their religion broadened and widened out to become truly humanitarian and cosmopolitan. Jewish commerce, centred around Alexandria, Damascus, and Antioch, all around the Mediterranean Sea, opened the gate for Christianity to enter the pagan world as conqueror. The flourishing trade of the Jews, which made Spain the focus of mediæval culture, furnished not only the great discoverers with the key to unlock the new worlds with their inexhaustible treasures, but exercised its influence on entire Christianity. Jewish commerce, says Lecky in his "History of Rationalism," liberated mankind from the thraldom of the Church, giving the world the much-needed lesson of sound practical common sense.

Need the Jews, then, be ashamed of their specific com-

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mercial proclivities which oppression and persecution have ingrained into their very nature? They have helped rearing almost all the great metropolitan centres of commerce from Paris, London and Cologne to Nuremberg, Augsburg and Kiev, for the rich burghers to take possession of them as soon as their former owners had been driven away. Compare only the Spain before with the Spain after the expulsion of the Jews, or Ireland and Sweden, where scarcely any Jews ived, with Holland whose trade and banking system was established by Jews. Need our American fellow-citizens feel any "apprehension" because Broadway is lined with Jewish firms, showing Jewish enterprise successfully competing with the shrewdest Yankee? Who knows whether stricter adherence to business principles, which means broadness of mind and sound financiering, did not come to the assistance of him whose Jewish heart beats as warmly for America's welfare as that of the descendant of the Puritan? Inquire once whether the Jewish employer shows any greater lack of sympathy toward his employees than does his Gentile fellow-citizen, or whether the affluence in the hands of the Jews offers less promise to flow into the channel of philanthropic benevolence than in those of others?

No. There is nothing in Jewish commerce, nothing in commerce in general, that ought to render its votary less broad, less liberal and noble-hearted than any other calling. And there is a great deal in it to render him a generous-souled man, a real benefactor of society.

> "Euch gehört der Kaufmann, ihr Götter; Güter zu suchen
> "Geht er, doch an sein Schiff hängt das Gute sich an."
>
> "Yours, ye gods, is the merchant. Goods to seek
> "Starts he, yet to his ship ever cleaves the good,"

says the eagle among the German poets, Friederich Schiller.

Why should the low-minded, the selfish, shrewd, and sordid business man, or the bull and the bear who know only how to fleece the lambs, be the type of the man of commerce, and not rather he who, while seeking his gain, still feels at every step he takes that he stands in the service of God and humanity as he supplies man with the goods of life to cheer,

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benefit, and enrich him; that, in opening a store to sell his wares, he has accepted a trust from his fellow-beings which he with his whole life, honor, truthfulness, and character is pledged to discharge as faithfully as the captain of a ship into whose hands thousands of lives are committed? If before the soldier the figure of a great general is to loom up to render him brave and true, and before the man of science truth is to shine from afar as the inspiring guide, why should not before the youth who embarks in the trade stand forth in bright vision the prosperous man of commerce, honored near and far for his spotless integrity and veracity, loved by his employees for the paternal care with which he looks after their interests to make them grow in independence as he grows, with a heart as broad as humanity, and with a hand open to diffuse blessings in supporting the feeble and in encouraging all that is good and beautiful, a tower of strength in defence of his faith, every inch a patriot and a man? Behold how in God's world every star shines and every flower blooms for its own self, while shedding forth lustre and fragrance. Why ought not the man of commerce, while striving for his own good, radiate with blessing and goodness for the wide world around?

DR. K. KOHLER.

WHAT HOPE REMAINS.

Oh! sad for him, who once has sung,
To find his touch no longer true—
When passion from the torn heart wrung,
Seeks for a strain sublime and true.

And yet a hope remains—a hope,
Tho' falt'ring fingers, all in vain,
Acrossed the strings in passion grope,
And rouse no memory but pain.

This hope remains, when blind with tears
The strings all blurred become, and dim,
Some other,—through the coming years,
Shall sing his best loved song for him.

BENJ. FRANKLIN HAYS.

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CHAPTER XVIII.

THE RIOTS OF ROUMANIA–BESSARABIA. THE JEWISH QUARTERS OF ISMAIL SACKED AND PILLAGED. THEIR LEADING MEN HORRIBLY PERSECUTED AND THROWN INTO PRISON. RABBI BRANDEIS AND DAVID GOLDSCHLAGER. INTERVENTION WITH THE MINISTER AND PRINCE. FLIGHT AND REFUGE UNDER THE AMERICAN FLAG.

IN the night of the 25th of December, 1871, corresponding with the 5th January, 1872, as the Roumanians, like the Russians, still continue to reckon time according to the Julian period, a theft and profanation was committed in the Cathedral church in Ismail. The criminal, Jacob Silberman, was a Lithuanian by birth, a deserter from the Russian army and an apostate Jew, baptized when fourteen years of age. As he subsequently confessed, both at the time of his arrest on attempting to cross the border in his escape from Ismail, and later upon his trial with the innocent but inculpated elders and the Rabbi at Buzeo, he alone was guilty of the sacrilege and burglary. He had been previously employed as an apprentice in Ismail by one Preisman, and had worked for some three months previous in his tailor shop in that city.

Under frightful torture, to which he was subjected on being brought back to Ismail, he was made to inculpate in his felony not only his employer, but two journeymen tailors working for Preisman by the names of David and Weismann. These three he accused as being accomplices. Being again unmercifully beaten in order to make him implicate other innocent parties, he declared that the Rabbi, Alter Brandeis, and the President of the Congregation, David Goldschlager, a highly respectable merchant, established for a long time in Ismail, and enjoying the confidence and esteem of the entire community, had incited and induced him to commit the infamy. All these persons were seized and cast into the

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filthy jail of the town. Preisman, David and Weismann were horribly treated and, though stoutly protesting their innocence, were compelled under the direst torture to sign (a paper which they could not even read) a *proces verbal* making confession of their complicity.

Mr. Goldschlager was ruthlessly torn from his house and family, being at the time engaged in prayer, and thrown into a felon's cell, reeking with noisome air, and by order of the Chief of Police his beard was shaved, and both himself and Rabbi Brandeis, who was later found and arrested, persecuted with atrocious indignities.

The story of the theft and sacrilege was speedily circulated, and a great mob assembled and fell upon the hapless Jews, their quarters were stormed, their houses pillaged and sacked, men and women beaten unmercifully, no respect was paid to age or sex. According to the report of the Austrian Consul more than sixty houses were plundered and partially destroyed, and property to the value of 500,000 francs ruined or carried off.

For three days these frightful scenes of inhumanity and pillage continued, the local authorities being either impotent or unwilling to put down the mob, and suppress the rioters. The news was rapidly circulated throughout Roumania-Bessarabia, and frightful excesses were committed against the Jews in almost every town and hamlet. In more than twenty different places horrible acts of outrage and brutal robbery and destruction of property occurred. In Vilcov, a small fishing village on the Black Sea, over $35,000 of property was stolen or destroyed, and the Jews assaulted and treated in the most inhuman manner, were forced to flee for their lives to the opposite Turkish shore where they were kindly received and sheltered by the Mohammedans.

When the first intelligence of these riots reached me at Bucharest, I was with my wife spending the evening at the residence of the British Consul. Mrs. Green, the amiable spouse of my colleague, was entertaining her guests in the main *salon*, while Mr. Green and the representatives of Austria and Italy and myself were engaged in a rubber of

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whist in an adjoining room. It was about eleven o'clock at night. Suddenly the stony court-yard of the Consulate rang with iron hoofs, a mounted messenger from the Government Telegraphic Bureau having entered the gates. A moment after a servant brought in two telegrams which had been forwarded from our respective Chancelleries and, which Mr. Green on receiving handed to us saying: "these, gentlemen, are for you." The dispatches were from Ismail. The one for Baron Schlecta was from the Austrian Consul, mine was from the Elders of the Israelitisch Community of that place. Baron Schlecta announced the "prevalence of a great riot against the Jews, sacking of their property and refuge of Austrian-Jewish subjects on a vessel of the Imperial Government anchored in the Danube," etc. My telegram, which was in Hebrew, read: "For the sake of humanity, we pray you, as the representative of a great and free Government to interpose immediately to stay the hand of horrible persecutions now waging against the Jews of Ismail. Our property has been destroyed, our people mercilessly maltreated, and we are in immediate danger of our lives." I instantly started up and begged to be excused. Interpreting the look on my face, the British Consul said, "you have grave news." I answered, "yes, and I must at once see the Minister of the Interior." "I too," said the Baron, "have also serious intelligence, there has been a terrible riot in Ismail. The old shameful story against the Jews now, as ever, no doubt false and malicious; I shall see the Minister the first thing in the morning; to-morrow will be soon enough." "No," I answered, "I have studied the character of these occurrences and am convinced that only instant and resolute action can prove effective." "You Americans never suffer the grass to grow beneath your feet," was the smiling rejoinder of the distinguished Orientalist.

Half-an-hour afterwards I stood in the ante-room of the Premier and Minister of the Interior. I had but a moment to wait when I was ushered into the presence of Mr. Lascar Catargi. A rather large and somewhat stolid man with a countenance not unfriendly, a manner not uncordial, nor yet

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free from embarrassment in the presence of grave difficulties surrounding the throne and ministry at the time. He did not seem to be surprised at my visit at what to us in America would have seemed an unusual hour. In the Orient, full of intrigues, plots, conspiracies and sudden ebullitions,—revolutions that spring up over night, visits to ministers of state at all hours are not unexpected; especially was this the case in the East at this time. Apologizing, however, for the lateness of the hour, I said: "I come to you at this very late hour Mr. Minister, having just received the gravest intelligence from Ismail, where frightful persecutions of the Jews are taking place and the property and perhaps lives of these people are being sacrificed. I feel sure, Mr. Minister, that some unfriendly hand is at the bottom of these riots, and in the present condition of your country only prompt measures will defeat a conspiracy which is probably directed against the integrity of the State. You no doubt know the situation of the country better than I do, of the bitter animosity of the Opposition, but probably are not aware of their being abetted by a great political power who, through Jewish riots and disturbances, hope to convey to the world and the Great Powers the impression that your country is incapable of self-government, and thus the necessity of intervention and occupancy of your territory has become necessary. Without dwelling further upon the political aspect of the case, I have to beg that you will cause immediate inquiry to be made and rigid measures taken to suppress the frightful scenes and outrages which are now taking place in Ismail."

"I have been aware for the past two days that there were troubles in the quarters you speak of," answered the Minister. "I have repeatedly telegraphed, but failed to receive reliable intelligence of the character and extent of the trouble. It appears however, that the people have been roused to frenzy by a detestable act committed in the cathedral of the town. I do not think, however, the trouble is very serious and you may be assured I shall now immediately insist that the strictest inquiry be made and adopt those measures deemed most necessary for the preservation of authority."

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We spoke some little time longer upon the subject and the state of the country, and with the assurance that I should hear from him on the morrow, I took my leave.

The next day other telegrams reached me from Ismail confirming the first, while others from Galatz, Braila and other places, beseeched intervention in the strongest terms. No communication, however, was received from the Minister. Before, however, the day passed, I was again at his door, and this time found him in no very enviable frame of mind. While in the strongest manner he deprecated any acts of vandalism, he sought to impress me with the belief that both robbery and sacrilege had been committed and that the Elders of the community were more or less implicated. I produced several of my dispatches, and also informed him that my colleagues of England and Austria had received similar telegrams. He begged me to rest calm, again assuring me that he was taking every possible measure to secure tranquillity, and that he hoped soon to communicate more satisfactory intelligence. Another dawn brought still more direful intelligence, and I resolved to see the reigning Prince himself. A most urgent note to the Marechal of the Court brought a response in a few hours, and in the afternoon I had an interview with his Highness, in which I exposed the whole situation.

Upon my statement and the demand that troops be immediately sent, which was urgently seconded the same night by the Austrian, French and British Consul-generals, the order was given for the dispatch of a company from Galatz. I also insisted upon the immediate release of Mr. Goldschlager, an American protegé, while Baron Schlecta claimed a like deliverance for Rabbi Brandeis, upon the ground of his being an Austrian subject. Both were set at liberty. But liberty in their cases proved more dangerous than prison bars. Mr. Goldschlager's property had been entirely destroyed, and now his life was sought in order to wipe out any claim. His wife and children had already taken refuge in Galatz. Thither he fled, only to find a fresh order issued for his arrest. He escaped to Bucharest and

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sought refuge under the American flag which floated from the lofty standard in my courtyard. I need not say he found both refuge and protection where many other panting fugitives had previously been sheltered. From his own lips I received a faithful account of the plot and conspiracy which led to the frightful scenes which had been enacted and in which he had been so great a sufferer. A week before he was a comparatively wealthy man and respected merchant To-day he was houseless, homeless, penniless, a fugitive for his life. A plain, simple, honest, straightforward and intelligent man, his misfortunes and sufferings had been even greater than the poorest and most wretched of the hundreds of Israelites, who were driven out like so many wild beasts into the open fields.

A HEBREW ACROSTIC

Dedicated to the Rev. Dr. Sabato Morais *of Philadelphia.*

רַב מַשְׂכִּיל, וּמֵטִיף מְסוֹאָר בְּאַגְנְלִית הַגִּיד,
בְּיַד לְשׁוֹנְךָ רַק חַיִּים, בְּרָכוֹת, וּנְעִימוֹת,
יָקַרְתָּ לִי, אִם כִּי לֹא רָאִיתִי פָּנֶיךָ:
שִׁמְךָ הַטּוֹב נָקִי מִדּוֹפִי וּכְלִימוֹת,
בְּכָל הָאָרֶץ נוֹדַע אַךְ לִתְהִלָּה וְתִפְאָרָה.
תַּתָּה לִי מַטְעַמִּים בְּאוֹר בָּהִיר "הַמְנוֹרָה",
יָצַקְתָּ חֵן בְּשִׂיר לִכְבוֹד לְשׁוֹן עֵבֶר הַיְקָרָה,
מְתוּקָה מִנּוֹפֶת צוּפִים שְׂפָתֶיךָ הַטְּהוֹרָה.
רֹכֵב וּצְלַח אִישׁ אֱמֶת וַעֲבוֹד בֶּאֱמוּנָה
אֶת קֶרֶן רַעֲיוֹתֵנוּ, שְׁפַת קֹדֶשׁ, לְהָרִים:
יְהִי יְיָ בְּעֶזְרֶךָ וְיוֹסִיף לָךְ חַיִּים, עֹשֶׁר, וּתְבוּנָה.
סְלַח לִי, יַעַן הִרְבַּתִּי עוֹז לְדַבֵּר אֵלֶּה הַדְּבָרִים.

San Francisco, Heshvan, 5648. Rev. Dr. Falk Vidaver.

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HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH

CHAPTER XIX

PROGRESS IN DISTRICTS NO. 2 AND 3. — NEW LODGES. — FIRST LODGE ON THE PACIFIC COAST. — AMERICAN JEWS AND AMERICAN JUDAISM.

FOR some years the Grand Lodges and lodges were engaged in the perfection of the laws and their strict execution. The records disclose a vast amount of legislation and routine business of no particular interest at this day beyond the evidence, that the closest attention was given to every minute detail of observance and a rigid enforcement of the laws and usages of the Order. A careful watch over the conduct of the brethren within and without the lodge led to many charges, trials, appeals, and punishments of various degrees, even to expulsion in rare cases, but on the other hand exercised a healthful influence on the moral atmosphere of the community.

The lodge meetings were well attended and the process of education in manners and decorum was rapid and of lasting effect. Great attention was paid at all times to the formulas and the ritual, which latter was considered a sacred work and held in pious reverence. No deviation from any of its injunctions and prescriptions was tolerated.

An incident which occurred in Cincinnati, in District Grand Lodge No. 2, is a significant illustration. Some of the ritual books were found with derogatory marginal notes written upon their pages. The subject was brought to the consideration of the Grand Lodge as a matter of grave importance. On investigation the handwriting was recognized as that of an eminent brother. The offending member was written to and requested to answer the charge. He appeared at the next meeting, and, admitting the defacement of the books, defended his action. An animated debate ensued, and the lodge finally passed a resolution censuring him for having committed an act unworthy a member of the Order.

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Even the wearing of regalias was a subject of no small importance, and under no circumstances to be neglected. Thus we find that when Mount Carmel Lodge, of Cincinnati invited the officers of the Grand Lodge to attend, without regalia, the funeral of a deceased brother, it was decided at a special meeting of that body "that while they felt the greatest sympathy with the family and the lodge for the loss they had sustained by the death of the worthy brother, they could not set aside an established custom of the Order by attending the funeral except clothed in a manner indicating by its emblems its revered principles."

Gradually, by force of precept and association, and by constant action on the better elements of their nature, the mere profession of brotherhood became a living, active principle amongst the members. A "union of Israelites" of this country, on the basis of the teachings of the Order, ceased to be an idealistic chimera, and took more and more substantial form. Noteworthy in this direction, is the clear foresight of District Grand Lodge No. 2. When a new secret Jewish society sprang into existence, it discerned at once the danger to this foremost aim of the Order, and promptly passed a resolution forbidding members to affiliate with any other Jewish secret society on pain of expulsion, and requiring of candidates for admission the declaration that they were not members of any other Jewish Order. Nor was the aim of the Order, of spreading culture and the desire for knowledge and education lost sight of in other Districts, emulating the example set by District Grand Lodge No. 1. When Dr. I. M. Wise, then minister of a congregation in Albany, N. Y., visited Cincinnati in February, 1854, he delivered a public lecture on the objects of the Order, which seemed to have made a deep impression on the Jewish community, and no doubt helped to increase the membership in that city. The Grand Lodge took cognizance of it, and at its quarterly meeting on Feb. 9, 1854, adopted resolutions "thanking our esteemed Brother, the Dr. Isaac M. Wise, for his able and lucid exposition of the objects of our revered Order in his public lecture."

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The Grand Lodge appointed a committee, and asked the co-operation of the lodges in Cincinnati, for the purpose of establishing a Degree Lodge, to be organized on the same basis as the one in New York, wherewith was to be connected an institution of a literary character, having for its object the disseminating of knowledge and the promotion of education amongst the brethren. An opportunity presented itself to purchase a fine collection of books on favorable terms, and was gladly accepted, and finally the Mendelssohn Library Assocation was established.

In the Third District, composed at this time of three lodges in the City of Philadelphia, similar action in behalf of intellectual and social improvement are noticeable, and the first impulse was given by the members of the Order for the erection of a Jewish Hospital in that city. Otherwise the proceedings of the Grand Lodge and of the lodges partake of the same general character as described in the Second District.

During this period the membership of the Order largely increased, and twelve new Lodges were instituted by the year 1856—viz.:

Aug. 3, 1852, Har Moriah Lodge No. 14, at Louisville, Ky.; Nov. 11, 1852, Jordan Lodge No. 15, New York City; Jan. 14, 1853, Solomon Lodge No. 16, Cleveland, Ohio; Dec. 11, 1853, Shiloh Lodge No. 17, Albany, N.Y.; Nov. 29, 1853, Palestine Lodge No. 18, New York City; Feb. 22, 1854, Washington Lodge No. 19, New York City; Mar, 31, 1854, Mount Carmel Lodge No. 20, Cincinnati, Ohio; Aug 12, 1855, Missouri Lodge No. 22, St. Louis, Mo.; Oct. 28, 1855, Joshua Lodge No. 23, Philadelphia, Pa.; Jan. 22, 1856, Gan Eden Lodge No. 24, New Orleans, La.

Since the discovery of gold in California a number of our co-religionists were attracted to that Eldorado of the New World, but it does not appear that any notable steps were taken to promote Jewish religious life and interests. With the rest of the people, they seem to have been altogether absorbed in the pursuit of wealth. But in the year 1855 Bro. Lewis Abraham, of Cincinnati, a prominent member of District Grand Lodge No. 2, who had filled important offices with great credit, actuated by his zeal for the cause of the Order and Judaism at large, utilized his temporary residence

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in San Francisco by instituting an agitation which resulted in a petition from resident members of the Order and other Israelites of San Francisco to District Grand Lodge No. 1 for a charter to establish a lodge. This was accompanied by a strong letter of recommendation from Bro. Abraham in behalf of the wish of the petitioners. New York city was at that time the nearest point of communication with the Pacific Coast, hence the application to District Grand Lodge No. 1, under whose jurisdiction the new lodge would naturally come. At its meeting of August 13, 1855, the Grand Lodge granted the charter and delegated Bro. Lewis Abraham as the installing officer, who subsequently instituted Ophir Lodge No. 21 at San Francisco, Cal., the first one on the Pacific Coast.

While the aim of the order of uniting the Israelites of all shades of religious opinions was beginning to bear good fruit, and the ties that were to bind brother to brother in closer communion were gaining in strength and extent, great changes were taking place in the inner life of the Jews in this country. The immigrants had become more or less Americanized, and those who were born on American soil manifested in habit, manner and character a new growth, a species unknown before in the Jewish race—"*the American Jew*"—and a Judaism arose which was to be known as "American Judaism." Public and religious life had made rapid strides toward a higher plane. The example set by the Congregation Emanu-El of New York in bringing the worship in their temple in better accord with the demands of culture was followed by congregations in other cities. Bro. Dr. I. M. Wise, in Albany, laid the foundation for a reformed mode of worship in his congregation, and after his departure was succeeded by the able and enlightened exponent of Judaism, Dr. Elkan Cohn, later following a call to San Francisco. Of Drs. Merzbacher of New York, and Maurice Mayer in Charleston, and their work, we have already spoken. On the other hand, the conservative element of American Judaism did not remain idle or unaffected by the demands of the times. Bro. Isaac Leeser, of Philadel-

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phia, Dr. Raphall and the Rev. S. M. Isaacs, of New York, by their official, public, literary and journalistic labors, and the purity of their lives, aided in no small degree in the development of an active, dignified and respected American Judaism.

The most important accession, however, to the corps of religious teachers in America was made by the advent of the late Dr. David Einhorn who received a call from the Har Sinai Congregation of Baltimore. He was preceded by a great reputation for deep erudition, captivating eloquence and an earnestness in the propagation of the principles of enlightened and progressive Judaism, which placed him at once in the front rank of Jewish preachers and teachers in America. The progressists worshiped him, the conservatives respected him. Dr. I. M. Wise, transferred from Albany to Cincinnati, at once appreciated the wider field that opened for his aspirations and, though taking a position of fearless radicalism in his "History of the Jewish Commonwealth," he made an attempt to construct a sort of American platform upon which the Orthodox and Reform Jew could stand, to be known as *Minhag America*, or the American Ritual of Prayer. To this end with others he summoned a synod, or conference, which met at Cleveland in the fall of 1855, and was attended amongst others by Rev. Isaac Leeser of Philadelphia, Dr. Elkan Cohn of Albany, Dr. Guinzburg of Baltimore, Dr. Illowy of St. Louis, and Dr. Isidor Kalisch of Cleveland.

At this synod two resolutions or planks were adopted which called forth a sharp protest from Rev. Dr. Einhorn and his Congregation, and which protest was subsequently subscribed to by Dr. Merzbacher of the Temple Emanu-El of New York. These planks were: 1st, The Bible as delivered to us by our fathers, and as now in our possession, is of immediate divine origin and the standard of our religion. 2d, The Talmud contains the traditional, legal and logical exposition of the biblical laws which must be expounded and practiced according to the comments of the Talmud.

The warfare between Dr. Einhorn as the leader of the

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wing of consistent reformers, and Dr. Wise, the man of comprise, waged hot and fierce for some time. It was like a thunderstorm which had broken forth on the horizon of peaceful American Jews, but it had its salutary effect.

It enlightened Israelites regarding fundamental questions underlying ancient and modern Judaism, and kept the embers of religious life in a steady glow. Dr. Einhorn and Isaac Leeser remained firm and consistent, the former rejecting the platform, the latter steadfastly adhering to it. Dr. Wise equivocated and receded, and adopted a temporizing policy. Throughout these fierce controversies, and the bitter spirit which they engendered, the Order of B'nē B'rīth, true to its principles of humanity, of charity and brotherly love, remained on neutral ground and, pursuing the even tenor of its way, united and kept together orthodox and reformer, conservative and radical. Its great mission of "Peace" was steadily and inflexibly adhered to and practiced. It poured oil upon the troubled waters in so far that it never permitted these wranglings contentions to enter the lodge room. Its toleration was in recognition of the imperfectibilty of the reason of man, and the impossibility of ever solving the great mystery of life which it held to be wisely kept from the vision of human knowledge, and that the world was wide enough to admit of all opinions which, having for their fundamental basis Truth, would inspire man to the practice of *benevolence* and *brotherly love*, and thus secure *harmony* even amongst those of the most diverse sentiments.

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HISTORY OF JEWISH LITERATURE

BY DR. GUSTAVE KARPELES.
Translated from the German by RICHARD J. H. GOTTHEIL, *Ph. D.*
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THE POETRY OF THE BIBLE.

(*Continued*)

DEBORAH, having gotten her people freedom, does not wish to be judge, heroine, poetess, or prophetess, but simply "a mother in Israel." From out this simple and lofty spirit the last tones of this hymn reach us (v. 31):

"So let all perish,
All Thine enemies O Lord!
But let them that love Thee
Become as the sun
When he goeth forth in his might."

Here in this song of Deborah, as well as in that of Hannah, the mother of Samuel, a song which may be looked upon as a counterpart of this poem, we see the first germs of epic and dramatic poetry. But not this alone, in other compositions which belong to the same period we find the beginnings of a didactic and humoristic lyric, the first of which became in time highly developed, the second however, was nipped in the bud. These are the fable in which Jotham pictures the nature of royalty to the burghers of Sichem, and the riddles and adventures of Samson.

Jothan's fable is a simple but excellent and truly popular production. Its explanation is to be found in the democratic feeling and polity of the people, to whom it aims to make plain the meaning and necessity of kingly rule (Jud. ix. 8-15).

The trees went forth aforetime
To set a king above them;
The Olive-tree they greeted:
"Be thou our king above us!"—
But to them spake forth the Olive,
"Shall I resign my fatness,
Honoring both God and mortals,
To go and sway as *your* king?"

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To the Fig-tree then proceeding,
Him the crown they tendered:
"Be thou our king above us!"—
But thus replied the Fig-tree:
"Shall I leave my fruit and sweetness
To go and sway as your king?"

The Vine then next addressing,
Said they:—"Be king above us!"
The Vine, too, straight refused them,
"Shall I forego my nectar,
God and men delighting,
To go and sway as your king?"

The Bramble sole remaining,
All trees him then requested:
"Be thou our king above us!"
And thus the Bramble answered:
"If well ye mean this honor,
Then trust ye in my shadow;
If not, my branches kindling,
Shall burn Lebanon's cedars!" *

In the stories about Samson we still find the poetic fancy of the people active, vigorous, and powerful. The little riddles as well as their answers are eminently characteristic both in form and contents. (Judges xiv, 14).

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

is the wording of the riddle. Its answer is again a question —a form of speech which is to this day characteristically Jewish: (v. 18)

"What is sweeter than honey?
What is stronger than a lion?

Samson answers at once in a rhymed saying:

"If ye had not plowed with my heifer,
Ye had not found out my riddle."

The other sayings and prayers of Samson show the same spirit of popular poetry and are of the same naïve

* This paraphrase is from the pen of the Rev. Dr. F. DE SOLA MENDES. *Tr.*

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realistic character. This is the true signature of this whole period of Hebrew lyric, from the oldest times in the history of the Jews until the days of their national supremacy.

With the establishment of the kingdom, Hebrew poetry steps from its uncertain youth into a ripe manhood. This is the first real production of Hebrew national literature, a new spring-time which begins with David and which in later times has grown good fruit. According to Jewish tradition David is its great lyric poet. The whole book of the Psalms is ascribed to him. To this book we now turn our attention.

The Psalter (*Tehillîm*) contains one hundred and fifty psalms. These are divided into five books, of which the greater part is ascribed by Jewish tradition to *David*, a few however, to *Moses*, *Solomon*, *Asaph*, *Heman* and *Ethan*. But the newer criticism generally distinguishes three different collections, belonging to three different periods which reach from David to the post-exilic times.

From the standpoint of a history of literature, the psalms do indeed contain songs which, according to all indications of their contents, belong to different periods and different authors. But the foundation for all these was laid during the time of the Kings and by David; and to David a great number of the individual songs may be traced.

It is true that the form and contents, as well as the poetical worth of the various psalms, are radically different from each other. Still, they all without exception breathe the same spirit of religious fervor and belief; and the Psalter has thus become not only the most important monument of Hebrew religious lyric, but also a pattern for all future devotional poetry, a book of worship and edification for all men, for all times, and for all conditions of life.

This uniformly religious character of the Psalter finds its clearest expression in the very first psalm. It stands as a sort of motto at the head of the whole collection.

> Blessed is the man that walketh not in the counsel of the wicked,
> Nor standeth in the way of sinners,
> Nor sitteth in the seat of the scornful.

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But his delight is in the law of the Lord;
And in His law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The wicked are not so;
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous.
But the way of the wicked shall perish.

The twenty-fourth Psalm is a similar expression of steadfast faith in God, a faith which regards all the ills and troubles of life as trials sent by God to his faithful ones, and the truth of which is borne out in all positions of life, in all phenomena of nature, in all changes of fortune. It pictures the way of the righteous before God, the creator of the world, and is ascribed to David by most commentators:

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
And who shall stand in His holy place?
He that hath clean hands, and a pure heart:
Who hath not lifted up his soul unto vanity, and hath not sworn deceitfully.

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after Him,
That seek Thy face, O God of Jacob.

The historian of literature can not blindly follow traditional opinions. He can explain the different creations of that literature only from the conditions of the time in which they were composed, from the poetical ideas and language in which they are clothed. From this point of view Psalms iii, vi, viii, xviii, xix, xxlii, xxiv, xxix, xlviii, lxv,

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lxxii, lxxiii, xci, etc. show the same religious coloring as the two just above mentioned. The greater number of those not included in this list seem to have grown upon a very different soil. This is not to be understood as meaning that they fall behind the oldest part of the Psalter either in poetical power or religious fervor. Even the songs which give expression to the feelings of the people whilst in the Babylonian exile differ very little in religious tone and poetical worth from the oldest psalms. The one-hundred-and-thirty-seventh is proof enough of this:

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps
For there they that led us captive, required of us songs,
And they that wasted us required of us mirth, saying:
Sing us one of the songs of Zion.
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem above my chief joy.
Remember, O Lord, against the children of Edom.
The day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, that art to be destroyed,
Happy shall he be that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones
Against the rock.

The 124th Psalm, which was probably composed at the same time, calls upon Israel to sing a song of praise to the Almighty for their wonderful deliverance from exile.

If it had not been the Lord who was on our side,
Let Israel now say;

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If it had not been the Lord who was on our side,
When men rose up against us:
Then they had swallowed us up alive,
When their wrath was kindled against us :
Then the waters had overwhelmed us,
The stream had gone over our soul:
Then the proud waters had gone over our soul.
Blessed be the Lord,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers;
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth.

But these national lamentations and songs of revenge do not stand alone. Side by side with them we find others which breathe forth a mild spirit of humility and resignation. The 103d Psalm is of such a kind. It pictures the relations between God and man. It calls upon man, but especially upon Israel, to sing praises to the Lord, as the merciful and just one, as the redeeming and forgiving Father of the human kind. In very truth, this is one of the grandest songs ever sung by the assembled congregation: it surely presupposes a settled and a satisfied social condition, and begins in the following solemn manner:

Bless the Lord, O my soul ;
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits :
Who forgiveth all thine iniquities ;
Who healeth all thy diseases.

The closing words of this religious hymn of praise form a curious transition to a hymn sung to the God of nature contained in the next Psalm, which is one of the most elevated monuments of Hebrew literature; we might even say of the poetry of nature of all antiquity. Of this Psalm Alexander von Humboldt, who so clearly recognized the rich naturalness to be found in Hebrew lyric poetry, says in his *Kosmos*, "One is almost constrained to say that a picture of the whole

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Kosmos is unfolded in the one 104th Psalm: "The Lord, covered with light, has stretched out the heavens like a curtain. He has founded the earth upon her bases, that it should not be moved for ever. The waters flow down from the mountains into the valleys, which have been set apart for them, that they may not pass over the bounds which have been set them, but may give drink to every beast of the field. The birds of the heaven sing among the branches. The trees of the Lord are full of sap: Lebanon's cedars, which the Lord himself has planted, that the birds may make their nests there, and the stork build her house upon the fir-trees." Then is described: "The great sea wherein are things creeping innumerable. There go the ships; there is the leviathan whom Thou has formed to take his pastime therein." The herbs, caused to grow by the labor of man, the gladdening wine and oil cultivation are also described. The heavenly bodies complete this picture of nature. "The Lord created the moon to distinguish the seasons, the sun which knoweth his going down: It is night: the beasts of the forest creep forth. Young lions roar after prey, and seek meat from God. The sun arises; they get them away, and lay them down in their dens; then man goeth forth to his work, to his labor until the evening." One is lost in wonder to see the universe, heaven and earth portrayed in a lyric of such small dimensions and with so few strokes. The quiet and troublous labor of man from the rising of the sun until the close of his day's work in the evening, is here opposed to the excited elemental life of nature. This contrast, this universal aspect in which the ever changing phenomena are regarded, this constant look towards an ever present unseen power which can rejuvenate the earth or crash it into dust, is what constitutes the sublime character of this more exalted than pleasing and friendly poetic creation."

A similar poetic view of the universe meets us once again in Hebrew poetry. The 37th chapter of the book of Job contains even a higher view of nature and illustrations of more artistic worth. But the general impression made by

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this description stands far behind that of the simple yet sublime 104th Psalm, which commences in this way. (vol. 4—18.) :

"Bless the Lord, O my soul.
O Lord, my God, Thou art very great ;
Thou art clothed with honor and majesty.
Who coverest Thyself with light as with a garment ;
Who stretchest out the heavens like a curtain :
Who layeth the beams of His chambers in the waters ;

Who maketh the clouds His chariot ;
Who walketh upon the wings of the wind :
Who maketh winds His messengers ;
His ministers a flaming fire :
He founded the earth upon her bases
That it should not be moved for ever.

Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At Thy rebuke they fled;
At the voice of Thy thunder they hasted away ;
The mountains rose, and the valleys sank down :
Unto the place which Thou hadst founded for them.

Thou hast set a bound that they may not pass over ;
That they turn no: again to cover the earth.
He sendeth forth springs into the valleys :
They run among the mountains :
They give drink to every beast of the field ;
The wild asses quench their thirst.

He watereth the mountains from His chambers :
The earth is satisfied with the fruit of Thy works.
The trees of the Lord are satisfied ;
The cedars of Lebanon which He hath planted ;
By them the fowl of heaven have their habitation,
They utter their voice among the branches."

This Psalm, as before remarked, is the most important monument of this kind of Hebrew poetry. Many other great productions are modeled after it. The chief characteristic feature of all these is "that, being the reflex of a

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monotheistic religion, they always view the universe in its totality, this earthly existence as well as the brilliant vault of heaven. They dwell less upon the individual phenomena. Nature is not pictured as existing by itself, or as glor ous on account of its own beauty. To the Hebrew poet it always appeared in its relation to a higher spiritual power. Nature was to him something created and well ordered, the living expression of the omnipresence of God in the world of sense. We should note too that this poetry, in spite of its grandeur, in spite of the highest inspiration called forth by the magic charm of music, very seldom becomes bombastic as does Indian poetry. Devoted to the pure contemplation of the Divine, figurative in language, but clear and simple in thought, the Hebrew muse delights in imagery, which, almost rhythmic, is ever recurring in the same strains. Regarded as descriptions of nature, the writings of the old covenant are a true picture of the conformation of the land in which the people lived, of the interchange of waste, fruitfulness, and the rich verdure of the Lebanons, which the soil of Palestine offers to our view."

After this description by Alexander von Humboldt, it is hardly necessary to add that the old Hebrew conceptions of nature was on a level with the natural sciences of its day, and that in depth and sublimity it overtopped all contemporary productions of the popular muse. Perhaps the hymns of the Rig Veda, especially where they depict scenes from nature, approach nearest to them. The songs to Varuna, the God of peace, remind one very often of the whole tone of the psalms. They likewise picture God as the omniscient creator and ruler of all worlds, as the all-knowing guardian of the good and avenger of evil, as holy and just, yet full of mercy towards the children of men. When we listen to the following praise of God in one of these religious songs,

> "Wise in their greatness are his creations
> Who set firmly apart the two wide worlds;
> He set in motion the majestic mighty firmament,
> Of a truth he spread out the starry heaven and the earth."*

we almost imagine we hear the words of the one hundred

* I am indebted for this translation from the original (Rig Veda vii. 86, 1) to Dr. E. D. Perry of Columbia College. *Tr.*

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and fourth psalm. We might even feel inclined to find here some connection between the poetry of the two nations, did not ethnographic and historical reasons entirely exclude any such a supposition. In the songs of the old Indian poetry God is also the all-knowing creator, who has called heaven and earth into being, through whose might the deep two-fold region of the air remains firm, who supports the heaven, and has measured out the confines of the earth, who has filled both worlds with his greatness, and who has given each creature its proper worth and dignity. His breath roars in the form of wind through the air, his loving eye is the soul of the animate and of the inanimate. He quenches the thirst of all, as the rain does the produce of the field. Among men he looks after right and wrong, he watches over the thoughts of mortals as the shepherd does over his flock. Far from him and without him one is not even master of the twinkle of one's eye.

But as soon as we leave Varuna and look into the circle of the other gods we become aware of the great difference. On the one hand a natural lyric which has risen from the lap of a youthful nation and which is steeped in sensual conceptions, on the other one springing from the monotheistic idea and from the inspiration which this idea imparts.

Sentiments are expressed in the Psalms which are understood by mankind at all times and which forever will appeal to the human heart. The songs of the old Hebrew poets are to-day sung with devotion in both synagogue and church. This poetry has thus the right to claim a universality which is wanting in other productions of the Orient. In order to understand Indian poetry one must make studies in the history of civilization. In order fully to perceive all the beauties of the Grecian poetical creations, one must fill one's self with the spirit of antiquity. To understand the poetry of the Psalms one need but be a man, with human feeling and susceptibilities.

It is just in this that the lasting and great significance of lyrical productions lies. It is this which unites the Psalter into one harmonious whole, coming as it does from so many

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different authors and from so many different times. In it interchange religious hymns and temple songs, pilgrim songs and cosmogonic poems, prayers and elegies both national and individual, songs of hope and of despair, of belief and trust in God, of revenge and of reconciliation, as well as a view into a great future of universal love and brotherhood. In this way the life of the Hebrews, having its origin and stability in the subjectivity of their faith, the very soul of their religion, finds its truest expression. Above all shines the glory of the Lord in His splendor and majesty, in His mercy and great compassion with the weak and sinful children of men.

The last songs of this Psalter have led us down to late times. But as soon as we think again of the origin of the collection we feel ourselves transferred back to that Davidic youth of the Israelitish popular life, in which a king, at once poet and hero, accomplishes such extraordinary things, lays the foundation for the national unity of his people, and brings its religious training to such a point of perfection. It matters little if criticism feels compelled to deny the Davidic authorship of the most psalms. It matters as little that on the other hand, his picture as a poet has been exuberantly idealized. These songs must forever remain bound to his name. They suffice to place his poetical reputation upon a firm basis for all time to come They form the framework of his whole life and celebrate its most important features. Among these the elegy on the death of Saul and Jonathan is unique in national poetry, full of freshness and fine feeling: (2 Sam. I. v. 19—27).

"Thy glory, O Israel, is slain upon Thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Askalon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the gentiles triumph.

Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of offerings:
For there the shield of the mighty was vilely cast away,

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The shield of Saul, not anointed with oil;
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul.

How are the mighty fallen in the midst of the battle!
O, Jonathan, slain upon the high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:

Thy love to me was wonderful,
Passing the love of woman.
How are the mighty fallen,
And the weapons of war perished!

The lamentation over the death of Abner is likewise of undoubted Davidic origin, and is a fitting companion piece to the elegy on Saul and Jonathan. So also the two religious songs composed during the last years of his life, the one a song of thanks to God for the defeat of his enemies, the other containing the last words of the royal poet. Standing upon the threshold of the grave he could well call himself "the sweet singer of Israel," through whom "the spirit of God had spoken" and "upon whose tongue had been His word."

It is curious to note that nothing has come down to us of other productions of this lyric spring-time of Hebrew poetry, with the exception of that touching parable of the poor man's ewe lamb spoken by the prophet Nathan (II Sam. 12)—a parable which can to-day still teach us its lesson in all walks of life.

Songs of such general a character are also wanting during the following reign of Solomon. The character given this King in Israelitish history varies. On the one hand he is pictured as the wisest and most pious of rulers; whilst, on the other hand, there can be no doubt that he not only

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overlooked, but encouraged the idolatry of his wives, and aided in undermining the national virtues of his people. Tradition grasping with psychological minuteness the chief characteristics of his life, has placed his name at the head of three biblical books: *Proverbs*, *Song of Songs*, and *Ecclesiastes*. It can not well be denied that Solomon was a philosopher. The erotic element plays a large part in his life; and the culminating point of such a life is undoubtedly the sceptical view of the world which we meet with in Ecclesiastes. But looked at from a critical standpoint we can only ascribe the collecting of the *Book of Proverbs* in whole or in part to him. This collection leads us directly into the province of the *didactic* poetry of the Bible.

It is a mistake to suppose that the didactic poem was entirely strange to Bible times before the reign of Solomon. Numerous sayings scattered throughout the Pentateuch, above all the parables of Jotham and Nathan, show how eagerly such sayings, apothegms, and riddles were cultivated. It is true that they were collected and put in a characteristic form by Solomon. His poetical contest with the Queen of Sheba, carried on as it is in riddles, the fame of the three thousand sayings ascribed to him in the Book of Kings, and many passages in the Book of Proverbs itself are unmistakable proof that this form of literature was in its bloom just at the time of Solomon, and that it found in this king its most zealous promoter. We there see how it expresses experience and warning in pithy sentences and in pleasing words, now laughing at the folly of men in witty comparisons, now clothing serious counsel in a pleasing form; everywhere bringing to light the forgotten analogies between nature and right living.

It was Solomon who put the proverbs of the people in a certain artistic form. Such a supposition in no way conflicts with the historical picture which we have to form of him, if we leave out all the embellishments which legend and tradition have woven around his life. No one could form of his observations, experience, knowledge, reflections and comparisons, called from all walks of life, a basis for a gnomic poetry such as we meet in the *Book of Proverbs*, as he could No one could be the originator of a didactic poetry, which gives to the proverb, though originally a product of the active intellect of the people, such an artistic form, as this successor upon the throne of David.

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EVOLUTION AND JUDAISM

A BRIEF REPLY TO PROFESSOR THOMAS MITCHELL.

"אין דורשין במעשה בראשית בשנים ולא במרכבה ב'ח'ד אלא אם כן היה חכם ומבין מדעתו."

"It is interdicted to discuss Cosmogonic and Theosophic matters. On 'Genesis' you may hold investigations with another student. On the Nature of God' you may meditate by yourself. All this, however, only under the one condition, that you and your fellow-student are thoroughbred scholars and independent thinkers. (MISHNA, CHAGIGAH, Chapter II., § I.)

WE Hebrews have a deep-rooted religious aversion against all cosmogonic discussions, and thus I know only too well how utterly dangerous and how everlastingly slippery a ground I am treading when entering upon the subject of the learned Professor's paper. To fathom the mystery of creation is, at its best, a doubtful effort, and to face the nature of the ETERNAL ONE is worse than downright lunacy. I think, therefore, it were the wiser part of my intellectual valor to remain discreet and—silent, when such grave and sacred issues are coming to the front. But, as it is, since the learned Professor threw down the gauntlet to the *Hebrew* adherents of the Darwinian theory, I, one of the humblest among them, feel constrained to step into the arena and break a lance or two with him.

The learned Professor means it well. He is (and this I acknowledge with sincere pleasure) by far my superior in matters of natural science and philosophy, but of the inner domain of Hebrew lore and research he is as ignorant as a mere child or tyro. Otherwise he would not have even dreamed of quoting those New Testament texts (2 Pet., i., 12; Rev. xvii., 18, 19) in support of his orthodox belief, as he did while confronting the Hebrew champions of the Evolution theory. We Hebrews may have the greatest respect for both Saint Peter and Saint John, as regards their high standing in the scale of particularly *Christian* and universal *religious* estimation, but in matters of purely *Jewish* thought and faith, they are neither our authorities nor our advisers.

And still there is a common ground on which the Christian and the Jew ought to, or at least could, meet friendly and earnestly—when coming in scientific contact with the Darwinian theory. Both the Gentile and the Hebrew, when studying this irresistibly charming problem, are bound either to reject or to favor it. A mere compromise on this all-important question were simply sheer menta

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cowardice. Either the cosmogonic relation of the first two chapters in the Book of Genesis is *right* and Darwin and his true followers are *wrong*, or the biblical detailed record is *wrong* and the evolutionists are, in the main, *right*.

I belong to that school of modern Jewish thought which subscribes unconditionally to Darwin's theory of evolution and descent and rejects as absolutely unscientific the detailed relation in the biblical story of creation. Yet this my denial, no matter how boldly and publicly stated, incurs no excommunication of mine from the fold of the Synagogue.

A Hebrew may reject the belief in the "six days' creation," as told in his own Bible, and has still to be recognized by his co-religionists as a member of the synagogue, so long as he believes in the infinitely ruling wisdom and power of the ETERNAL ONE. A Hebrew may openly controvert the proposition that this Eternal God *must* be worshiped and recognized as a *personal* Being, and yet he cannot forfeit by such a denial his identity as a true confessor of his ancestral faith, so long as he proves by word and act his religious soundness in the main Hebrew doctrine and practice: "*One* God and *One* Humanity."

All this must seem very strange and almost incredible to the learned Professor. But it is nevertheless a fact and a real condition of things within the domain of Judaism. Let us see:—

While Judaism and Christianity have a great many sacred truths in common, enjoying as they do their close religious kinship, in one point, and that the principal one, they differ radically. Christianity stands or falls, just as the truth will prove it, with its conception *of* and its belief *in* the PERSONAL God. The very root of its *trinitarian* monotheistic dogma is sustained solely by this *personal* aspect of the great Mystery. Judaism disposes of this pagan and irrational solution of the divine Mystery by its steady, firm, close and undivided attention to the doctrine of Monotheism pure and undefiled. "To whom will you compare me, so that I really be like him? says the Holy One." HE is the LIVING God! That is the nearest and clearest definition we can render of this sublimest of religious thoughts. To call Him a *personal* God is a limitation and qualification of that sacred term entirely out of wisdom and propriety. More than fifty years ago the most popular of all the living Hebrew writers and theologians, Rabbi Dr. Ludwig Philippson, of Bonn (who, by the way, is a staunch conservative), declared himself unequivocally as being opposed to the *personal* conception of the God-idea. This

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eminent Hebrew said (Zeitung des Judenthums, I Jahrgang, 1837, page 5): "*Der Gott des Alten Testaments ist vollkommen, denn er Ist* EINIG *und* UNPERSOENLICH." (The God of the Old Testament is perfect, for He is *a unity* and *impersonal.*) This statement, which remains unchallenged and unimpaired, no matter what the foolish or fanatic gainsayers may do, saves me the trouble to go into any minute discussions on this metaphysical point of our subject. Of course the orthodox Christian is obliged to cling to the personality of God. Without such a fundamental conception it would be impossible for him to believe in the *conditio sine qua non* of his Church: "In the beginning was the word, and the word became flesh." But we Hebrews, who discard the flesh-pots of a carnal impersonation, and, for that, of any other personification of the Godhead, can easily waive all the subtle criminations and discrimination of the *Logos* and the *Gnosis* by plainly confessing, with Rabbi Philippson: "God is a *unit* and *impersonal.*"

The inestimable advantage we gain by taking such a radical ground will be best demonstrated when tackling the great problem and mystery of creation. I admit that this tackling enterprise is a very entangled difficulty. But it will not do to simply cut the gordian knot with the didactorial assertion "that the primordial, involving such mechanical and physiological skill (referring to the genesis of all life), was the very paragon of a complete living organism, Himself the living God." (Professor Mitchell in his paper, page 116 of this volume.) If it be true that my Living God is nothing more than a mere paragon, no matter how complete and faultless, of a living organism, then I have no longer a right to call myself a Jew. For as a Jew, religiously speaking, I am strictly forbidden to think of God as a mere living *organism* and, the less so, to worship Him as such. As a Jew I must be content with my belief in the pure and simple spirituality of my God, a spirituality which, for its very self-sufficiency and energy, I worship as the never-ceasing fountain of life, light and truth.

I need not to fear that by declaring myself an adherent of Darwin I could be deprived of the precious privilege to count myself among the true disciples of Moses and the Prophets. Darwin himself certainly was the best and truest champion of the evolution theory, and yet he was by no means an infidel in the real sense of this cruel term. He never himself doubted the fact that the Spirit Divine and Eternal created all life and existence. In the first edition of his first famous work, "On the Origin of Species," he

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wrote that he endeavored to trace back all organic being to some primeval forms into which he could say "life was breathed" As this expression was laughed at by his critics, he gave the following explanation in *The London Athenæum* (April 26, 1863, page 545): "Nor is there a fact, or the shadow of a fact, supporting the belief that these elements, without the presence of any organic compounds, and acted on only by known forces, could produce a living creature At present it is to us a result absolutely inconceivable. Your reviewer sneers with justice at my use of the Pentateuchal terms of one primordial form into which 'life was breathed.' In a purely scientific work I ought perhaps not to have used such terms; but they will serve to confess that our ignorance is as profound on the origin of life as on the origin of force and matter."

What better or clearer proof can be wanted when the question of Darwin's own religious convictions is mooted. As a scientist he deals with given facts and arrives at exact conclusions. As a religionist, approaching the realm of the real riddle of all life, he admits his utter ignorance, bows his head in silent adoration before the mystery of the ETERNAL ONE and believes. Every knowing, patient and impartial reader of Darwin's works will admit so much.

But what of the real issue before us? How can the Darwinian theory of evolution be contemplated as a scientific doctrine in the least compatible with the religious tenets of Judaism? How can a Jewish Rabbi, no matter how radical in his views, allow himself to become so infatuated with the system of the evolutionists that he will unscrupulously abandon the well-beaten track of the biblical "six days' creation" as an unscientific and untenable tradition? How dares, according to Professor Mitchell's opinion, a teacher of the old and grand Hebrew religion to forget himself and his calling to that frivolous extent as to openly declare his mental association with the devotees af this degrading Darwinian theory?

"Have a little patience with me, and I will tell thee that there are yet words for God!" DR. S. H. SONNESCHEIN.

(*To be Concluded.*)

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A GREAT CHARITY'S WORK

THE annual meeting of the UNITED HEBREW CHARITIES of New York was held in the hall of the Sabbath School of the Temple Emanu El, on the evening of Oct. 31, and brought together an appreciative audience, though not as large as we could have wished to have seen.

The principal leaders in all philanthropic movements among the Jews were however present, and as usual took part in the proceedings. From the official reports it appeared that:

During the year 5,226 applications for relief were granted to 3,080 families, numbering 14,157 individuals. Clothing was distributed to the extent of 8,060 pieces; 2,147 individuals were given lodgings, and 4620 meals to poor people; 2,107 persons were assisted to reach their relatives in the West or to return to Europe. In 319 cases women received medical and other assistance during childbirth. Medical attendance was furnished to 1,041 persons, and 4,085 prescriptions. In the Industrial Schools 177 poor children are instructed, and the sum of $1.000 was contributed towards the support of the Hebrew Technical School. Through the agency of the Labor Bureau, employment has been found for 2,811 mechanics and workmen. The Society's Agent, Mr. B. L. Jawroower, at Castle Garden has given advice and assistance to 25,788 immigrants, and to his efficiency it is due that not more than 16 persons have been refused admission on account of sickness, physical deformity, etc. The following is a report of the receipts and expenditures during the year:

Receipts: Hebrew Benevolent and Orphan Asylum Society, $25,000; by Individuals, $33,466 67; by the Society for Lying-in-Women, $1,000; by Local Charity Societies, $500; by the Fuel Society, $500; by the Free Burial Society, $500; Legacy of Isaac Hendricks, $250; interest. $80. Total, $61,296 67.

Expenditures: Weekly allowance to poor families, $13.384 50; temporary allowance to poor families, $16,362 23; assistance to individuals $2 511 40; assistance to persons to enable them to reach their friends, $6,790 27; Castle Garden Bureau, $921 41; Labor Bureau, $2,138 60; Industrial School, $2,777 05; Clothing. $4.546 38; Medical aid and drugs, $2,759 09; Lying in-women, $1.573 16; Hebrew Technical Institute, $1,000; Burials, $3,553 58; Office expenditures, $5.387 25. Total, $63.704 92.

The following gentlemen were elected officers of the society for the ensuing year: Henry Rice, President; Morris Tuska, Vice-President; James H. Hoffman, Treasurer; I. S. Isaacs, Honorary Secretary; Herman Hirsch, Superintendent.

The annual report of Henry Rice, Esq., President of the Charities, was a masterly presentation of its work during the past year, covering the three principal objects which have formed its labors.

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These may be briefly stated as consisting of care for the city poor, providing food, fuel and clothing, assisting the helpless immigrant and procuring employment. Each of these three branches of the society's work has been well performed and the results have proved the wisdom of the *union* formed by the previously existing benevolent and eleemosynary societies for carrying out the true principles of charity, the relief of the sick and unfortunate, and defence and protection against impostors and vagabonds.

Enlightened philanthropy calls for the exercise of the same thorough methods as are pursued in any other business, with, of course, humanity as the guiding motive, in contradistinction to mere selfish aggrandizement or personal ambition.

The society has been particularly fortunate in having as its authorized agents and employes men of character, of intelligence and of humane and generous sentiments. Messrs. Hirsch, Reichow, Frank and Jaworower have again proved their admirable fitness and capacity for the responsible functions committed to their charge. They have their reward, not in the mere pecuniary compensation received, but the consciousness of having performed the most difficult and trying duties as becomes men, not machines—men who have at heart the gravest of problems, the effective mitigation of human suffering, the inspiration to render their fellows self-supporting and independent. Every intelligent man must appreciate labors such as these and do his utmost to encourage and strengthen the work of such faithful almoners.

From the admirable report of Mr. Henry Rice, the President, we make the following extract:

> We might designate the several branches of our activity as the links of a well-arranged chain of auxiliaries which surrounds our wards from the moment of birth (or from their arrival on these shores) until the grave closes over their remains.
>
> The city is divided into twenty-one districts, in each one of which the affairs of our poor are watched over by one of our directors.
>
> We protect the lying-in couch of the poor woman, and dispel the care about her new-born infant.
>
> We offer a brother's hand to the stranger landing on our shores, remain faithfully near him ready to aid when necessity appeals or sickness calls for medical assistance.
>
> We guard the miserable abode of the poor against cold (fuel assistance), we clothe the naked, and provide domicile and care to the homeless.
>
> We assist his progress by helping him to find work, and endeavor to make the larger children self-supporting and capable of assisting their aged

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parents by giving industrial instruction (Industrial School, Technical Institute).

The needy, on whose enterprise fortune frowns, are assisted to return to their former home, as a place that promises better support (transportation).

When old age bends the weary head of the poor or incurable, we endeavor to house him where his last years may be passed in peace (Montefiore Home, or the Home for Aged and Infirm Hebrews); and when the hour of death approaches, we procure for him decent burial (Free Burial).

But even at his grave we remember our farther duty with reference to the survivors unprovided for.

Every possible assistance is granted to the widow, and to the children we lighten the loss of the father by assuming their care and education in our Orphan Asylum (Hebrew Orphan Asylum).

The report of the Labor Bureau is of such deep interest that we insert it *in extenso*, commending its perusal to every earnest and intelligent Israelite :

During the fiscal year just closed, your Committee worked in easier grooves, using the experience and trials of the two years that had passed. Since the introduction of this branch your Committee also worked under favorable auspices, for the improvement of the labor market made an unusually large demand for laborers of all classes. It is largely to these circumstances that we are indebted in laying before you an account of the satisfactory results of our labors.

In the annexed statistical tables [we shall publish these, with comments, in a future number of the MENORAH] your Committee give an insight into the wide field of their activity, and we will refer in this report to the more prominent features to point out some lessons for the future.

In contradistinction to our former practice we noted only the names of those applicants who appeared to be able to work. Persons not fit for work we referred to your Board of Relief, or tried to find them an opportunity to return to their homes in Europe.

We are thus enabled to report the actual number of persons able to perform work who called for our assistance, and the various efforts your Committee had to make to secure suitable places for them.

In the course of the past year we have received by mail, telegraph, telephone, and personal calls, 3,851 requests for help, and have filled 2,811 of such requests from the ranks of our applicants 1,040 places in railroads, mills, farms, and public buildings we could not fill, as our applicants did not possess the necessary aptitude.

We received during the year 3,384 applications for work, which were disposed of as follows :

2,510 applicants were supplied with situations here and in different parts of the country in all branches of commercial industry. 301 we provided with places, where they received a small salary, but learned a trade; 148 refused to accept the situations provided for them; 147 applicants neglected to appear again at the office after their first application; 187 we found unworthy, and 91 applicants still remain without work on our books at the close of the year.

368 applicants were provided with board and lodging while we were trying to find for them suitable situations. To 309 we furnished clothing,

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shirts, shoes, &c., so as to give them a more presentable appearance; 160 were supplied with tools for special trades; 282 received traveling expenses for places outside of the city.

The total outlay of this Committee for securing employment to 2,811 applicants, including the salary of our clerk, was $2,138 60, or an average of 76 cents for each person provided with work.

With reference to the numerous applicants for whom we could not provide work, on account of their personal unfitness your Board charged us with the duty of assisting them, if they desired it, to return to their former homes and places of employment in Europe. We tried to discharge this duty to the best of our ability.

The limited means of your Society, and the demands of other branches of your charity, forced us to be economical and to discriminate in sending people back to the "old country," carefully examining the circumstances of each applicant, and inquiring whether their returning would be a real benefit to them or not. We gave the preference to fathers of families who wish to return to their wives and children left at home Applicants provided with medical testimony that they were unable to work we referred to your Committee on Emigration, who provided them with return tickets. Men able to work we tried to secure an opportunity on freight and cattle steamers going to European ports, where they could work for their passage; and although such opportunities were limited, we succeeded in helping 1,082 persons thus to return. We are now better acquainted with the owners and agents of the transportation lines, and this enables us to secure satisfactory treatment for those recommended by us, and with less sacrifice of money.

The total expenses for thus returning 1,082 applicants to the "old country" amounted to $1,897 67, or $1 75 for each applicant

It is a fact that the larger part of the returning emigrants, and that 70 per cent of the applicants for work, were emigrants of less than one year in this country.

The thoughtless immigration of people unable to work, with the impossibility of granting them sufficient help, presented to us the danger to the community at large of a further increase of such elements

We cannot concur with measures proposed by the public press to restrain immigration, if such measures would prevent even one of our oppressed co-religionists from seeking the hospitality of this country.

Next to caring for our own poor, we fully recognize the propriety of the duties imposed upon us, through our better social position in this country, to aid the persecuted and oppressed of other climes.

But in a careful consideration of such duty, we must deliberate how to reconcile our means and our inclination.

Your Committee met with much difficulty in retaining applicants in situations found for them outside of the city. Physical incapacity prevented them from succeeding in places where thousands of emigrants of other nationalities found good employment. This has been the experience, we are sorry to say, in the attempts to establish industrial colonies,

Satisfactory offers were made to build suitable houses for each family we would send to industrial districts in this State, New Jersey, and Connecticut. Different manufacturers of Binghampton, N. Y.; South River, N. J.; and Stamford, Conn., gave proper guarantee, and we were pleased to accept their offers.

We had applicants instructed in some trade—such as machine-sewing, and segar making, so that they could enter upon their new positions with some practical knowledge. We regarded the abilities and wishes of each individual before we located him. We treated with indulgence their European prejudices. We encouraged those in our charge in all possible ways, so as to solve the important problem of industrial education.

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In spite of all these efforts we have before us to-day a failure of the undertaking; for out of 365 persons for whom we procured situations during the past year, only nineteen remained at work the others, afrer a short stay, returned to this city, to lead in the Jewish quarter a life of bitter struggle and distress

We may state in general, that it is more difficult to retain our applicants in places outside the city than in the city. In the city we are enabled to exercise some control, and to settle difficulties between employees and employers.

We omit from this report the paragraphs relating to colonization, as we do not think (at least in the past year) sufficient facts are shown to prove the experiments made such a failure as the committee seem to argue. The experiment of Jewish colonization has not, in our opinion, as yet, been tested on a scale of organization commensurate with its importance, either from a practical point of view or from the peculiar condition and circumstances of the immigrant. While a number of examples go to show failure, sufficient remain to prove that with patience and perseverance important and successful results may be achieved. The Alliance Colony is a case in point. It is true the cost has been very great, but all such serious undertakings have proven likewise, the end accomplished, however, justifying the heavy sacrifices made. The United Hebrew Charities depend upon the voluntary contributions of Israelites for the successful accomplishment of its great and noble work. The committees will soon wait upon the public for contributions. Let the response be more generous than ever, for never was a mission of humanity entitled to heartier support.

Open Letters.

YOUNG LEADERS OF DISTRICT NO. 1.

II.

BUT to resume: Many years ago, when Lebanon Lodge No. 9 was in its infancy, there was a brother who was one of its members who thought so much of the Order and was so active in lodge matters that he permitted his zeal to overcome, in many instances, propriety; that is to say, he would on the most trivial question raise a great discussion, and oftimes, to the great discomfort of the members of the lodge, keep them there till two or three o'clock in the morning. He was as full of steam as the boiler of one our gigantic steamships.

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He was as full of utterances as a colored Wesleyan parson. He was as obstinate as a mule, and, in the language of the present day, "a kicker" of the first-water. In those days, as in these, there was an element in the Order which, as it does now, required constant attention. Any one gifted with voluble speech and of an objective turn of mind could easily by sophism and loud pretensions impress the members who composed this element with the idea that the higher authorities were anything but what they should be, and by that means obtain a prestige in the Order. Well, in the days we speak of the then great "objector" was the Rev. Bro. Dr. I. M. Wise. He was then a "young leader." Times since then have greatly changed, but we, nevertheless, have a perfect prototype in the objector of the present day, and while some would shrink to wear the mantle of such an "obstructor," we have one who has justly earned the wearing of this great man's garment; Brother Joseph E. Newberger, the actual President of District No. 1, has worn this mantle. While he is by no means so learned as the reverend doctor, he possesses the same combative qualities, and what is more, is as invulnerable to personal persuasion to adopt the legitimate method of debate and argument as the alligator to the shot of a pea. Yet he has, by dint of talking, talked himself into the highest position within the gift of the representatives of the Grand Lodge, and by that means one good thing has been accomplished. The Grand Lodge has been deprived of an "objector" worthy the steel of any of the leaders, young or old. Those who have seen him in active array, hurling his keen shafts of irony, have wondered how it was that he could possibly maintain for any length of time his facial expressions of earnestness. He is tall and commanding in appearance, has a voluble tongue, only shakes hands with those members who admire his ways, and has an insinuating air about him as if he alone was specially commissioned for the protection of the interests of the poorer members. We admire him because of his persistency, and, as it requires different minded men to make a legislative body, our worthy President is an essential requirement in that direction. Time and experience and gratified ambition have also wrought a change, and Bro. Newburger is now a wiser if not a better man.

One of the tallest, thinnest and most active leaders that ever entered into the councils of the Order is Philip W. Frank, commonly known in the Order as P. W. He has held every office, including that of Grand Saar. Charitable to a fault, honest to perfection, earnest to a certainty, determined as a warrior and sagacious

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as a sage. He also is a member of Lebanon Lodge, and has done for the advancement or the District as much as any one of his contemporaries.

At one time he was considered an oracle, and he could sway the minds of members with an eloquence touching and pathetic. In all of his addresses there was one concluding sentence—"Benevolence, brotherly love and harmony"—and while P. W. is now rarely heard in the Grand Lodge, his mantle has fallen on a little, short stout brother who possesses all the qualities of our tall brother, except in height; Bro. Myer Hellman, a leader of consequence. beloved and respected by all with whom he comes in contact, earnest in his demeanor, and persuasive in debate. When he addresses the Grand Lodge you can get in a very few moments all that there is to be said on the subject. He speaks in a clear, concise and logical manner. Those who are in doubt are gradually brought around to his way of thinking, and before long are of the same mind and vote with him and his point is carried. In the councils of the District he is a potent factor and is entitled to the fullest confidence of our beloved brotherhood.

Who to compare to Bro. Benjamin Franklin Peixotto, a veteran in the Order, who has labored zealously and fearlessly for years? To find a brother to match him is a great task. We consider him one of the most accomplished scholars, a speaker of great eminence. eloquent beyond question, possessing the highest scholastic attainments, affable, polite, a gentleman and a friend to our race, the wielder of a facile or a trenchant pen. As Grand Saar of the Order his messages to the brethren were literary masterpieces. His efforts at all times to ameliorate the condition of our oppressed brethren. and especially in Roumania, won for him the admiration of Jew and Gentile.

His voice and pen have always been used in the defense of the weak against the strong. He has been heard in the councils of our race from Maine to California and throughout Europe. He is a pattern to point to. He is worthy the esteem and love of the whole human family. We shall give him the title of "silver-tongued magnificence," and apply to him the motto of "*sans peur et sans reproche.*"

On whose shoulders amongst the young leaders of District No. 1 shall this mantle be worn? One does approach to him. We hear a whisper from the golden angel's head suspended over our mantle. Its answer to our question sounds like Adolph L. Sanger. He, too

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is silver-tongued. He is very eloquent. He also wields a mighty pen. He is also a ripe scholar and a gentleman. He works for our race with candor and honesty. He does what he can to assist our poorer brethren. He is a constant worker for the good cause of our Order and is esteemed and appreciated by his fellowmen. In council he has been an able adviser, and whether on the political rostrum, on the floor of the Grand Lodge or in the pulpit, his purpose is a lofty one and his voice a mighty power. He is the ex-President of District No. 1, and is now a Judge in the Court of Appeals of the Order, having been selected by District No. 1 as their representative in the deliberations of the Court. In the heat of debate Bro. Sanger remains as cool as a cucumber. He will appear quite unconcerned, and, if interested in the discussion, does not show it by any outward appearance, but at the same time he drinks in, as it were, all that is being said, and when he arises to speak you can hear a pin drop; the entire lodge is at once hushed to silence. They expect a grand effort and to be fully enlightened on the question at issue. And he will then in the choicest English answer question for question, repeat the argument of his opponents and answer every proposition so unhesitatingly and logically that when he is finished they have listened to one of the soundest arguments, embellished by apt illustrations and elegant comparisons and every detail so minutely described and explained that he is easily understood and his views concurred in. We shall now apply to him the appellation of the "little silver-tongued brother of District No. 1, I. O. B. B."

One other of the "old stand-bys" is Bro. Leopold Friedlander, of Washington Lodge. He has attended the Grand Lodge sessions for over twenty-five years. It is asserted that he is nearly eighty years of age. To see him is to marvel—quick and sprightly, of spare build, about five feet in height, and always a great gesticulator. He has been "Grand Aleph" ever so many times, Vice-President of the "B'nai B'rith Benevolent Society," before it became merged into the District Grand Lodge, and he is now a Governor of the Yonkers B'nē B'rith Home. He speaks a fluent German, is a ready debater, and in spite of a husky voice is a great favorite, especially with the older members of the District. He is very polite, and is a kind of "Sir Harcourt Courtly," yet withal a brother who can always be depended upon. He has done much for the Home and as much more for the Order, and is in every respect entitled to the great esteem in which he is held by brethren of the District, and, as we have already shown that for every veteran there has been found a

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younger leader to take his place, we have discovered, we think, the exact counterpart of Bro. Friedlander in Henry Herrman, who differs with our older brother because our younger leader will only speak in English, but as a zealous, faithful co-worker, Henry Herrman has few equals. He is the ex-President of the District, is very active and has hosts of friends. He is a great distributor of ballots and has a persuasive way of asking a brother to vote for his candidates. If he undertakes it, he can defeat any brother who may wish to aspire to office. As a debater he is not so forcible, but in a quiet argument he can generally convince any brother in short order that his side is correct. He has been one of those Governers of the Home with whom the inmates have found very little fault. His voice is clearer than Bro. Friedlander's, but then he is not so old by very many years. He is, in fact, an active "young leader," and adds to the strength which goes to make up the legislative body of the District. He is known in the Grand Lodge as "Our own Henry."

So that we may not occupy too much space at any one time, we close this second instalment of our personal sketches, and while our comparisons may not be exactly correct, our effort to match the brethren as nearly alike as possible will be recognized, and, if not mated with exact precision, members of the District will certainly discover the resemblance—if not in appearance, at least in characteristics.

"OLD TIMER."

Literature, Art and Miscellany

The *Christian Union* (we are compelled to quote its criticism in the absence of a copy of the work, which the publishers have failed to send us) says of Rev. Dr. M. Jastrow's Dictionary, that the author has given the world a work, which we have reason abundant to conclude, from the first part already published, will be, when completed, one gigantic in structure and of great importance to those to whom it addresses itself. Since the time when Dr. Emanuel Deutsch directed the attention of the English-speaking literary world to that vast storehouse of learning and information known under the name of the Talmud, all classes of the intelligent public have manifested an eager desire to become more intimately acquainted with its varied contents. Nor is it at all marvellous that students were attracted by the renowned and enthusiastic scholar's exposition in his famous article on the Talmud. His forcible language convinced all fitted to judge and inclined to pursue studies of the kind that there is no field which is likely to yield a fairer and richer return to its cultivator

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than the study of this truly stupendous work, which, besides exegetical and homiletical expositions of Scriptural passages, is a compendium of all the results reached by the active research and philosophical inquiries pursued at the different Jewish academies during a period of about a thousand years. Furthermore, he was successful in showing the world how to discriminate between the various departments of the Talmud, and he thus cleared the similes, sayings, parables, legends and allegories contained therein of the obloquy so long attached to them on account of the wilful misrepresentations to which they, and, along with them, the ethical maxims and wise saws they are intended to illustrate, were subjected. He showed the Talmud to be a work of universal interest, and at once students the most widely divergent branches of knowledge—of jurisprudence, of ethics, of education, of theology, of psychology and archæology—were desirous of gaining a knowledge of so comprehensive a work. Up to the present time the English student had to resort to German dictionaries, but Dr. Jastrow's Dictionary not only fills the void, but fills it satisfactorily and adequately. In it every Talmud in turn is defined in accordance with the results of deep philosophical research. With its aid, therefore, it will not only be a comparatively easy but even a pleasant task to roam over the pages of the Talmudical volumes. And at this point it should be made prominent that the task so ably performed by Dr. Jastrow is one which requires for its successful fulfillment far more than learning. Many a man of erudition merely, it is easily conceivable, might have failed. Not only are an intimate acquaintance with Tadmudical lore, a thorough knowledge of ancient languages, both Shemitic and classical, and methods of philological investigation indispensable requisites, but, superadded to all these qualifications, and of even greater importance than all of them, the author of a Talmudic dictionary must be gifted with a sense for the subtlest shades in word formation, as well as with an appreciation of the historical growth, development and increased applicability of the meaning of a word, keeping pace with the ever-widening circles of thought and multiplied points of contact with the surrounding nations during the course of centuries. These qualifications belong to Dr. Jastrow in an eminent degree. This first part in itself is sufficient to convince the student, not only that he will be enabled to find, with the help of this dictionary, the key to unlock a wide realm of new thought, but that he will derive from it also a training in linguistical and philological methods valuable outside of the limits to which they are directly applicable. To the author of this work, the elaboration of which requires, besides the most comprehensive linguistic and practical knowledge, also rare skill and an almost unlimited power of endurance, we wish the success he unreservedly merits, and there can be no doubt that we are justified in assuring him of the unstinted support of all friends of the literary science.

In the Royal Museum of Copenhagen there is, and has

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been for more than 275 years, a golden trumpet, known throughout Denmark as the "Danish Horn," with engraved emblems, comprising the symbol of Purity, the triple lily. Its weight is 102 ounces, and it measures two feet nine inches in length. This horn is said to be a genuine "Trumpet of Zion." The surrounding circumstances strongly sustain the position, and up to the present time there has not been the slightest scientific doubt as to the genuineness of the relic. The lily, as a symbol of purity, was generally carried in the right hand by the vestal virgins of the Temple; it also forms the emblem on the "shekel," the Jewish coin. There are also discernible the much-effaced remains of what has the appearance of pomegranates, and traces of an inscription, which, as far as it can be made out, is engraved in that kind of Hebrew characters known as the Samarian text. The emblems and inscription may be easily accounted for and accepted for the meaning of the word "Jehovah."

The trumpet was discovered by a farmer's daughter, partly concealed in the ground, in 1630, in the diocese of Rypen, Jutland. As to how it found its way from Palestine to Denmark can only be conjectured at. It is accepted as a fact that the relic at one time was one of the instruments anciently used in Solomon's Temple. Certain ornaments, and specially the beautiful engraving near the opening of the large end of the instrument, forming a turreted border around its edge, are the most convincing proofs for this position. When Titus Vespasianus, the youthful Roman general, subjugated Judea and destroyed its Temple, he took the renowned tables, the seven-branch candlestick, the "Sacred Books" and the trumpets to Rome, where they were, with other trophies of victory, carried in procession through the city in honor of the conqueror. Upon the arch of Titus these things were sculptured, and may be seen in Rome in a fair state of preservation to-day. The "Sacred Books" the victor presented to Josephus Flavius, the Jewish historian. Afterwards, when Titus became Emperor of Rome, the instruments and "tables of shew bread," by decree of the Senate and Council of Rome, were placed in the great temple of Jupiter. Between the fourth and sixth centuries Rome was overrun by hordes of Northern barbarians. The city was taken, religion for the time dethroned, and the temples, regardless of the sanctity, sacred or historical, were sacrilegiously plundered. After their retreat from Rome, the Vandals carried off with them the spoils they had seized in the temples.

This trumpet of gold, which corresponds in every particular with the trumpets sculptured upon the "Arch of Titus," was doubtless carried to the North with the other plunder and in turn lost by the conquerers of Rome, who had taken it from the conquerors of the Jews.

Another illustration of the old adage that "History repeats itself"

The American Oriental Society had their regular semi-annual meeting in the last week of October in Baltimore. Among those

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present and participating in the transactions of the meeting were four rising Jewish-American scholars—viz, the Professors R. Gottheil, of Columbia College, New York; M. Jastrow, Jr., of the University of Pennsylvania; and Cyrus Adler and M. Bloomfield, both of Johns Hopkins University, Baltimore.

All the gentlemen above-named belong to our younger generation, but they have recently acquired enviable reputations for solid learning and sound scholarship, partly by their independent literary productions, partly by their contributions to various learned periodicals. The Professors Gottheil, Jastrow, and Adler have given ample evidence of being well at home in Semitic languages, history, and ethnography; while Prof. Bloomfield is admitted to be an excellent Sanscritist.

The October number of *Hebraica* contains, besides other interesting papers, articles of Dr. Richard Gottheil. "An Arabic Version of the Revelation of Ezra;" of Dr. M. Jastrow, Jr., "Jewish Grammarians of the Middle Ages;" of Dr. H. Derenbourg, of Paris. "The Greek Words in the Book of Daniel." We noticed also a scholarly article from the pen of Professor Gottheil in the October number of Graetz's *Monatschrift* "On the Marginal Notes in a Vatican Manuscript of *Halakhoth Gedoloth*." Gottheil's translation of Karpeles' History of Jewish Literature, which is now appearing in the MENORAH, finds, we are assured, hundreds of grateful readers.

Josef Hoffman, the young Hebrew pianist, after completely captivating the musical world of Europe, and more recently of London, and gaining the unstinted applause of the greatest maestros, such as Rubinstein, is soon to delight New Yorkers. Only nine years of age, he is unquestionably the greatest prodigy the piano has ever known, and what is more remarkable, his compositions are as wonderful as his execution.

The late Dr. Joshua I. Cohen, of Baltimore, left a very valuable collection of Jewish and Hebrew books. A catalogue of this library has been recently printed, and it is gratifying that we can say that the getting up of this catalogne was entrusted to the hands of a qualified scholar. Dr. Cyrus Adler is the name of the catalogist.

Mr. Michael Banner, the young California violinist, who met with such brilliant success in London last season, will make his debut in Berlin this month.

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Affairs of the Order

Bro Peixotto in Philadelphia.—The Grand Lodge of District No. 3. have issued the following notice to the members of the Order in Philadelphia:

PHILADELPHIA, November, 16th, 1887

DEAR SIR AND BROTHER:

I have the pleasure to announce to you that Bro. Benjamin F. Peixotto, Past Grand Saar of the I. O. B'nê B rith, will deliver an address to the Israelites of Philadelphia, on the Aims and Objects of the Order, at Maennerchor Hall, on Wednesday evening, December 7th, at 8 o'clock.

You are particularly invited to be present on that occasion with your ladies and such friends as you may wish to invite.

An address by so distinguished a gentleman and high dignitary of the Order should of itself insure a large audience. The present vexed questions that now agitate the Order will be ably discussed and the noble aspirations of the B'nê B'rith eloquently elucidated. Do not fail to be present.

Yours fraternally,

ALFRED T. JONES,
Secretary D. G. L. No. 3 I. O. B. B.

Banquet and Testimonial to Bro. L. Friedlander.—The Governors of the Home, District No. 1, I. O. B. B., desirous of showing their appreciation for the many years of service rendered to that institution. and the love and esteem in which Bro. L. Friedlander is held by his colleagues, decided to tender him a surprise in the shape of a testimonial and banquet.

This agreeable task was entrusted to Bros. H. W. Cane, J. H. Stich, and Dr. S. Waterman, as a Committee, and Saturday evening, Oct 29, at Victoria Hall, selected as the time and place. At the appointed time the following guests assembled: Dr. S. Waterman, President of the Home; Bro. Joseph E. Newburger, President of District No. 1; Bro Joseph Fox, ex-President of the District and Home; S. Hamburger, Secretary District No. 1; and the following Governors: Bros. H. W. Cane, J. H. Stich, M. Minzesheimer, Raphael Ettinger, M. N. Hecksher, N. Sonneberg, Wm Bennett, Lewis Clark, Isaac Fromme, J. J. Frank, S. Latz, M. Ballin. L. Stern, M. Klein, of Bridgeport, Conn.; and I. Rosnosky. of Boston, Mass Bro. J. H. Stich was delegated to bring Bro. L. Friedlander to the hall, and performed the pleasing duty with his accustomed grace. At 8 P. M. Dr. S. Waterman, in the name of the Board of Governors, presented to Bro. L. Friedlander a rich and elegant *robe de chambre* and cap, accompanying the gift with an eloquent speech, paying a deserved tribute to his long and faithful devotion.

Bro. L. Friedlander was so overcome that at first he could hardly speak. Recovering from his emotion, he said he had done nothing but his duty, and hoped that he would be able to continue in the work to which he has devoted a great part of the past thirty-five years. After congratulations and a pleasant chat all were in-

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vited to the banquet hall, where a sumptuous table, groaning under the weight of the choicest eatables and wines had been prepared by the well-known caterer, Mrs. Minzesheimer.

After justice had been done to the good things speeches were in order. Dr. S. Waterman, presiding, called upon Bro Joseph E. Newburger, President of the District; Jos. Fox, ex-President, and each of the guests, who all responded in able addresses.

Mrs. M. Hyman, President of the Ladies' Auxiliary Society, sent regrets, accompanied with an elegant basket of flowers. Telegrams were received from Bro. Sinzheimer, of Troy, N. Y., and Superintendent B. M. Behrends, of the Home.

Though now in his seventy-sixth year Bro. Friedlander is as active as when, nearly forty years ago, he was distinguished for his untiring zeal. The veteran Brother visits Yonkers two and three times a week, and his indefatigable efforts to promote the comfort of the inmates have won their greatest affection.

The fall campaign has opened with great vigor among the lodges of District No. 1. Palestine No. 18, Rehoboth No. 38 and Akiba No. 173 have received official visits from Bro. Joseph E. Newburger, President, Bro. Moritz Adler, Vice-President, and several members of the General Committee, among others Bros. S. Hamburger, Sol. Sulzberger and David L. Walter. At the Palestine Lodge meeting Bro. Dr. S. Waterman, President of the Board of Governors of the Home, spoke of the early history of the Order. At Rehoboth Lodge addresses were made by Bros. Adler, Sulzberger, Walter, Hamburger and Isaac Rosnosky, of Boston. The Grand Lodge officers were received by ex-President Julius A. Levy, and welcomed by a large gathering of members.

Bro. Newburger addressed the lodge upon the great mission of the B'nē B'rith, and in the course of his remarks referred to the large numbers of our faith who were constantly arriving on our shores uneducated, and appealed to the brethren to bring them to the fold, so that they might become good citizens and worthy representatives of Israel. The address was received with great applause.

Rehoboth Lodge No. 38, which now numbers over 300, recently purchased ninety-six plots additional to their present cemetery.

The proceedings were terminated by a banquet at Terrace Garden.

The Cleveland Orphan Asylum.—The new edifice is progressing slowly, on account of its fire-proof character. There is scarcely another building in this particular respect in the city of Cleveland; the material had to be specially imported, and this has caused very considerable delay. It is, however, expected that the new structure will be ready for occupancy by March 1, when the old building will be torn down, and in its place will be erected a large

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salle a manger and kitchen. All the work will probably be completed by July 1, when the dedication will take place on the occasion of the twentieth anniversary of the foundation of the Asylum. At least $60,000 are yet needed, but this sum will no doubt be contributed before the winter is over, as St. Louis, Louisville, Indianopolis, Peoria, Denver, Minneapolis, and a number of other cities have as yet not responded, all of which are sure to excel in this noble philanthropic work, following the generous example of Cleveland, Chicago, Cincinnati, etc. Our brethren of Districts No. 2, 6 and 7 are resolved to make this Orphan Ayslum one of the model institutions of its kind in the United States, and having already accomplished so much, will not fail to put forth a final grand effort to realize their purpose.

The Baltimore Lodges.—We are informed by a reliable correspondent that the information given respecting the seceding lodges of Baltimore was inaccurate and misleading. We are glad to correct the error and to state that the rebellious lodges, who have formed themselves into a new organization entitled "Improved (?) Order B. B," number not as represented, 3,000, but only a little over 300 members.

The *faithful* lodges, on the contrary, who adhered to principle and were guided solely by honor, good faith and true fraternity, are prospering in spite of what is held to be the unjust decision of the courts. It is properly held that there are some questions beyond the jurisdiction of legal tribunals, which concern the morals and conscience of men, and which to ignore or set aside is to forfeit both honor and those sacred obligations which members of benevolent institutions take upon themselves.

The loyal lodges of Baltimore are animated by noble and enlightened philanthropic sentiments, and are pushing the work of the Order with greater zeal than ever.

The appeal of the Executive Committee in behalf of the Orphan Asylum and Technical School in Jerusalem is eliciting response. Washington Lodge No. 19, of New York; Cremieux, of Philadelphia, and Horeb, New Haven, have already signified their appreciation, and transmitted their quota of contributions asked. Other lodges will no doubt follow as soon as the subject is properly brought to their attention at the coming quarterly meetings, at which there is always a large attendance.

Thanksgiving Day was appropriately observed at the Home of the I. O. B. B. at Yonkers, the services being under direction of the Chaplain, Rev. H. Wasserman, and the address delivered by Bro. Benj. F. Peixotto, at the special invitation of the Board of Governors. As usual, the Ladies' Auxiliary Society contributed towards

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the sumptuous repast prepared for the inmates, who appeared most grateful for the kind hospitality. A large audience of ladies and gentlemen from New York participated in the ceremonies.

It was to Lebanon Lodge No. 9, of which he was thirty-five years a member, and not B'er Scheba, to whom the widow of the late Jonas Heller contributed her endowment of $1,000 for distressed brethren. The example of Mrs. Heller, it is to be hoped, may be followed by other relicts of deceased brothers left in affluence. It will be remembered that Mrs. Sophie Strauss gave her endowment to the "Home at Yonkers," and the heirs of Wm. Sahlein, brother-in-law of the lamented Jonas Strauss, made a like donation.

Horeb Lodge No. 25, of New Haven, at its meeting on the 20th ult. initiated 16 young men, of the ages ranging between twenty-one and twenty-eight, and voted $35 in answer to the appeal of the Executive Committee in behalf of the Technical Institute and Orphan Asylum of Jerusalem, and resolved to aid in extending the circulation of the MENORAH. The meeting was large and enthusiastic, and the speeches of the Brothers, particularly that of N. C. Meyers, eloquent and effective. All honor to New Haven.

District No. 4, San Francisco.—The Committee on Intellectual Improvement has arranged for a series of lectures, the first of which took place Monday evening, November 14th, in the main hall, the affair being public. The libraryhad a benefit at the Tivoli Opera House Wednesday evening, November 30th, under the auspices of the Library Committee. Cremieux Lodge will give a ball December 11th.

The Montefiore Social Club, an organization consisting of the members of Montefiore Lodge I. O. B. B, celebrated the third anniversary of their institution by a hop at B'nē B'rith Hall Sunday evening. There was a large attendance of members and their families and many invited guests, who entered upon the pleasures of the evening with spirit.

The laying of the corner-stone of the new Orphan Asylum in District No. 5, at Atlanta, was to have occurred during the recent visit of President Cleveland, but which was unavoidably postponed, is expected to take place on the 14th inst., the Masonic Fraternity assisting, and Bro. Simon Wolf, of Washington, delivering the oration.

Great activity is reported in the Lodges of Districts Nos. 1, 3 and 4 over the election of representatives to the next annual meetings of their Grand Lodges holden in January. The very best members should be chosen.

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Editor's Sanctum

In common with all true lovers of American-Hebrew literature, that thorny and hitherto stubborn and unyielding field, we deeply mourn the untimely loss of the gifted young poetess and writer, Emma Lazarus. Afflicted with a malady similar in its general nature to that which caused the death of the illustrious Grant, and now threatens the life of the noble and generous-hearted Crown Prince of Germany, Emma Lazarus' spirit quitted its earthly tenement on Saturday, November 19th, and is now among the angels around the celestial throne of immortality.

From her earliest youth Emma Lazarus betrayed genius, and at seventeen had already given evidence that hers was not a precocious talent. As she grew to womanhood her love of pure literature lifted her above her immediate surroundings where rarely we find those capable of appreciation. Her earliest poems expressed the deep pass on of her spirit, and as years rolled on she gave time and again evidence that hers was not a spasmodic or evanescent love, but a profound nature born and wedded to the true, the beautiful, and the great.

Recognizing later that the wide field of "universal literature" was still set by "bounds" and "barriers"—in other words, by bigotry and prejudice—she joined herself to the little band of which to-day the Menorah is the champion and exponent, and gave her best efforts to the cause of Israel. From this hour her writings in prose and poetry struck the true keynote of her glorious nature, and her genius was recognized not only by her own people, or at least by those of them who were capable, but the world. The leading literary journals not only admitted, but sought for and commended the productions of her beautiful intellect and noble heart. These were probably appreciated better in England than here, but her death, like that of her sister-genius, Grace Aguilar, will now make her known and her writings appreciated in her own country as widely as in any other.

Her "Songs of a Semite," first published by Mr. Philip Cowen —all honor to the brave young printer—spoke the great soul which rebelled against the bitter yet undying prejudices against the Jew. A student of German and French, as she was of English, she had become a devotee of Hebrew literature within the past six years, and, had she lived, it was her purpose to have proven how

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gloriously transcendant the latter is above all others, ancient or modern.

Death has cut Emma Lazarus off in the very bloom of her soul's bright hopes for great work, and while we profoundly lament her great loss from among the few brave spirits struggling like her own struggled, we trust the lesson of her life, as it shall become better known, will enlighten and ennoble her people and make them more truly recognize their duty, and thus in a measure prove a blessing in disguise. Farewell, noble young spirit!

MAYOR HEWITT wields a facile if not always a felicitous pen. The following is his latest production, after reading Dr. Kohler's "Commerce and Civilization, given on another page of the MENORAH; he writes the talented author:

"I have read with great satisfaction your 'Commerce and Civilization, which, of course, states fundamental truths with great clearness and force I regard the success of the Jews is this country as simply a proof of the '*survival of the fittest*' from a material point of view. When it comes to the higher qualities of human nature I doubt whether there is much difference in races, provided they have had equal training and the advantages of favorable surroundings. I am glad to say that race prejudice is dying out in the world due in a large extent to the general spread of commercial relations.

Sincerely yours,

ABRAM S. HEWITT."

THE Grand Chanuka Ball, in behalf of the Building Fund of the Temple Israel, will be held at Terrace Garden on the 22d inst. Our co-religionists of Harlem have, at great sacrifice and devotion, worthy, however of the noble cause in which they are engaged, for the securing of a beautiful house of worship, and what is still more important, a commodious Sabbath School, won general admiration and respect, and we have no doubt that their present appeal to the Jewish community at large will elicit a generous response. The Jewish population of Harlem is estimated at over 5,000 souls, and as the little synagogue in which they have hitherto worshipped on 116th Street is utterly inadequate, the present undertaking of the leading spirits of that thriving section of New York should be encouraged and assisted by all Israelites.

THE *Christian Register*, the able Unitarian journal of Boston, and those who sympathize with the Unitarian cause, have reason to

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be grateful to those gentlemen who have contributed $3,000 to "extend its circulation and promote the liberal movement."

A contemporary well says: The Jewish press has not yet enlisted support in this direction, due partly to the fact that few of our periodicals are entitled to special consideration, and partly to the fact that the Jewish public does not recognize how effective an agency such publications can be for the diffusion, not alone of Jewish knowledge, but refining and helpful influences as well. Our *confrere* correctly believes that with more solid encouragement (such as Christians give their publications) from the thoughtful, many improvements could be introduced and extended to sections of the country beyond school and pulpit influences Yea, verily, and even where such influences exist, but are limited to a narrow circle.

The annual meeting of the Montefiore Home for Chronic Invalids, held during the past month, brought together the *elite* of the Jewish community of New York. Among the notables present were Messrs. Jesse Seligman, Lazarus Rosenfeld, Isaac Wallach, Edward Lauterbach, Levi Bamberger, Adolph L. Sanger, Louis Gans, L. Straus, father of the United States Ambassador to Turkey, Jacob H. Schiff, W. Mendel, M. W. Platzek, Louis Strasburger, Uriah Herrmann, Henry Rice, J. H. Hoffman, Benj. F. Peixotto, Jacob F. Bamberger, Julius J. Lyons, Leo Schlesinger, etc., etc.

Mr. Schiff, as President, presented a very able report, showing that 54 patients were treated during the year, 11 discharged, 10 died and 3 transferred, leaving 30 in the Home. The net receipts from last winter's fair were $158,090. The total present assets amounted to $160,746. The plans for the new Home, a few blocks above the Orphan Asylum, have been completed, and the work of construction is soon to commence. Mr. Schiff pleaded to make the Home non-sectarian, and Mr. Wallach introduced an amendment to the Constitution having this object in view, which will be acted upon at the next annual meeting. The report of Dr. Schram was a rare paper, evincing masterly ability in the cure and treatment of chronic invalids, and betokening for this talented young physician a brilliant career in his noble profession.

Dr. Henry Berkowitz, of Mobile, writes us an earnest appeal in behalf of the Sabbath school movement, for which the sum of $1,000 was appropriated by the Pittsburg Convention. Many towns

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throughout the South and West have neither schools, nor what is still worse, text books for the instruction of children in the elementary principles, and thus thousands are growing up in ignorance of the faith of their fathers. Even in some large cities the proper books are wanting for the Jewish Sabbath schools, and the Union is now seeking to prepare and provide this much needed literature.

When it is considered that hundreds of thousands of dollars are yearly expended by the different Christian Sabbath School Unions, and Sunday schools are made every way attractive by beautifully illustrated books, hymns, etc., surely the Jews should not ignore the claims of the rising generation for religious instruction.

Dr. Berkowitz further writes on another topic of considerable moment. He says: "In Rochester, at the end of October, the 'American Humane Association' held its annual convention. Since coming to Mobile I have taken a great interest in that work, induced at first by the fact that I found here prevalent a strong persecution of the Jewish children in the public schools because of the inhuman treatment to which they were subjected by their schoolfellows. To counteract this I introduced the humane work here and was instrumental in organizing an association. Then I took up the educational feature and formed 'Bands of Mercy' in the religious and secular schools of the city and county, whites and blacks alike. Last spring we had a large union meeting of these "bands," which I had the honor of addressing. Now at this meeting, despite my best efforts to have it otherwise, there was, through the speeches made and the publications of this society, which professes to be purely unsectarian, a decided sectarian Christian tone exhibited. This is surely far from the purpose of the organization and opposed to the principle of its formation. To be humane one need accept no creed but that of kindness, and to practice the lessons of mercy one need not become a Methodist, Episcopalian, Catholic, Deist or Agnostic.

Now my view is this: We Jews, to whom such a work is particularly germane, ought to take an active part in all such humane societies and do our utmost to promote their objects. We would thus prove the broad and pure principles of Judaism, its mercy, its toleration, its humanity."

The views of our esteemed young friend and Doctor meet our cordial approval, and in view of the recent "hazing" of Jewish pupils in the schools of Mobile—perhaps in other Southern cities—which elicited considerable remark and criticism in that ever ably conducted journal the *Mobile Register*, we would strongly urge

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Israelites to favor the avowed principles of the "Humane Society," and give their encouragement and money in its behalf. But should it transpire that this so-called "Humane Society" is *sectarian*, that it hypocritically contends for one thing and diametrically practices another, *then*, and in *that case*, its pretensions must be exposed and recourse be had to the laws of the country and the conscience and right feeling of every patriotic American. In this country no distinction will be suffered between creed and creed, race or color.

We have received the annual report of the President—the Honorable Mrs. Philip J. Joachimsen—of the "Hebrew Sheltering Society of New York for Children," and have perused it with deep interest. The number of children at present cared for is 543. Of these the large number of 384 are of the tender ages of from two to five years. No other Jewish charity in this city receives orphans, or half orphans, and deserted children of this age. These poor waifs receive nurture and the precious care and attention of a well-appointed home. It is a noble work in which the patrons and friends of this institution are engaged, and a visit would convince the most incredulous of its thorough efficiency. If the Menorah was a daily or weekly journal, and had the space, it would delight to present the full report of the workings of this noble charity. As it is, we can only commend the truly philanthropic efforts of all those who are engaged in promoting the society, and to urge all true friends of humanity to rally to the support of this institution. "As the twig is bent, the tree is inclined," and so as we nourish and nurture, educate and train young children in the path of truth, of morality, and conscientious obligation, may we hope to realize a higher and nobler manhood for Israel and the world.

The American Hebrew has entered upon its ninth year with "eye undimned" and "force unabated" as a weekly Jewish journal of Conservative Judaism. A corps of brilliant editors and writers have from the first contributed and continue to make the *Hebrew* a periodical of the highest character. Its editorials are fearless, and while we cannot always agree either with its doctrinal or political views, we concede to its outspoken utterances conscientious regard for those principles which it cherishes and believes to be for the weal of Israel. Its platform is constantly broadening, and with such scholars and gentlemen as those who exercise the

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chief editorial control and such an enterprising, energetic and upright publisher as Philip Cowen, the future of the *American Hebrew* cannot fail to be prosperous and influential.

THE Hebrew Technical Institute of New York, under the directorship of Henry M. Leipziger, Esq., has steadily worked its way to recognition as a school of practical instruction, fitting its graduates for positions, which, upon trial, have proved them capable and satisfactory.

We have seen letters from some of the first manufacturing houses to the Principal of the Institute expressing the warmest appreciation of the intelligence, aptitude and capacity of those of its *eleves* who have been employed.

The Jews of New York may be justly proud and should be generous in their support of this school, which has passed the experimental stage and is rapidly approaching a position which will entitle its graduates to similar recognition as that bestowed upon those of some of the most approved and celebrated in Europe.

"LIFTING OF THE VEIL" is the title of a brilliant paper which Dr. Henry Pereira Mendes will contribute to the January MENORAH. In the same number will appear from the pen of Henry S. Morais, Esq., the accomplished author of "Eminent Israelites," an article on "Mendelssohn as a Reformer." For the February number we have papers from Dr. F. de Sola Mendes, Rev. Dr. Adolph Moses and other eminent scholars. Further surprises are in store for our readers, among others, at an early day, a novel from the pen of the Spanish-American author, Manuel Benrimo.

MR. ISAAC MARKENS, of the *Mail and Express* is about to bring out a handsome volume on the "Hebrews of the United States," which will be not only a complete revision of the articles which originally appeared in that sparkling evening journal, but supplemented by additional sketches of other prominent Israelites.

The book is to be published by subscription at $2 per copy, and from the wide popularity the sketches obtained, we may safely conclude will have an extensive circulation.

IN the recent municipal elections three co-religionists were elected to the Judiciary: Messrs. Alfred Steckler, Henry M. Gold-

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fogle and Samson Lachman. Judge Steckler was re-elected, having during his first term won great popularity as an upright and benevolent justice.

Mr. Lachman, though a very young man, is highly spoken of, and as to Mr. Goldfogle, his election will certainly bring honor to the Jewish name, as he is a gentleman of high character and fine attainments. All these gentlemen are members of the Order B'nē B'rīth

Mr. Joseph Blumenthal was elected to the Assembly and Hon. Jacob A. Cantor, who has already served several terms in the Lower House, was chosen to the Senate. Mr. Philip Benjamin, another Israelite, was elected to the Board of Alderman and Theodore W. Myers to the responsible office of City Controller.

EDGAR B. GOSLING, Assistant Engineer in the Dock Department of New York, has been presented with the silver medal of the Life-Saving Benevolent Association, through Commissioner Marshall, one of its managers, bearing the following inscription: "Presented to Edgar B. Gosling, in recognition of his courage and humanity in rescuing John Hanlon from drowning, by diving for him in the Hudson River, near Thirty-seventh Street, New York, August 25, 1887."

Our heroic young friend, who, by the way, is one of the most expert of swimmers, was passing the wharf at the time, and seeing the danger of Hanlon, jumped in, "clothes and boots on," and rescued the drowning man.

Mr. Gosling is a nephew of Levi Bamberger, Esq.

THE little *morceau* we print elsewhere concerning the "Danish Horn" was contributed to that bright weekly called the *Earth*, and the author is Mr. Charles Bradder, an accomplished student and writer, from whom we hope the readers of the MENORAH will soon have further contributions.

IN our January number we shall publish a charming paper from Rev. Dr. Gustav Gottheil, of the Temple Emanu-El, the subject of which is, "The Imperishable Lessons of an Imperishable Symbol."

OUR acknowledgements are due to the Departments of State and Interior for valuable documents, which will receive attention at an early day

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Official Department.

REPORT OF PROCEEDINGS

—OF—

DISTRICT GRAND LODGE

—№ 2,—

INDEPENDENT ORDER B'NĒ B'RĪTH,

For the Year 1886-87,

—INCLUDING THE—

ANNUAL MEETING

HELD AT LOUISVILLE, KY.,

MAY 15th, 16th and 17th, 1887.

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OFFICERS OF D. G. L. NO. 2, I. O. B. B.

1887.

Bro.	August Brentano,	of Thisbe,	No. 24,	President.
"	Joseph May,	" Standard,	" 215,	1st Vice-Pres.
"	Joseph E. Meyers,	" Mendelssohn,	" 40,	2d " "
"	Morris Bauer,	" Bethel,	" 4,	Treasurer.
"	A. Abraham,	" Jerusalem	" 6,	Secretary.
"	A. Arnold,	" Thisbe	" 24,	Sergt.-at-Arms.
"	Jacob Levinson,	" Jerusalem	" 6,	Messenger.

General Committee.

Bro.	Simon Wolfstein,	of	Bethel	No. 4
"	Leon Weil,	"	Solomon	" 16
"	Lipman Levy,	"	Mt. Carmel	" 20
"	I. M. Schlesinger,	"	Zion	" 62
"	Bernard Freiberg,	"	Osterman	" 86
"	Abe Block,	"	Standard	" 215

District Court of Appeals.

Bro.	Victor Abraham,	of Osterman	No. 86,	President.
"	M. J. Mack,	" Bethel	" 4.	
"	Nathan Drucker,	" Mt. Carmel	" 20.	
"	Nathan Morris,	" Abraham	" 58.	
"	M. R. Sulzer,	" Hagar	" 135.	

Address of the Secretary,

A. ABRAHAM,

Myrtle Avenue, East Walnut Hills,

Cincinnati, O.

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ANNUAL MEETING

OF

DISTRICT GRAND LODGE No. 2

I. O. B. B.

The Thirty-fifth Annual Meeting of the District Grand Lodge was held in Louisville, Ky., commencing at 10 A. M., on Sunday, May 15, 1887.

The following officers of the Grand Lodge were present, occupying their respective chairs: B. Mahler, President; August Brentano, First Vice-President; Jos. May, Second Vice-President; Morris Bauer, Treasurer; A. Abraham, Secretary; and G. Felsenthal, Sergeant-at-Arms.

Bro. Benjamin F. Peixotto, Past Grand Saar of the Order, being present, was invited to a seat beside the President.

The Lodge was opened in due form, after which the certificates of the Past-Presidents applying for admission to the Grand Lodge were on motion referred to a Committee on Credentials, on which the President appointed Bros. Philip Schloss and August Brentano.

The Secretary stated that Bro. S. Hamburger, a P. P. from Gan Eden Lodge No. 110 was an applicant for admission to the Grand Lodge, but that no certificate had been received from his lodge recommending his admission; whereupon on motion the matter was referred to the Committee on Credentials.

The certificate of Bro. Henry Kuhn, a P. P. of Lebanon Lodge No. 9, of New York, was submitted, certifying that Bro. Kuhn was a member of District Grand Lodge No. 1., by virtue of which the Bro. asked for admission as a member of this Grand Lodge, he

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having become a member of Har Moriah Lodge No. 14 of Louisville Ky. Bro. Kuhn was introduced into the room and duly admitted as a member of D. G. L. No. 2.

Bro. Jos. E. Meyers was appointed as Assistant Secretary for the meeting.

The Committee on Credentials reported having found the certificates handed to them as in proper form, and recommended that the brothers therein named be admitted to membership in the District Grand Lodge; in reference to the case of Bro. Hamburger, a P. P. from Gan Eden Lodge, they stated that it was their opinion that the brother had been duly recommended by his lodge, and the absence of his certificate to that effect was due to a neglect of the Secretary of his lodge in not forwarding same to the District Secretary, and they therefore reported in favor of his admission to this Grand Lodge.

On motion the report of the Committee on Credentials was accepted; and the following named brethren were duly admitted:

Brother	Jacob Kuhn,	of	Har Moriah	Lodge, No.	14
"	Sol. Lazarus,	"	" "	" "	14
"	H. Hirshberg,	"	" "	" "	14
"	L. E. Bruel,	"	Mt. Carmel	" "	20
"	Edw'd. Grauman,	"	Mendelssohn	" "	40
"	Wolf Bensinger,	"	"	" "	40
"	I. L. Schwabacher,	"	"	" "	40
"	Joseph Hays,	"	Montefiore	" "	54
"	Herman Guggenheim,	"	"	" "	54
"	Joseph Klopper,	"	Eshcol	" "	55
"	M. C. Straus,	"	Joseph	" "	73
"	S. Hamburger,	"	Gan Eden	" "	110
"	Gustav Loeb,	"	Barzillai	" "	111
"	H. August,	"	Hagar	" "	135
"	Abe Block,	"	Standard	" "	215
"	B. Kahn,	"	"	" "	215
"	E. S. Bamberger,	"	Asher	" "	227
"	I. J. Miller,	"	Lexington	" "	289
"	I. Shubinski,	"	"	" "	289

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The calling of the roll of Representatives being now ordered, the Secretary stated that Bros. Philip Schloss and S. Hamburger were present claiming to represent Gan Eden Lodge No. 110, and that no certificate of their election as such representatives, as provided for in Sect. I. Art. VII. Part 2 of our Constitution had been forwarded to him and as such the representatives of Gan Eden Lodge were not on the roll.

After some discussion of the matter, it appearing to the Lodge that the absence of the certificate of representation was due to the same neglect of the Secretary of Gan Eden Lodge as had been previously shown in the case of P. P. Bro. S. Hamburger, it was, on motion ordered that the representatives present be duly recognized as the legal ones from the lodge.

The roll was then called and the following representatives answering thereto were declared entitled to participate in the business of the meeting:

From Bethel	No.	4, Morris Bauer, Henry Loewenstein Gus Loewenstein, M. J. Ray and Simon Wolfstein.
" Jerusalem	"	6, A. Abraham.
" Har Moriah	"	14, Isaac David, Isaac Hartfield and Jacob Kuhn.
" Solomon	"	16, Barney Mahler and Leon Weil.
" Mt. Carmel	"	20, L. E. Bruel, Nathan Drucker and Lipman Levy.
" Missouri	"	22, M. S. Frankel and I. Koperlik.
" Thisbe	"	24, August Brentano, L. Ichenhauser L. Roser.
" Mendelssohn	"	40, Jos. E. Meyers, J. L. Schwabacher and S. Ullman.
" Ebn Ezra	"	47, Isidor Bush, Jacob Fürth and Morris Michaels.
" Montefiore	"	54, H. Guggenheim and Joseph Hays.
" Eschol	"	55, Edward Emanuel, Jos. Klopfer and Sol. Strauss.

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From Abraham	No. 58,	H. Bamberger, C. B. Feibelman and I. N. Heims.
" Zion	" 62,	I. M. Schlesinger and Aaron Wise.
" Joseph	" 73,	Moses C. Straus.
" Osterman	" 86,	Victor Abraham, Bernard Freiberg and Raphael Straus.
" Spinoza	" 108,	Nathan Menderson.
" Gan Eden	" 110,	S. Hamburger and Philip Schloss
" Barzillai	" 111,	Samuel Born, Gustav Loeb and Henry Rosenthal.
" Hagar	" 135,	J. M. Benson, Herman August M. A. Marks.
" Harmony	" 149,	Moses Bloom and M. Livingston.
" Achim	" 175,	Henry Hirshberg.
" Etz Chaim	" 205,	S. Gimbel, B. Kuhn and G. Weinstein.
" Standard	" 215,	Abe Block, B. Kuhn and Jos May.
" Asher	" 227,	E. S. Bamberger.
" Lexington	" 289,	I. J. Miller and I. Shubinski.
" Esther	" 323,	J. Bornstein and E. L. Segar.

The printed report of last year's proceedings and Annual Meeting was presented and on motion accepted and approved.

Bro. S. Ullman here rose and asking permission to address the meeting, which was granted, he in a few brief and well-worded sentences welcomed the brethren assembled to the city of Louisville, hoping their stay therein would be pleasant and agreeable; to which Bro. Mahler returned thanks in the name of the District Grand Lodge.

The following were then read by the Secretary:

LOUISVILLE, KY., May 15, 1887.

To the Officers and Members of District Grand Lodge No. 2, I. O. B. B.:

GENTLEMEN:—We extend to you, one and all, a hearty welcome, and with pleasure tender you the free use of our Standard Club Rooms during your stay in our city.

By order of the Board,

CHAS. ROTH, *Secretary.*

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LOUISVILLE, May 15, 1887.

To the Hon. President, Officers and Members of D. G. L. No. 2, I. O. B. B.:

GENTLEMEN:—On behalf of the Board of Trustees, I take pleasure in extending to you the liberties of the Progress Club Rooms and inviting you and your ladies to attend a concert given by the Club this Sunday evening at 8 P. M.

Very Respectfully,

GABE FELSENTHAL, *President.*

On motion the invitations were accepted with thanks.

On motion to appoint a committee on Rules of Order, an amendment was offered that the rules adopted last year shall be the rules for this meeting with the exception that the morning hour for opening in Rule 18 shall be changed to 9 A. M. which was accepted, and the amendment so adopted.

RULES OF ORDER.

1. The President shall have the right to decide questions of order subject to appeal.

2. Any brother wishing to speak shall rise and address the Chair as Brother President, and no brother shall be considered in order unless he so acts; on his doing so, the President shall recognize by name the brother entitled to the floor, who shall confine himself strictly to the question then under consideration.

3. No brother shall be permitted to leave the lodge-room during the time another brother is speaking, or when the lodge is voting on any question; and every representative except the presiding officer shall be compelled to vote on every question, unless the lodge excuse him by a majority vote, and if not so excused, he still refuses to vote, he shall be counted as having voted in the affirmative.

4. Propositions, motions or amendments can at any time be withdrawn by the mover before the vote is taken but may be renewed by another brother.

5. All questions from the Chair shall be put in this form: Those favorable to the question shall say aye; those opposed to it shall say nay, when the President shall decide the vote. The President, or any five brethren, may call for the ayes and nays, which shall be placed on the minutes.

6. No brother shall be permitted to speak more than twice on any question and not longer than ten minutes either time, unless by consent of a majority of the lodge.

7. The following are privileged questions, not debatable, and have precedence in the order in which they are named: To adjourn, previous question, postpone indefinitely, and lay on the table.

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8. A motion to suspend the rules or regulations for a special purpose shall be considered always in order, but shall require the concurrence of two-thirds of the members present, entitled to vote, to carry the same.

9. No one shall be permitted to impugn or arraign the motives of any brother.

10 When a motion for the previous question has been demanded by five members, all debate shall cease; the President shall then ask: Shall the question be now put? If carried by a majority vote, the President shall then put first any other privileged motion. then amendment to amendment, then amendment, and then the main question.

11. Any two brothers may call for the division of a question, which shall be divided if the subject will permit of it.

12. Any brother may call for the reading of papers when the matter contained therein refers to the subject under discussion.

13. No motion foreign to the subject pending shall be in order, unless it be a privileged question.

14. In calling the ayes and nays, the names shall be called in rotation, according to the numbers of the lodges.

15. Propositions of any member of the Convention shall be made in writing, and signed by two members; the same shall be handed to the Secretary, backed "Member's Proposition," and shall be read in order as received.

16. The order of business shall be—first, reports of standing committees, then reports of committees appointed last year; then communications and appeals from subordinate lodges, and then general propositions.

17. All committees shall be appointed by the Chair, unless otherwise provided for.

18. The regular meeting hours shall be from 9 A.M., to 12.30 P. M. and from 2:30 to 6 P. M. These hours may be extended or shortened at the pleasure of the majority.

19. Upon the final vote on all propositions for amendments to the Constitution or General Laws, the ayes and nays shall be called and recorded.

20. A motion for the previous question shall not be entertained when the speaker making it precedes it with any argument whatever.

21. In case of an appeal from the presiding officer, no one shall be allowed to speak on the appeal except the presiding officer and the appellant; *Provided*, however, that each may delegate his right to any representative present.

22. In the absence of any rule bearing on any matter before the lodge, Cushing's Manual shall be accepted as authority.

The President then read his Annual Message, as printed in the MENORAH for June.

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On motion the message of the President was referred to a committee of five to apportion the various suggestions and recommendations therein contained. The President appointed Bros. Wolfstein, Schloss, Heims, David and Hirshberg as the Committee on Apportionment.

Bro. Isidor Bush, Chairman of the Endowment Board, then read the Thirteenth Annual Report* of the Trustees, which was ordered for reference to the Committee on Endowment hereafter to be appointed.

The lodge then went into nomination and election of two Trustees of the Endowment to fill the vacancies caused by the death of Bro. Bloom and the resignation of Bro. L. S. Levi. Bros. S. Ullman and Louis Krohn were nominated and elected by acclamation.

The meeting then adjourned until 2:30 P. M.

AFTERNOON SESSION—FIRST DAY.

The Lodge resumed its sitting as per adjournment, Bro. B. Mahler, President presiding.

The President announced the appointment of the Committee on Endowment, as follows: Lipman Levy, Jacob Fürth, M. A. Marks, Isaac Hartfield and Louis Ichenhauser.

The financial and statistical reports of the Treasurer and Secretary were presented as printed in the MENORAH for June.

The Committees appointed to examine and report on the books and vouchers of the Secretary and Treasurer of the District Grand Lodge; the Endowment Fund Treasurer and Secretary; and the

* May be had on application.

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Orphan Asylum, submitted their reports as follows, which were all received and approved and the several committees discharged.

To the President, Officers and Members of District Grand Lodge No. 2, I. O. B. B.:

BRETHREN:—We, the undersigned appointed as your Committee to examine the books of the Treasurer of the Endowment Fund, and also those of your Secretary and Treasurer, beg leave to report:

That as far as we have been able to audit the accounts of the Endowment Treasurer, without having the books and accounts of the Secretary, we find that the assets in the hands of the Treasurer consist of cash in hand - - - - $26,411.30

Mortgage securities in Safe Deposit Co. 210,700.00

Making a total assets of - - - $231.111.30

The books and accounts of the Grand Lodge Treasurer and Secretary are all in proper shape and show a balance on hand on January 1st, 1887, of - - - - - $1782.30

All of which is respectfully submitted,

M. A. MARKS,
SIMON WOLFSTEIN,
Committee.

CINCINNATI, April 14, 1887.

To the Officers and Members of District Grand Lodge No. 2, I. O. B. B

BRETHREN:—The undersigned Committee, appointed to examine the books and accounts of the Endowment Fund Secretary beg leave to report that they have made such examinations for the year ending December 31, 1886, and find same correct in accordance with the report of the Endowment Fund Treasurer.

Respectfully submitted in B., B. L. and H.

FRANK BLOCK,
HENRY MESSING.
Committee.

ST. LOUIS, Mo., January 25, 1887.

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To the Officers and Members of District Grand Lodge No. 2, I. O. B. B.

BRETHREN :—The Committee appointed by the Grand Lodge at its last session to audit the books of the Orphan Asylum, beg leave to report that they have examined the books, securities, &c., and found them correct. Respectfully submitted,

MEYER WEIL,
JACOB MANDELBAUM,
I. B. HELLER.

CLEVELAND, O., May 12, 1887. *Committee.*

The Committee on the President's Message presented the following recommendation :

To the Officers and Members of District Grand Lodge No. 2, I. O. B. B.

Your Committee on President's Message being unable to present a full report at this time beg leave to recommend that a Committee of five be appointed to make suitable arrangements for a memorial service for our deceased Brothers Weisbart and Bloom.

Respectfully submitted,

SIMON WOLFSTEIN,
PHILIP SCHLOSS,
H. HIRSCHBERG,
I. N. HEIMS.

The above being on motion adopted, the President appointed as the Committee on Memorial, August Brentano, M. J. Ray, H. Guggenheim, M. Bloom and M. S. Frankel.

The General Committee report was presented and was on motion referred to a committee, consisting of B. Kahn, Leon Weil, C. B. Feibelman, M. Michaels and I. M. Schlesinger.

The Secretary's statistical report was on motion referred to a committee consisting of Jacob Furth, Herman Bamberger, I. L. Schwabacher, N. C. Strauss and Herman August.

The following amendment to the Constitution was presented and passed a first reading :

To amend Sect. 2, Art. IV, Part 1 by changing the text of the fifth and sixth line, so as to read "and not less than six of this committee, exclusive of the elected officers, shall be residents of the seat of the District Grand Lodge." A. ABRAHAM,
JOS. MAY.

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The report of Dr. S. Wolfenstein, Superintendent of the Orphan Asylum was then read as follows:

To the M. W. District Grand Lodge No. 2, I. O. B. B. in Convention assembled at Louisville, Ky.

CLEVELAND, O., May 1, 1887.

BRETHREN:—In behalf of the Board of Trustees and Directors of the Orphan Asylum, I beg leave to submit to you herewith the Eighteenth Annual Report of our institution. Permit me to add thereto a brief resume of the work done and accomplished by the Officers of the institution during the year passed since your last Convention.

The number of our inmates has slightly grown over the capacities of our buildings, as some urgent cases required immediate relief, and thus we are crowded together a little, having at present three-hundred and nine (309) orphans under our roof. At the last quarterly meeting of our Board held April 17th twenty applications for admission were granted, but we shall at present only be able to admit a very few, selecting those who are in need of a proper home, while the rest will have to wait two or three months, when we shall have ample room again, as about forty of our grown-up boys and girls will be dismissed July next. As our new building will be ready for occupancy perhaps before the end of this year yet, this difficulty will be remedied for many years to come.

The health of our children has been, thank God, very good. Considering the large number and the tender ages of our inmates we certainly have all reason to be satisfied. This has been the fifth year that we had no case of death among our children. During the months of January and February we passed safely through a moderate epidemic of measles, forty of our children were laid to bed within a few days at the first onslaught of the disease, but thanks to God and to our excellent facilities to entirely isolate the sick from the rest of the children by placing them in our hospital building, the spread of the disease was checked in time. This has been the first time that the hospital has been used as such since it has been built, and it has proved a great blessing for the institution.

The educational work of our institution has been in very good progress, and I am confident your honorable Trustees will testify as

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to the proficiency of our school, as well as to the success of the internal management of the institution under my charge as its Superintendent.

The new main building is in process of erection. The concurrence of the three Grand Lodges having been obtained, the President of the Orphan Asylum appointed a special Building Committee which has been and is still diligently at work to execute the plans and specifications as designed by our architects.

On July 27th 1886 ground has been broken for the new edifice and before the winter season started the basement and first story of the new building have been erected. Work has been resumed the latter part of March 1887 and is now in excellent progress. We hope to have the building under roof by the end of July next, so that the inside work be finished towards the beginning of 1888. The entire fire-proof character of the new building carried through in all and every particular will undoubtedly cause an excess above the estimated cost of its erection, but the Board considered it essential not to cripple on that account, the usefulness of a building which will stand for centuries as a bright monument of the noble work of our brotherhood.

The Board issued appeals to our Lodges and to the public at large, soliciting material aid for this great work, and from many parts of our territory liberal responses have been received, still there are a great number of towns and cities to be heard from yet. We hope and pray, that your Lodges will assist our Board in its efforts to raise the necessary means, so that at the completion of the building no incumbrance be left resting thereon.

While no new laws and no amendments thereto have been under consideration of this Board, I deem it my duty to bring to your notice a resolution emanating from D. G. L. No. 7, and submitted to our Board at their quarterly meeting, October 1886, as follows:

"*Resolved*, That District Grand Lodges Nos. 2 and 6 be requested to ask in conjunction with D. G. L. No. 7, the Board of Managers of the Cleveland Orphan Asylum to abolish the rule refusing admittance to the Asylum of children under five years of age."

Our Board referred this resolution to its next Annual Meeting in July, not deeming it proper to act upon such an important change in the laws, without a full representation of the Board.

Concluding permit me to inform you, that the office of Trustee

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held by Bro. Jacob Fürth will terminate this year. You are therefore respectfully requested to elect one Trustee for the ensuing term.

In Brotherly Love and Harmony,

Your Obedient Servant,

S. WOLFENSTEIN,

Secretary.

On motion the report was received and referred to a committee of five on which the President appointed Nathan Drucker, Jos. Hays, Jacob Kuhn, Herman Bamberger and S. Hamberger.

It was then moved that we go into election to fill the vacancy that will occur in the Board of Trustees of the Asylum by the termination of the term of Bro. Jacob Fürth, and the same brother being again nominated, was elected unanimously by acclamation.

The following protest was presented and read :

To the Officers and Members of D. G. L. No. 2, I. O. B. B.:

BRETHREN :—The Thirteenth Annual Report from the Endowment Trustees contains an insertion on page 4 which has been overlooked by Bro. Isidor Bush in reading the report to your worthy body.

The insertion tends to show that the Trustees of Eschol Lodge No. 55, have declined to pay over to the Charitable Institutions designated as beneficiaries of Bro. Jacob Baer of Eschol Lodge—who died on September 9, 1885 and the claim paid March 29, 1886.

We the undersigned delegates from Eschol Lodge demand an immediate investigation of this matter, claiming that the above mentioned insertion has not been fully stated.

E. EMANUEL,

JOS. KLOPFER.

On motion the foregoing communication was referred to the Committee on Endowment.

In pursuance of a resolution offered to that effect 5 o'clock tomorrow afternoon was ordered for the memorial services on Bros. Weisbart and Bloom, the lodge to adjourn for the purpose fifteen minutes before.

The amendment to the Constitution, having reference to a

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change in the construction of the General Committee which passed a first reading this morning, was called up for a second reading and was rejected by a unanimous NO, on the call of the ayes and nays as follows : Bauer, A. Abraham, David, Hartfield, J. Kuhn, Mahler, Bruel, Levy, Frankel, Koperlik, Brentano, Ichenhauser, Roser, Meyers, Ullman, Schwabacher, Bush, Fürth, Guggenheim, Hays, Emanuel, Klopfer, Heims, Strauss, Victor Abraham, Born, Loeb, Rosenthal, August, Benson, Marks, Hirshberg, Gimbel, B. Kuhn, Weinstein, May, Bamberger, Schloss and Hamberger. 39 members voting.

The following propositions to amend the Constitution was presented :

To amend Art. VII. Sec. 2, by striking out the word "three" and inserting in lieu thereof "one" for each lodge, and "one" for each fifty or fraction thereof over fifty.

Amend Art. VII. Sec. 7, so as to read : the travelling expenses of the Grand Lodge Officers and representatives of subordinate lodges to the Annual Meeting shall be paid out of the funds of this Grand Lodge.

Amend Art. VIII. Sec. 2, by striking out the words "fifty cents" and inserting in their place one dollar.

M. E. STRAUS,
MORRIS MICHAELS,
JACOB FÜRTH.

On motion these amendments were ordered for reference to a Committee on Legislation to be hereafter appointed; after which the lodge adjourned to meet again to-morrow at 9 A. M.

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SECOND DAY'S PROCEEDINGS.

MORNING SESSION.

The Grand Lodge met pursuant to adjournment and proceeded to business; Bro. Mahler, President, in the chair.

The President announced the appointments on following committees: Committee on Legislation, Victor Abraham, Gus Loewenstein, Sam Gimble, E. Emanuel and I. J. Miller. Committee to report at next Annual Meeting of the D. G. L.

On books and vouchers of the Secretary and Treasurer of the District Grand Lodge, and also on those of the Treasurer of the Endowment Fund: Bernard Freiberg, Abe Block and Simon Wolfenstein.

On the books and vouchers of the Endowment Secretary: Frank Block and H. J. Messing.

On the books and vouchers of the Orphan Asylum: Leopold Einstein, E. J. Weil and A. I. Sanger.

The Secretary reported the reception of a series of resolutions passed by the District Grand Lodge No. 1, at its last Annual Meeting January 30, on the death of our lamented brother Nathan Bloom, and asked their reference to the Committee on Memorial services, which was approved, and the resolutions to be made part of the services.

The Secretary likewise reported the notice from District Grand Lodge No. 1, of the expulsion of Leopold Levy, a member of Hebron Lodge No. 5, of New York, on April 5, 1887, he having been sentenced to the penitentiary for grand larceny.

There being no business just now before the Grand Lodge, a motion was offered that Bro. B. F. Peixotto be invited to address the meeting, which being carried, Brother Peixotto spoke to the brethren present

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on the principles of our Order, and the obligations implied in membership thereto. The address was listened to with much interest and attention, and at its conclusion the thanks of the Grand Lodge were tendered to the worthy brother.

The Committee on Memorial services reported as follows :

LOUISVILLE, KY., May 16, 1887.

To the Officers and Members of D. G. L. No. 2, I. O. B. B.

BRETHREN : We, your committee, appointed to make suitable arrangements for memorial services to be held this evening at 5 P. M., in commemoration of our departed brethren, Nathan Bloom of Louisville, and L. H. Weisbart of Cincinnati, respectfully recommend the following programme :

I.

We would state that your committee took liberty to invite the brethren of the Order, through the press, and extended a personal invitation to the immediate family of Bro. Bloom and Mrs. G. E Bruel, daughter of Bro. Weisbart.

II.

We recommend that the Grand Lodge do adjourn at 30 minutes to 5 this evening.

III.

We suggest that a committee be appointed to draft suitable resolutions of regret.

IV.

We recommend that the memorial services shall consist of four addresses, each speaker being requested to confine his speech to not exceeding fifteen minutes.

First Address—By Bro. Benjamin F. Peixotto,
whom we request to dwell mainly on Bro. Bloom's relation to the Executive Committee.

Second Address—By Bro. Isidor Bush,
whom we kindly ask to treat chiefly on Bro. Bloom's connection with the Endowment Board of our District.

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Third Address—By Bro. Jacob Fürth,
who is requested to refer principally on Bro. Bloom's association with our Orphan Asylum.

Fourth Address—By Bro. Joseph Abraham.
who is kindly solicited to eulogize upon the most valuable services rendered by both the late Brothers Bloom and Weisbart, in their capacity as Past Presidents of this District Grand Lodge.

All of which is respectfully submitted.

AUGUST BRENTANO.
JOS. M. RAY.
HERMAN GUGGENHEIM.

The Committee on Resolutions appointed under the recommendation in the programme proposed was M. A. Marks, H. Bamberger, N. Menderson, V. Abraham and L. Weil.

The Committee on the President's Message brought in a majority and minority report thereon, which was referred back to them with instructions that they were appointed to apportion the subjects contained in the message for reference to certain committees, and for no other purpose.

The Committee on the Report of the Endowment Trustees, presented their report as follows :

To the Officers and Members of District Grand Lodge No. 2, I. O. B. B.

The undersigned members of Committee to whom have been referred the Thirteenth Annual report of the Board of Trustees of the Covenant Endowment Fund of the District, and the demand of the representative of Eschol Lodge No. 55, for an immediate investigation of the subject matter on page 4 of said report alluding to same Lodge, beg leave to report:

We have made as full an investigation as time and circumstances would permit and find that the statement made in same report *when it was prepared* at the beginning of the present year, was substantially correct in every particular. At the same time it affords us great pleasure to state that within the past month and since said report was printed, Eschol Lodge has not only accounted for and paid over the thousand dollars, handed over to its trustees on the death of

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Bro. Jacob Baer, but $35.50 accumulated interest thereon in addition, and this to the satisfaction of all the designated beneficiaries, so that now Eschol Lodge stands entirely exonerated from all blame for delay in distributing said money, which was caused solely by the desire of the lodge to avoid a threatened litigation which might have eaten up a large portion of the fund.

We have considered the allusion made on page 6 of the report of the trustees to the

MUTUAL ENDOWMENT ASSOCIATION.

This organization antedates the creation of our District Endowment Fund, and is under the sole control of members of the Order organized as a corporation under the laws of Ohio. We are entirely in accord with the views expressed in the report of the trustees that "this Grand Lodge, nor the subordinate lodges have any control" "voice or vote in its management" nor can we conceive how any such control could be obtained or any reason why it should be desired. We have too high an opinion of the intelligence of the members of the Order in this District, to believe that the title of said association which is known as "The Mutual Endowment Association of Cincinnati of the I. O. B. B.," "misleads some of the members of our District" who "believe it identical with our Covenant Endowment, and under the guidance or protection of the Order." Your Committee does not feel itself justified in recommending any legislation on this subject by the Grand Lodge.

In regard to the

PROPOSED AMENDMENTS

on pp. 6 and 7 of the report of the trustees as to the disposition of the endowment benefit where no designation has been made and where the deceased brother has left no lawful wife or children, your Committee declines as such to express an opinion the members thereof not being in accord thereon. We unite, however, in reporting that the Trustees are in error in stating that the law which was enacted to enable lodges to obtain a fund to enable them to pay Endowment dues in favor of poor old members has been entirely "over-looked" and "disregarded." Your Committee knows at least of one lodge, Mount Carmel No. 20, and there may be others, which on coming into possession of an endowment under the existing law,

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adopted a by-law which in letter and spirit carries into effect the object alluded to, and this law is in that lodge to our knowledge in successful operation.

We recommend the approval of the memorial resolutions adopted by the Trustees on the death of our lamented brother

NATHAN BLOOM

believing as we do that they express the sentiments not only of every member of the Grand Lodge, but of all brethren of our Order, with whom our departed friend was at any time associated in guiding its affairs and promoting its welfare.

We do not think that our duty would be properly performed if we did not in this report call the attention of the Grand Lodge to the admirable manner in which the Trustees of the Endowment Fund have thus far managed the funds with which they have been entrusted, and to congratulate them and you upon the good fortune which has hitherto attended their efforts. We believe that their success has been largely due to the fact that every member of that Board has considered and looked upon the duties he has been called upon to discharge as a labor of love and for the purpose of furthering the interests of the Order and of this District. We believe that the course thus far adopted should be continued, and when in the course of time the duties mentioned become by reason of advanced age or other circumstances too difficult to perform, your Committee confidently hope that others equally able, willing and trustworthy will always be found ready to take up the burden and carry it as successfully as their honored predecessors.

Respectfully submitted in B. B. L. and H.,

LIPMAN LEVY,
M. A. MARKS,
JACOB FÜRTH,
ISAAC HARTFIELD,
LOUIS ICHENHAUSER.

LOUISVILLE, May 16, 1887.

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On motion the report was received and taken up for consideration on its several sections, which being separately acted on and approved, the entire report was adopted as a whole.

The Committee on Apportionment of the several parts of the President's message reported :

To the officers and members of the D. G. L. No. 2 I. O. B. B. :

BRETHREN : Your Committee on the apportionment of the President's message beg leave to recommend that so much as relates to our Order and our District be referred to a Special Committee of three.

That so much as refers to the Orphan Asylum be referred to the Committee on Orphan Asylum.

That the reference to the endowment be referred to the Committee on Endowment ; and that all referring to legislation be referred to the Committee on Legislation.

Respectfully submitted,

SIMON WOLFSTEIN,
PHILIP SCHLOSS,
H. HIRSCHBERG,
J. DAVID,
I. N. HEIMS,
} *Committee.*

Louisville, Ky., May 16, 1887.

The following amendment to the constitution, known as Amendment B, was submitted and referred to the Committee on Legislation.

TO AMEND ART. XIII. SEC. 1, PART I:

This section shall not be construed as preventing from time to time, by law of the D. G. L., the exclusion or exemption of members from contributing to or participating in funds so created.

ISIDOR BUSH.
JACOB FÜRTH.

The Committee on Secretary's statistical report submitted the following :

To the President, Officers and Members of the D. G. Lodge No. 2, I. O. B. B. :

BRETHREN : Your Committee to whom was referred the Secre-

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tary's statistical report begs leave to make the following as its report:

We find in the Secretary's comment on the decrease in our membership nothing calculated to impress us with a sense of alarm for the future of our District or Order. We are rather inclined to the view of our worthy President, who tritely names those whom we lost by resignation or suspension as "members for revenue only," and we look to the future with cheerful and, as we think, well-founded hope for success and progress.

The idea that "onerous charges for lodge dues" bear heavily on our members we do not share with our venerable Secretary; the endowment dues being fixed, the lodge dues certainly must appear reasonably small, when, as in some instances, for a consideration of $4.00 per annum, members secure a sick benefit of $5.00 per week, and in case of death the cost of necessary funeral expenses.

We cannot concur in the belief that young men who either cannot or will not join because of such lodge dues, could be considered a[illegible]valuable as acquisitions to our membership; numbers are not our have th[illegible]iterion of success, and we rather deprecate than value the en-ed, and to cong[illegible]h who study, weigh and deliberate how to get the has hitherto attend[illegible]ood out of the smallest possible contribution.
been largely due to t[illegible]our aggregate funds is a source of great satisfac-considered and looked [illegible]in our expenditures for sick benefits is a com-discharge as a labor of lov[illegible]tate of our members, financially and physi-interests of the Order and of [illegible]ice.
thus far adopted should be con[illegible]es have been compelled to materially time the duties mentioned become[illegible]uch benefits, simply demonstrates other circumstances too difficult [illegible]fully looked after. The lodges confidently hope that others equally a[illegible]n the members cared to pay always be found ready to take up the bur[illegible]sist. A healthy increase in would [illegible] as their honored predecessors[illegible]nefits and place the lodges *it was prepared* a[illegible]fully submitted in B. B. L. a[illegible]sooner or later be met with correct in every p[illegible] LIPI
pleasure to state that [illegible] M. A[illegible]enver Lodge is cause for was printed, Eschol L[illegible] JACO[illegible]hat can be done, and while the thousand dollars, h[illegible] ISAAC[illegible]s, we are happy to know LOUIS [illegible]ection, and we earnestly

1887.

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recommend the good example of these lodges for the emulation of such who may be less fortunate and more indifferent.

Fraternally submitted,

JACOB FÜRTH.
M. C. STRAUS.
I. L. SCHWABACHER.
H. BAMBERGER.
H. AUGUST.

On motion the foregoing report was received and adopted.

The following invitations for next annual meeting of the District Grand Lodge were read by the Secretary:

To the President, Officers and Members of District Grand Lodge No 2, I. O. B. B.:

BRETHREN.

Gan Eden Lodge No. 110, situated in the city of Terre Haute, Ind., through its representatives, hereby extends a cordial invitation to hold your annual meeting in 1888 in said city.

Respectfully,

PHILIP SCHLOSS.
S. HAMBURGER.

LOUISVILLE, Ky., May 16, 1887.

To the Officers and Members of D. G. Lodge No. 2, I. O. B. B.:

BRETHREN:

Zion Lodge No. 62, I.O.B.B., of Columbus, O., have instructed their delegates to cordially invite this honorable body to hold their next annual session of 1888 in said city of Columbus.

Yours in B., B. L. and H.,

I. M. SCHLESINGER.
AARON WISE

The hour for adjournment having arrived, the consideration of these invitations was laid over for future action, and the lodge adjourned until 2.30 P. M.

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AFTERNOON SESSION- SECOND DAY.

The lodge resumed its sitting as per adjournment—President Mahler in the chair.

The President appointed as the special committee of three, as recommended by the Committee on Apportionment of the President's message, Isidor Bush, Gustav Loeb and Samuel Ullman.

The Committee to whom was referred the proceedings of the General Committee for the past year, reported:

To the Officers and Delegates of District Grand Lodge No. 2, I. O. B. B.:

BRETHREN:

Your committee to whom was referred the report of the General Committee, beg leave to report as follows: We have examined the report of the General Committee of D. G. L. No. 2, I. O. B. B. for 1886-87, and find the proceedings regular, with this exception:

That they erred in instructing the officers of Standard Lodge No. 215 to wear regalia during the lodge meetings (see page 8 of their proceedings), as we find no law upon the subject, and we think that such matter should be left to the discretion of every individual lodge.

Respectfully submitted,

B. KAHN,
C. B. FIEBELMAN,
M. MICHAELS,
I. M. SCHLESINGER,
LEON WEIL,
Committee.

LOUISVILLE, KY., May 16, 1887.

On motion the foregoing report of the Committee was adopted.

The certificate of Bro. Hy Bernstine, P. P. of Jephthah Lodge No. 142 of Eufaula, Ala., and a member of District Grand Lodge No. 7 was presented, and the brother admitted to and welcomed by the President to the meeting.

The following resolution was then offered:

To the President and Officers of D. G. L. No. 2, I. O. B. B.:

Resolved, That the meetings of the D. G. L. shall be open for admission for all brother B. B'riths as visitors.

G. FELSENTHAL.
JACOB FÜRTH.

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The President ruled this resolution out of order.

The Committee on Legislation presented their report, which was, on motion, received and taken up for action *seriatum*.

To the Worthy District Grand Lodge No. 2, I. O. B. B.:

BRETHREN;

Your committee to whom has been referred proposed legislation would report as follows:

Your Committee have had under consideration the amendments submitted to Sections 2 and 7 of Article 7 and Section 2 of Article 8, and do not approve of the changes so suggested.

Your Committee advise the acceptance of the Amendment B to Art. XIII., Sec. 1, Part 1, of the General Laws as submitted.

We have had under consideration the propositions made in the President's message suggesting certain legislation. The question of a change in the composition of the General Committee is one which has been acted on at this session. The other matters proposed to be adjudicated upon we deem may be properly left to the determination of the subordinate lodges, and we do not recommend any legislation thereon by this body at this session.

Respectfully submitted,

VICTOR ABRAHAM,
S. GIMBEL,
I. J. MILLER,
E. EMANUEL,
GUS LOEWENSTEIN,
Committee on Legislation.

On motion to adopt the first section of the foregoing report, an amendment was offered that the amendments submitted in said section be referred to the incoming General Committee, they to report thereon at the next annual meeting of this D. G. L., which amendment prevailed.

The second and third sections of the report were approved, and then the report as amended was adopted as a whole.

The following amendment to the General Laws was offered: The District Grand Lodge shall have power to admit to its meetings any brother in good standing, except during Ritualistic work or when Executive Sessions may be ordered.

G. FELSENTHAL.
JACOB FÜRTH.

The lodge now adjourned to prepare for the proposed memorial services.

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Memorial Services.

At 5 o'clock the Grand Lodge proceeded to perform the services ordered in memory of Bros. L. H. Weisbart and Nathan Bloom. In addition to the Representatives of the Grand Lodge present there were in attendance several resident members of the Order, together with many strangers who came to pay their last tribute of love and respect to the departed brethren. Among those present were the widow and family of Bro. Bloom and Mrs. L. E. Bruel the daughter of Bro. Weisbart.

The President in a few appropriate words briefly stated the purpose of the meeting and called on the Secretary who read the following resolutions from District Grand Lodge No. 1:

To the President, Vice-President, Officers and Members of District Grand Lodge No. 2, I. O. B. B.

WORTHY BRETHREN: At the last Annual Session of this W. District Grand Lodge, held January 30th, the following expressions of regret and sympathy at the demise of Bro. NATHAN BLOOM, a prominent member of our beloved Order, were adopted:

Whereas, District Grand Lodge No. 1, has learned with profound regret of the death of NATHAN BLOOM, Past President of District Grand Lodge No. 2, and one of the oldest and worthiest members of the Order, Therefore

Resolved, That this Grand Lodge in Annual Meeting assembled, express to her sister Grand Lodge, to Har Moriah Lodge No. 14, of Louisville, of which the deceased Brother was a member, and to the bereaved family of our late BROTHER BLOOM, our sincere condolence at the irreparable loss of one, whose whole life was illustrated by benevolent and humane deeds, who, coming to this country a poor unfriended boy, worked his way up by his own industry, perseverance and integrity, to the front rank among the great merchants and benefactors of his age.

Resolved, That the career of such a man is a noble example to our rising generation, of the unconquerable power of honesty and purity of character, to overcome all obstacles and win universal esteem and love.

Resolved, That these resolutions be spread upon our minutes and a copy be sent to our sister Grand Lodge No. 2, Har Moriah Lodge No. 14, and to the family of the deceased.

Fraternally as B. B.

S. HAMBURGER,
Secretary.

The resolutions adopted by the Board of Trustees of the Endowment were then read:

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MEMORIAL RESOLUTIONS.

A seat is vacant in our Board ; a beloved hand presses ours no more ; the tones of a kind, cheerful voice have been hushed forever ! Eyes that looked in sympathy upon all mankind have been kissed to sleep by the Angel of Death, and our records are again darkened, chronicling the loss of our beloved brother,

NATHAN BLOOM.

God, who gave this noble soul to earth for a time, has recalled him, and our sorrowful hearts cannot yet resign themselves to the loss we, in common with all who knew him, have sustained.

As a fellow-worker in our eleemosynary task, our deceased brother was an active participant, always laboring to do good for the benefit of others—ever watchful for the best interests of our institution.

When the integrity of this District No. 2 was endangered by its failure to establish a Widows' and Orphans' Endowment Fund, and by its defeat in the General Convention of our Order (Chicago, 1874), Bro. NATHAN BLOOM's untiring efforts, his earnestness and perseverance averted the dire calamity ; and whenever the solid foundation of our institution trembled, it was his wise counsel and the confidence he so justly enjoyed and inspired, that strengthened and supported us in its defense.

We, who have worked for years side by side with our lost brother, who have been closely associated with him, and now miss him in our deliberations for the welfare of our fraternity, we add this tribute of our love and regret to those of the many others who bewail his death.

His life was gilded by universal philanthrophy, true charity, sweetness of temper and kindness to all. May the traits of his character, his actions in all matters of life, be a beautiful picture upon life's horizon, to which all faces and footsteps longingly turn. Truly it may be said that he leaves behind him "a good name, which is sweeter than precious ointment."

We condole and sympathize with the bereaved widow and mourning family, and we hope that the Father of All will afford them consolation and solace.

Resolved, That this tribute to our lamented colleague be made a special entry on our minutes, and that an engrossed copy hereof be sent to the family of our late brother.

ISIDOR BUSH.
JOSEPH ABRAHAM.
PHILIP SCHLOSS.
LOUIS S. LEVI.

[SEAL.]

Attest :
J. KOPERLIK, *E. F. Secretary.*
CINCINNATI, Jan. 30, 1887.

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The resolutions on behalf of the District Grand Lodge No. 2 were then read :

When those who have lived and toiled for the welfare of their fellow men, lay down the instruments of their labor and fold their hands in peaceful sleep, their work well done, their race well run, their goal reached in eternal life, we who have been counselled by their voices, guided by their judgment and blessed by the benignity of their presence. We who have profited by their virtues, come with reverential hand to plant upon their graves, the sprigs of our tenderest affections to bud and fructify forever.

While we mourn the loss of those Champions of Truth, those Advocates of Right, whose presence thrilled us and prompted us in the contest over our passions and in the re-creation of our better selves, we cherish the thought that our lives have thus been made somewhat holier, somewhat more perfect.

Shall we be bowed down sorrowing that the good have lived and have been borne from our earthly gaze? The wisdom of an earlier people teach us another lesson :

"The Thracians wisely gave
Tears to the birth-couch
Triumphs to the grave."

And so we come to place laurels of brightness upon the grave of Nathan Bloom, upon the grave of Leon H. Weisbart.

The eulogies of each have been fittingly spoken by those among whom they lived and moved and left the impress of their work.

Leon H. Weisbart as the first Grand President of this Grand Lodge was the pioneer of those who guided this District in its works of charity and brotherly love.

The virtues of Nathan Bloom have been set forth in those memorials from marts of trade and commerce, from Institutions of Benevolence, from Halls of Religious teachings.

His hand has dried the tears of the sorrow-stricken, clothed the poor and ministered to the afflicted of every creed.

To those expressions of love and respect and recognition of their worth which have been engrafted on our records, no word of ours can add more fitting tributes.

It is but left to us to rejoice that such men have lived and left us characters to emulate and reputations to cherish in our memories forever.

M. A. MARKS,
VICTOR ABRAHAM,
H. BAMBERGER,
N. MENDERSON,
LEON WEIL.
Committee of D. G. L. No. 2.

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Impressive addresses were made by

Bro. B. F. Peixotto on behalf of the Executive Committee of the I. O. B. B.

" Isidor Bush on behalf of the Endowment Board.

" Jacob Fürth on behalf of the Orphan Asylum.

" Joseph Abraham in loving memory of the departed Brothers Bloom and Weisbart.

This concluded the services and the President declared the meeting over, the participants departing in sorrowful silence.

THIRD DAY'S PROCEEDINGS.

The Grand Lodge was opened promptly and proceeded at once to business, Bro. Mahler in the chair.

On motion the rules were suspended so as to remain in session until all business was completed, speeches to be limited to five minutes.

The amendments proposed by the Trustees of the Endowment (see printed report pp. 6-7) were read.

Amend Sec. 8 by striking out the words "*or by determination of the Lodge,*" and amend Sec. 9 by striking out the words, "*and if he have no such children of his body begotten, or if they or any of them shall surrender their right thereto, then the same shall be disposed of by the lodge to which he belonged at the time of his decease, either for the purpose of paying dues to this Endowment Fund in favor of members of the Lodge, or for the benefit of such widows and orphans as the Lodge may determine.*" Inserting in lieu thereof, "but if he leave neither lawful wife nor children, and has made no valid declaration of beneficiaries, then no Endowment shall be paid."

Unanimously recommended by the Board of Trustees.

ISIDOR BUSH, Chairman.

The above amendments passed a first reading, and on motion that they be now adopted the ayes and nays were called as follows: Bauer, H. Lowenstein, Ray, Wolfstein, A. Abraham, David, Kuhn,

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Mahler, Weil, Bruel, Koperlik, Brentano, Ichenhauser, Roser, Meyers, Schwabacher, Bush, Fürth, Michaels, Guggenheim, Emanuel, Bamberger, Feibelman, Heims, Schlesinger, Wise, M. C. Straus, Victor Abraham, Marks, Hirschberg, Weinstein, May, Kahn, Block, Bamberger, Miller, Shubinski, Segar, Schloss and Hamburger—Unanimously 40 in the affirmative.

The amendment of Bros. Fürth and Felsenthal proposed yesterday afternoon was, on motion passed a first reading; and was adopted on the following call of the ayes and nays: Bauer, H. Lowenstein, Ray, Wolfstein, A. Abraham, David, Mahler, Weil, Bruel, Drucker, Levy, Koperlik, Brentano, Ichenhauser, Roser, Meyers, Ullman, Schwabacher, Bush, Fürth, Michaels, Guggenheim, Emanuel, H. Bamberger, Feibleman, Heims, Schlesinger, Wise, M. C. Straus, Menderson, V. Abraham, R. Straus, Loeb, Rosenthal, Benson, Marks, Hirschberg, Gimbel, Weinstein, May, Kahn, Block, E. S. Bamberger, Miller, Shubinski, Segar and Schloss, being 47 unanimously in the affirmative.

The adoption of this amendment, creates Sec. 7 of Art. VI, Part 1 of our Constitution, on page 26 of last edition.

The Amendment B to Sec. 1. Art. xiii. Part 1, as recommended for adoption by the Committee on Legislation was called up and read, and a motion was offered that it be referred to a Special Committee of three to report thereon at next session of this Grand Lodge, which was amended by a motion to strike out "next" and insert "this," which amendment being adopted, Brothers Lipman Levy, Victor Abraham and Herman Bamberger were appointed as the Committee for Reference.

The amendment to Art. VI. Sec. 1 to strike out the word "annual" and insert in lieu thereof "biennial," which was in effect to create biennial instead of annual meetings, offered by H. Hirschberg and M. C. Straus, was at once declared out of order.

The Committee on Report of the Secretary of the Orphan Asylum presented their report, which was read, and a motion was offered that it be taken up for action section by section, to which an amendment was offered that the Committee have leave to withdraw certain objectionable parts contained in third section; which was further amended, that the entire section alluded to be not received and the entire report be referred back to the Committee for its elimination,

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on which the previous question was called and approved, and the amendment to refer back was adopted.

The Special Committee to whom was referred the Amendment B to Sec. 1, Art. xiii. Part 1, reported the following, in lieu of the section as referred to them.

Your Committee recommend that the following be added to Sec. 1 of Art. xiii Part 1 of the Constitution :

"But nothing in this section shall prevent the District Grand Lodge from time to time from enacting laws to exempt or exclude members from contributing to such fund or participating in the benefits thereof."

LIPMAN LEVY,
VICTOR ABRAHAM,
HERMAN BAMBERGER,
Committee.

The foregoing amendment was received and passed a first reading, and on motion that it now pass a second reading for adoption, the ayes and nays were called as follows : Bauer, Henry Lowenstein, Ray, Wolfstein, A. Abraham, David, Hartfield, Mahler, Weil, Bruel, Drucker, Levy, Koperlik, Brentano, Ichenhauser, Roser, Meyers, Ullman, Schwabacher, Bush, Fürth, Michaels, Guggenheim, Emanuel. Klopfer, S. Strauss, Feibelman, Heims, Schlesinger, Wise, V. Abraham, R. Straus, Loeb, Rosenthal, Benson, Marks, Gimbel, Weinstein, May, Kahn, Block, Bamberger, Miller, Segar and Schloss, being 45 unanimously in the affirmative.

The invitations from Gan Eden and Zion Lodges to hold the next annual meeting of the District Grand Lodge at Terre Haute, Ind., or Columbus, O., were called up, and on ballot the invitation from Gan Eden Lodge at Terre Haute was accepted.

The report of the Special Committee appointed on the President's message was read as follows :

BRETHREN:—Your Committee to whom was referred that part of the President's Messege relating to the condition of our Order and Our District, are in full accord with the view therein expressed that "the time has come when we should deny, in most positive terms, that ours is only a benefit institution, but that we should invite entrance within our portals on the score of enabling those who join, to be of service, *to do good*, to others. And we may add, that while the Order has lost numerically in several Districts, in consequence of

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enforcing laws which compel the members to provide for keeping faith with their associates in the future, by bearing heavier burdens at present, the Order has gained numerically even by extending its influence and organization beyond the confines of this country. And we hope and believe that now, since the Endowment laws of the various Districts have been established on a firm basis, the Order will enter upon a new era of peace, and will direct its attention to matters more worthy and in an unselfish spirit.

We cannot endorse however, the recommendation that this Grand Lodge petition the Executive Committee of our Order to employ a lecturer to work as an organizer in the several Districts. This would scarcely come within the duties of the Executive Committee, except where no District Grand Lodge has territorial jurisdiction.

But the President himself contradicts the first recommendation by another, that this Grand Lodge pass a resolution, authorizing your incoming General Committee to employ some active and energetic member to take charge of this, under the direction of said General Committee," etc.. and we hereby offer the following resolution :

Resolved, That the General Committee be and the same is hereby authorized and requested to visit lodges or cause the same to be visited officially by some of its members, also to delegate members of our lodges as organizers of new lodges, where the General Committee may deem this desirable and desired. For defraying the expenses of such visits a sum not exceeding two hundred and fifty dollars ($250.00) is hereby appropriated out of the funds of this Grand Lodge.

All of which is herewith respectfully submitted by your Committee.

ISIDOR BUSH,
GUSTAV LOEB,
S. ULLMAN.

On motion the report was received and adopted.

The Report referred back to the Committee on Orphan Asylum was again submitted with an addenda thereto by the Committee, and on motion to that effect the First and Second Sections of the Report were adopted and all else stricken out.

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The Sections approved are as follows :

To the Worthy President and Members of District Grand Lodge No. 2 I. O. B. B.

BRETHREN :—The undersigned Committee to whom was referred so much of the Pres. Message as relates to the Orphan Asylum, together with the Report of the Superintendent thereof, would respectfully represent that they have had the same under consideration and beg leave to submit the following report :

1. We heartily concur in the recommendation of the President, that this Grand Lodge supplement the appeal of the Board of Trustees and Directors through the incoming General Committee, calling upon all lodges who have not already acted, to do so without delay, that we may be able to complete the new structure within the required time, and that the same, when completed, may be free from all incumbrances.

Regarding the resolution of District Grand Lodge No. 7, asking the co-operation of this Grand Lodge to induce the Trustees and Directors to abolish the rule restricting the admission of orphans under 5 years of age, we are of the opinion that it would be imprudent and unwise to do so. The demands in the past upon the capacity of the Asylum for the admission of orphans is a sufficient criterion as to what may be expected, notwithstanding the increased facilities furnished in the new building, beside the change necessary in management and the increased expense which would have to be incurred for the care of children under that age.

NATHAN DRUCKER,
S. HAMBURGER,
JACOB KUHN,
H. BAMBERGER.

The following resolution was presented and adopted.

Resolved, That the thanks of this District Grand Lodge are extended to Har Moriah and Mendelssohn Lodges of Louisville for the use and conveniences of their lodge-room during our present session.

On motion twenty five dollars were appropriated for the janitor for services rendered during the meeting.

On motion it was ordered that the salaries of the paid officers of the Grand Lodge be the same as last year.

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The Lodge then went into an election for the several officers of the Grand Lodge, the General Committee, and District Court of Appeals, which resulted as follows:

Bro.	August Brentano,	of Thisbe,	No. 24,	for President.
"	Joseph May,	" Standard,	" 215,	" 1st Vice-Pres.
"	Joseph E. Meyers,	" Mendelssohn,	" 40,	" 2d " "
"	Morris Bauer,	" Bethel,	" 4,	" Treasurer.
"	A. Abraham,	" Jerusalem	" 6,	" Secretary.
"	A. Arnold,	" Thisbe	" 24,	" Sergt.-at-Arms.
"	Jacob Levinson,	" Jerusalem	" 6,	" Messenger.

FOR GENERAL COMMITTEE.

Bro.	Simon Wolfstein,	of	Bethel	No. 4.
"	Leon Weil,	"	Solomon	" 16
"	Lipman Levy,	"	Mt. Carmel	" 20
"	I. M. Schlesinger,	"	Zion	" 62
"	Bernard Freiberg,	"	Osterman	" 86
"	Abe Block,	"	Standard	" 215

FOR DISTRICT COURT OF APPEALS.

Bro.	Victor Abraham,	of Osterman	No. 86,	President.
"	M. J. Mack,	" Bethel	" 4.	
"	Nathan Drucker,	" Mt. Carmel	" 20.	
"	Nathan Morris,	" Abraham	" 58.	
"	M. R. Sulzer,	" Hagar	" 135.	

On motion the thanks of District Grand Lodge were tendered to the out-going Officers and General Committee for their services during the past year; and to Bro. Jos. E. Meyers for his services as Assistant Secretary to this meeting.

The Officers of the Grand Lodge were duly installed in office by Past Grand Saar, Brother B. F. Peixotto, after which the newly elected President assumed the chair and finding there was no further business to transact, declared the meeting adjourned *sine die*.

A. ABRAHAM,
Secretary D. G. L. No. 2

[SEAL.]

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OFFICIAL DEPARTMENT.

Constitution Grand Lodge

REPORT OF THE EXECUTIVE COMMITTEE.

1886-1887.

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OFFICERS AND MEMBERS

OF THE

EXECUTIVE COMMITTEE.

Constitution Grand Lodge, I. O. B. B.

JULIUS BIEN, President,	New York
JOSIAH COHEN, Vice-President,	Pittsburg, Pa
M THALMESSINGER, Secretary,	New York
ISIDOR BUSH, Treasurer,	St. Louis, Mo
Wm. Lovenstein,	Richmond, Va
Joseph Hirsh,	Vicksburg
Edward Rubovits	Chicago, Ill
Joseph Bien,	San Francisco, Cal
D. Wolff,	Berlin

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE, I. O. B. B. 1886—1887.

The annual meeting of the Executive Committee took place on the 5th of June, 1887, in the City of New York. District Grand Lodges Nos. 2 and 7 holding their General meetings in the latter part of May, no earlier date could be fixed upon. With the exception of Nos. 4 and 8 every District was represented.

The following reports of the individual members were received and read :-

DISTRICT NO. 1.

Bro. JULIUS BIEN, *President of the Executive Committee, I. O. B. B.*

DEAR SIR AND BROTHER :—As the representative member of District No 1, I am pleased to report to you that the most harmonious and fraternal feeling prevails in the District. The spirit—or rather demon—of contention which threatened our peace as long as the endowment question agitated the minds of our brethren, has flown, and let us hope for ever.

This agitation has left not a spark of acrimony behind; on the contrary, it is generally conceded that the action of the Constitutional Convention in regard to the endowment was both wise and timely. Even those brethren who led the opposition to the full adoption of the law, as passed by the Convention, concede now the wisdom of the measure, and are amongst our most enthusiastic workers in the District.

The worthy President of our District, Bro. Jos. E. Newberger, who held out longest in his opposition, now proves one of the most zealous and energetic laborers for the promotion and elevation of the best interests of the Order.

Under his leadership the General Committee watches over the affairs of the District with solicitude, and they are constantly "on the go" from one lodge to the other, stirring up the indifferent,

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encouraging the young, fanning the zeal of all, thus bringing new life into the brotherhood and sowing promising seed which will in due time produce a splendid harvest. It is true we have lost some members in the past year. Death has held its usual harvest, suspension has thinned the roll in some lodges, and in sight of the wrangle and contest, the enrolling of new members has not kept pace with the loss of old members. There is, however, but one opinion and one sentiment prevailing: the opinion that the return of peace will bring to our ranks new and young blood, and the sentiment that every friend of our cause must strain his full energy to bring in every Israelite of good repute and intelligence. But, after all, our success and prosperity is not dependent entirely upon large numbers. The people *will* come, if we are only true to ourselves, if we keep steadily the benevolent and educational purposes of the Order in view, if we demonstrate *by our acts* the vast amount of good that can be accomplished by uniting the largest number of Israelites, for the furtherance of the Jewish ideal. There can be no better evidence of the benefit of such a Union than the good results attained within the few years since our flag has been unfurled abroad. Not only is the Order spreading to other continents, but we have been able through our connections to extend a helping hand to people who come here as strangers, some of them driven from home by the scourge of fanaticism, and who were at once placed in a position to earn their livelihood. On the other hand, many members of this District who went abroad, found themselves at once surrounded by a band of friends and brothers, and wherever they stood in need of a brotherly hand, it was held out most cordially and warm-hearted.

Yet, steps must be taken to bring to the foreground the ideal aspirations of the Order, and the services of our most intelligent brethren must be brought in requisition to devise ways and means to accomplish that desirable object. Those old workers that have laid by their oars, in the belief that they will hand over the active labors to the younger element, must again go into the harness; the younger people must be induced to co-operate, and the old enthusiasm be aroused to its former fervor. This accomplished, our ranks will fill quick enough and we will become fitted better than ever to carry out the mission entrusted to us.

District No. 1 has evinced its accustomed readiness to respond to the appeals of charity. No sooner were our lodges informed

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of the distress which many of our brethren were in, through the disastrous earthquake which visited the city of Charleston and its vicinity, than they came promptly to their relief. The sum of $800 was collected and transmitted to the President of District Grand Lodge No. 5. Many of our lodges also contributed liberally to the "Hospital Saturday and Sunday Association"—an unsectarian society, but which of late years has become an institution firmly established in the hearts and sympathies of the public.

In this connection I can not help referring to the apathy shown by our brethren, and as for that matter by the Jewish public in general, towards an institution which does most excellent and commendable work, and which, in my opinion, will accomplish most beneficent results in the future. I have in view the *Hebrew Technical Institute of the City of New York.*

I need not dwell upon the objects of that institution, they are too well known. Our Grand Lodge has repeatedly signified its approval and its sympathies with its aims, has passed resolutions recommending lodges and members to take an active interest in its affairs, has appealed to such of our members as are favored by fortune to inscribe their names amongst the roll of contributing members. The Grand Lodge has not, however, deemed it expedient to make an appropriation, nor has there been any appreciable response on the part of our members to the appeal made. The institute with its excellent features has not grown yet sufficiently into the affections of the people, and as our members are an integral part of the people, we must not be surprised at their lack of appreciation. But we know in this busy age, trombones and drums have to be kept busy for some time before the attention of the public is aroused to any one object, to examine into it and to take it to their heart. The *one* exception is where actual bodily suffering or visible distress appeals to their readily vibrating chord of *Rachmones*, but institutions that must refer to success in the future, need time in order to become popular. And yet there is no educational institution which will be apt to work greater benefits than the *Hebrew Technical Institute.*

I am not one of those who believe that all our boys must become mechanics, in preference to any other vocation. On the contrary, the boy who is gifted with talent and capacity for the commercial career or the learned professions should have the opportunity

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furnished to him to be properly trained for *that* occupation in which his natural capacities will find the highest development. But there are enough boys whose success in life will be best assured by their early training in manual and mechanical pursuits, and those that have a special genius for these pursuits, can attain therein eminence as well as in anything else. Every occupation is much easier overcrowded than that of the skilled mechanic; every other craft is much more exposed to the vicissitudes of fortune; in every other profession it is more difficult to reach the top than that of the worker who understands to change the raw materials of nature into the artistic and accommodating requisites of civilized life. And though the support which is now given to the Hebrew Technical Institute is but moderate, I feel confident that in the near future it will occupy a front rank in the institutions which our people love to foster.

Our *Home* is becoming more "homelike" year after year, not only to the inmates, but also to the vast number of members who visit it as a shrine of their affection and pride. At present there are 46 inmates there. The management and administration is all that can be desired. Economy, allied with liberality and wise provisions, has made the place attractive and charming, secured every comfort and convenience within reach, and has made it a blessing to those who have selected it as their *last* refuge during their declining years.

Our *Maimonides Library* is greatly extending its usefulness. It circulates now annually over 50,000 volumes, and to accommodate the members who reside in the lower part of the city, a branch has been established down town The reading-room is likewise well patronized, more especially by the younger generation.

The Maimonides Library also supplies the inmates of our "Home," as well as those of the Montefiore Home for Chronic Invalids, with books.

A move was made at the last session of our Grand Lodge to "*secularize*" the library—that is, to open its doors to the *public at large*. This plan, well intended on the part of the projectors, was brought forward in order to allow us to take advantage of the liberal provision of the State, which grants a subvention of $5,000 to every free library which circulates a given number of books. But it was contended, on the other hand, that this transformation would deprive the institution of its character as an institution of the

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Order; that the benefits drawn from the State would be counterbalanced by a withdrawal of the annual contribution of our members, and last, but not least, that such a step would be a violation of the compact made by the Constitution Grand Lodge with the District Grand Lodge at the time when the former handed over to the latter the control of the Library. The arguments of the opponents to the free library scheme prevailed and no change was made.

It must be acknowledged, however, that the annual contribution of 40 cents *per capita* is insufficient to maintain the library as a useful institution.

The sum appropriated for it will do little more than provide for the necessary administration, the mending of books, rent, etc., and leaves but a very slight margin for the acquisition of new books and works that should find their way to the library, if it is to fulfil the purpose of an educational institution. I am of opinion that, with proper presentation of the needs of the library, the members could be easily induced to contribute a larger sum; that voluntary contributions of liberal amounts would flow into the treasury, and that not a few private libraries would be turned over to the library at the death of our members. I for one am not willing to surrender a single institute built up by the Order. We have not too many of them; if anything, we have not enough.

Our *Endowment Reserve Fund* has increased during the past year by the sum of $52,431 96, and the total of the Reserve Fund, on the 1st of January, 1887, reached the sum of $261,969 54. The steady increase of the Surplus Fund makes the endowment as much an assurance as any of the regular insurance companies.

Since the introduction of the endowment feature, the District has paid to widows, orphans and designated heirs about one-and-one-quarter-million dollars.

During the year 1886 the lodges of this District have paid to sick and needy members, and for burial expenses, nearly $35,000. Comment is superfluous.

For the first time has our endowment system, as well as the administration of the funds and the manner of keeping our books been examined by the Insurance Department of this State, and the result is expressed in the few words of the chief examiner: "The affairs of the society are very honestly and economically managed. The books and records in the Secretary's office are kept in a careful

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and systematic manner, and its affairs are in a very satisfactory condition."

Coming to the close of my report, I may be permitted to refer to an event somewhat in the future yet, for which preparations should be made in good time. The first lodge of the Order was installed in the city of New York in the month of November, 1843. Thus half a century will soon have passed since the formal institution of the Order. That this jubilee will be properly commemorated and celebrated by the Brotherhood I have not the slightest doubt. I question, however, whether the proper time for this celebration would not be the year 1892, as all the preparatory work, such as consultations, conferences, etc., etc., in anticipation of the foundation of the Order, took place in 1842. The concurrence of the quadri-centennial of the discovery of America (the land which was to become the home of liberty and human rights) is a coincidence which well fits in with the labors which the Order has planned.

From night to light humanity stepped when Columbus unconsciously discovered a new continent in his search for the near door to India ; from night to light was the path paved when a new world was opened, wherein the Israelite should at last find a spot where he could rest his weary feet, with the assurance that his rest will not be disturbed any more, and in the very same year in which pious sovereigns drove thousands of their best and most loyal subjects into exile, misery and death. From night to light marks the day when Israelites, conscious of their rights as men and citizens, laid the foundation of an Order which fosters union, for the purpose of emancipating their brethren from mental and social thraldom, by teaching them that the true freeman must be free himself in mind and in body before he can claim his full rights.

Thus it would seem to me that 1892 would be the proper year to commemorate our semi-centennial birthday. It is needless for me to allude at this time to all that has been accomplished in the past. There is room for doing more ! Let us see to it that when the time has arrived for our jubilation that we can point to bright, self-speaking *results*, and to the potentialities which they warrant us to expect from the future.

District No. 1 will certainly join the grand procession, which which will be participated in by Germany, and by that time, let me

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hope, by many other countries, which need the strong moral support and safe councils which our Order is willing to give them.

Fraternally yours,

M. THALMESSINGER.

New York, June 1, 1887.

DISTRICT No. 2.

To Bro. JULIUS BIEN, *President Executive Committee, I. O. B. B.*

DEAR SIR AND BROTHER:—Before making a full report of the state of the Order in my District, it is necessary to await the annual meeting of the representatives, to confer with them, hear what its President and General Committee may state about their stewardship during the past year and to consult the accounts of its Secretary.

The annual Convention of this District Grand Lodge took place on the 15th, 16th and 17th of this month (May, 1887) at Louisville, Ky., whence I just returned. This will excuse the delay in submitting to you my annual communication.

The statistical report of the District shows a "net loss of twenty-nine members"; the venerable Secretary ventures the remarkable observation: that this loss, "but for the unusual gain of thirty-one members in one of our lodges (Denver) would have been that much more." And he thinks that "this loss, repeated as it now is, from year to year, is a sad commentary on the lack of interest that has grown in our District"

The report of the Endowment-Trustees, on the contrary, comments on the fact that "the number of new young members who joined the lodges of this District during 1886, was larger by 31 than that of the preceding year, and the number of withdrawals and suspensions was less by 61 this year than that of the year previous," saying: "we may well feel that we, in District No. 2, are GAINING, NOT LOSING GROUND."

The President, in his message, ascribes the loss in numerical strength to the circumstance that laws were put into force and effect compelling the various Districts to make it obligatory on the part of the members of our Order to keep faith with their associates, and says: "it was readily to be foreseen that we would lose such persons as were *members for revenue only*."

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Thus, some ascribe the loss in membership to a lack of interest, and this lack of interest to the abolition of the former three degrees with its ceremonies; they suppose that a mystic, symbolic ritual work, makes lodge-meetings attractive. The aged Grand Secretary represents the views of a number of old members—who cannot see that *times have changed*; that the views and tastes of the young generation differ from those of the past. And whilst the old members of our Order may remember with delight the lodge-meetings of 30 or more years ago, with forms endeared to them by habit and recollection, they themselves would be *most* displeased with any *new* forms. There is not a single Order that has now-a-days a good attendance at lodge-meetings, especially not in large cities. The great distance of residences from meeting-rooms, the many other attractions, the number of societies of different kinds and other circumstances combine to detract from attendance. *The times have changed.* To our immigrated people of forty years ago the lodge-room was the medium of forming acquaintances, finding and gathering friends in a strange, friendless country; it was the place where we would learn parliamentary rules, the manner of conducting business in accordance with the customs of the land; we went there with the avowed purpose "to learn and to teach," and when our brothers moved west or south these wants, these advantages, impelled them to form new lodges as soon as a sufficient number made this possible. While now, our young people, born and raised here, have no such need; and even if emigrating to new places—speculation in real-estate, "corner-lots," engross their attention too much for them to take interest in anything else.

The tastes have changed. The idealistic and romantic was pressed to the background; the materialistic and realistic stepped in the foreground. The classic drama and tragedy can but rarely fill the theatres, whilst opera bouffe and show comedies are repeated a hundred times in succession before crowded houses.

> "Manners with fortunes, humours turn with climes,
> Tenets with books, and principles with times."

Our District's old, honorable secretary seems not to know this; he thinks that the onerous charges for lodge dues prevent the accession of a young and healthy element that could otherwise be induced to join our ranks. He forgets that the promises of granting large

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benefits in sickness,* of supporting our widows and orphans, and aiding the poor and needy, with entirely inadequate contributions, are an exploded delusion with which the young and healthy can no longer be gulled.

The complaint of "onerous taxation" comes most from those who belong to two, three or more kindred associations; 'tis this which renders the sacrifice of money and time too onerous. Many of our young men are paying by far heavier charges of membership in our clubs for social amusement and—card playing.

Let me say to our brother that not in the increase of members alone consists the strength and glory of our Order. Young men who cannot be induced to join our ranks for the opportunity to unite with us in *doing good to others*, in promoting works of organized charity, and who are unwilling to contribute what is needed to honestly fulfil the pledges to every brother, in support of our noble aims and institutions, should not be induced to join us; and those "members for revenue only," whom we may have lost or still lose, are no loss; our Order will be stronger and better without them.

To increase our membership from the best, though very limited material, proper efforts should be made. Official visits to lodges by officers of the Grand Lodge, aided by local committees, would doubtless prove effective. For this purpose the Grand Lodge, at its recent session, appropriated a sum not exceeding $250.

It is believed by some that the admission of young unmarried men without participation in the Widows' and Orphans' Endowment Fund would be productive of good results. A provision of the constitution of this District, requiring *uniform* contributions by *all* members made this impossible. The Grand Lodge has now adopted an amendment authorizing the exemption *of certain classes* of members from contributing and participating in said funds. Should a fair number of our unmarried young men manifest a desire to be so admitted, the Board of Trustees will recommend a law for this purpose, to be acted upon by the Grand Lodge at its next session.

Others propose that lodges be permitted to reinstate those who heretofore withdrew, or were suspended for non-payment of dues, without paying Endowment dues for the year during which they had excluded themselves. Let us admit that this might bring

* Amendments repealing by-laws referring to sick benefits, limiting their time and amounts, were passed *this year* by eight lodges of District No. 2. Others did so before, and more will follow.

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back a hundred or more members to our lodges, and among them very desirable ones—men who may have withdrawn for some justifiable dissatisfaction with officers or members of their respective lodges—men who were unable to pay and too proud to ask their brothers to assist them in the payment of dues. Let us take into account the fact that, had such a person died during the time of his non-affiliation, no endowment would have been paid for him. Calm consideration will, nevertheless, show that it would be unjust and unwise to admit these without paying the accrued Endowment dues.

Under a uniform rate of contributions, regardless of age and not advancing with age, it would be unjust towards brothers who annually paid their dues, and yet are not entitled to any larger benefit. These Endowment dues are merely a *deposit*, which, after death, is to be repaid, with interest, to the member's family. Hence it would not be justifiable to reinstate members who fail to make the necessary deposits. Besides, it would set a reward on withdrawing! Young men, while in best of health, might thus escape from contributing to the support of their brothers' widows and orphans *for years*, until their own health became impaired and old age neared. There might not be many who would do this, and yet more than enough to counterbalance the gain expected from free readmission. Members sometimes withdraw for some slight personal difference with an officer of their lodge. By allowing these members to be reinstated without paying the amount they would have had to pay as affiliated members, withdrawals would be encouraged instead of discouraged.

Let members know and feel that our Order aims at union—union stronger than can be dissolved by petty quarrels and differences of opinion.

In discussing matters connected with the problems of a numerical increase of membership and of the poor attendance of lodges,—I may have digressed somewhat from the path assigned to me, as a member of this Executive Committee. The importance of these questions and their proper explanation may be my justification.

I will now proceed with a brief report on the state of our Order in District No. 2.

Referring to the Official Statistical Table of the Secretary of this District, which is to be appended to your annual report,

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it seems unnecessary for me to quote from its figures ; and my own report on the affairs of the Endowment fund has been published in the MENORAH, and so frequently quoted from, in the Jewish Press, that I may be excused from again writing on its condition.

The Orphan Asylum at Cleveland is continuing its blessed and blessing course under the guidance of Dr. S. Wolfenstein, its Superintendent. The institution is over-crowded, but nevertheless good health prevails among its dear little inmates, exceeding 300 in number, without a single loss by death during last year. The new building is progressing toward completion, so as to be occupied before next winter. Its cost will be one hundred and fifty thousand dollars; it will be fireproof, unexcelled in all its arrangements and ample for five hundred orphan children. Its trustees and directors are indefatigable in their efforts to raise the entire amount by donations; foremost among them its President, Bro. Abraham Hart, of Chicago, whose subscription list, collected by him alone, amounts to over twenty-five thousand dollars. Even smaller cities and lodges are emulating in liberal contributions; and it is hoped that the entire amount will be raised without borrowing any money.

Soon after the close of last year one of the fathers of our District died.—Bro. L. H. Weisbart, who, at its formation, in 1849, was elected its *first* Grand President. On January 14th, 1887, this District lost one of its strongest pillars by the death of Bro. Nathan Bloom, of Louisville. This Grand Lodge, at its last session very appropriately devoted one evening to a memorial service for these two departed brothers, the service being attended by the families of the deceased and many invited brethren.

The resolutions adopted by District Grand Lodge Nos. 1 and 2, and by the trustees of our fraternal institutions, whereof Bro. Bloom was a most esteemed and beloved director, form part of your official records. And I close my report with the hope that the newly elected officers, Bro. Aug. Brentano, of Evansville, Grand President, and others, will be worthy successors and continue the work of those eminent predecessors, leading on District No. 2, in the great, noble and successful work of the I. O. B. B.

Fraternally yours,

ISIDOR BUSH.

St. Louis, June 1, 1887

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DISTRICT No. 3.

To Bro. JULIUS BIEN, *President Executive Committee, I. O. B. B.*

The usual annual report of the affairs of this District might well this year be "more honored in the breach than in the observance." Since, consequent upon the adoption of biennial sessions of our Grand Lodge, under the authority of our new organic law, there has been no session in our District since my report of last year.

The ordinary routine of affairs develop nothing of importance, and things pursue the even tenor of their way.

The contest as of yore, on the subject of endowment, now and then stirs up the brotherhood, especially of late when notified by the Executive of our District that the basis of annual contributions in support of the Endowment Fund must probably be increased above the amount fixed at its last meeting in 1886.

I apprehend, however, that at our next session in 1888 matters will be harmoniously arranged, and methods adopted for attaining the higher purposes of the brotherhood not yet reached in this section.

I read with pleasure of the visits made by the President of District No. 1 to several lodges within his jurisdiction, of the pleasant local excitement it creates, and of the great benefit and advantage derived by such course, and trust that the officers of this District may emulate that example, thus creating renewed interest in the discussion of all matters of interest to the District as well as to the Order at large.

The financial details of the District have been submitted to you ere this by our Secretary, as well as the numerical status of our brotherhood. I could but repeat the same were I to extend these remarks—it is therefore unnecessary.

The forecast of what is to be in our District is most encouraging, and I believe, if you Bro. President, would honor lodges of our District with a visit, you would enkindle an enthusiasm that would beget a rich harvest in the field of our labor.

We have the material; it needs but to be properly moulded to produce results, as grand and noble as those which characterize the efforts of our brotherhood in other sections.

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With an abiding faith in the ultimate accomplishment through the agency of our Order and this District of the glorious achievements which we aim after. I am, fraternally yours,

JOSIAH COHEN.

Pittsburgh, June 2, 1887.

DISTRICT No. 4.

To BRO. JULIUS BIEN, Esq., *President Executive Committee, I.O.B.B.*

DEAR SIR AND BROTHER:—In submitting to you this, my annual report on the state of the Order in District No. 4, it is with a great deal of satisfaction and pleasure that I find myself able to say to you, that the cloud of strife and dissension which for two years has hung over District No. 4, and which threatened to destroy the Order on the Pacific Coast, has happily disappeared, and peace and prosperity once more reign supreme.

The new Endowment Law which was adopted at the last session of the Grand Lodge, conforming with the law adopted by the late Convention of the Constitution Grand Lodge has been communicated to you immediately after its passage, and it is therefore unnecessary for me to recall its provisions in this report, but I consider it my duty to enter into an explanation, so that the sudden change of front at the eleventh hour, after persistently refusing obedience to the law for two years, may not have been misinterpreted.

District No. 4 took the position that the Organic law guaranteed to the lodges sovereignty in their internal affairs, and that the new Endowment law violated said guarantee. This view still prevails, and the District could only be brought to sacrifice an opinion in which it was almost unanimous, by the great love and affection which it bears our noble Order, and from which it felt loath to be severed.

This matter affords material for grave consideration.

While I am convinced that the idea of a subordinate body possessing sovereign powers is an absurdity, I still believe that the subordinate lodges have certain rights in managing their internal affairs, which even the Constitution Grand Lodge should respect. In the event that this, the highest tribunal should find it necessary to

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legislate regarding the internal affairs of the lodge, such law should not be made binding by being voted for by a two-thirds vote, which might not even represent more than one-third of the lodges, as the case was in every instance in the last Convention. Such law should be sanctioned by a two-thirds vote of the lodges themselves before going into effect, this would make dissatisfaction and disobedience in any district an impossibility. I sincerely hope that you will consider this matter of sufficient importance to place it among your recommendations to the next Convention, and being laid before the representatives of that Convention in your impassionate and forcible manner, I am confident that it will receive proper considerarion.

District No. 4, in consequence of the existing disturbances during the past two years, made but little progress. In spite of this and the fact that the death rate of last year was an extremely heavy one, its financial status has not yet suffered, and it is but a few months ago that we acquired another piece of property at a cost of thirty-six thousand dollars, which is so favorably located that it cannot fail to increase in value very rapidly. Our Endowment sinking fund is more than a hundred thousand dollars to-day, and with the rapid increase of our membership, which is unprecedented up to the present time, and the bright prospect for our real estate values, there is no doubt but that our sinking fund will soon double itself.

The new Ritual has been promulgated, but has not been received with great favor.

The assertion in your message to the late Convention, that no Ritual could be introduced into the Order which would give general satisfaction, is verified in this instance. Very little of a Ritual would satisfy me, but I must say, that since I have heard it recited in the lodges I find that there is a great deal of room for improvement. I refrain from inflicting any suggestions on Ritual upon you on this occasion ; 1890 will be time enough for that.

In closing, I am pleased to be able to say that District No. 4 has taken its old place in the horizon of our beloved Order, and will go forth upon its mission amongst its sister Districts, as a star of the first magnitude.

With fraternal greeting,

JOSEPH BIEN.

San Francisco, April 25, '87.

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DISTRICT No. 5.

JULIUS BIEN, *President Executive Committee, I. O. B. B.*

DEAR SIR AND BROTHER :—I have the honor to submit my annual report as to the condition of District No. 5. As the District Grand Lodge at its last session adopted biennial sessions, therefore I have but little to report. The membership on January 1st was 1,851, a decrease of twenty-eight during the year.

A new lodge was instituted at Goldsboro, N. C., but one in Americus, Ga., was disbanded, most of its members having permanently removed from said town. The number of lodges therefore remains the same as before, viz., thirty-four, and harmony exists throughout the District, and there was not an appeal during the entire year.

The new endowment law works admirably and satisfactorily, showing an increase during the year of over $9,000 to the fund.

Active measures have been taken to establish the Orphan Asylum for the District, and the brethren of Atlanta, Ga., have entered into the work with so much zeal and assiduity that a sufficient sum was subscribed before the 1st of January, 1887, as to justify the Board of Control to award the honor of the location of the asylum in that growing and enterprising city. Meetings have been held in Richmond and Savannah, which were addressed by the distinguished President of the Board of Control, Brother Simon Wolf (who, as the founder and instigator of this noble object, has been untiring in his efforts to see the asylum built) Bros. Adolph Brandt, Aaron Haas and J. Hirsh of Atlanta, Brother I. I. Marks of Wilmington, N. C., and myself, with the brethren of Atlanta have visited several cities and towns in the District. I am pleased to report that a sufficient amount has been subscribed to warrant the Board of Control in commencing, during the present year, the erection of a building which will be the pride and ornament of our District, and which will afford a home for the orphans, who will not only receive the kind and fostering care of our Grand Lodge, but will be placed in a community, who by their hospitable and charitable conduct have proved that they will be the proper guardians of those who have been bereft of parental care.

The city of Charleston, S. C., was visited during the past year by a terrible calamity, and many of our brethren suffered material

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loss. Again has our Order exemplified the noble precept of charity, and when appealed to by the President of the Executive Committee the Order responded liberally, and a sufficient sum was realized to meet the wants of those of our brethren in distress. In behalf of my District, and in advance of the meeting of the District Grand Lodge, I am sure that I express the views of every individual member thereof, when I return the sincere thanks of all concerned to those lodges who have contributed to the object.

Nothing else suggests itself to my mind, except that something may be done to revive the interest in our Order, and to bring into our fold many of our people who have kept aloof from us. I trust some action will be taken at this meeting to carry out this object. With sentiments of high regard, Yours truly and fraternally,

W. LOVENSTEIN.

Richmond, Va., June 2, 1887.

DISTRICT No. 6.

Bro. JULIUS BIEN, *President, Executive Committee, I. O. B. B.*

DEAR SIR AND BROTHER:—Starting to make my annual report to you it seems to me as if I had just finished writing my last one. Time flies and a year seems hardly to have flown. "A thousand years are but as yesterday when it is past."

There are no important events to chronicle in District Grand Lodge No. 6 for the year just past. The lodges have worked with their usual loyalty.

The decrease of 71 members ought not to be a sign of retrogression. This decrease seems to me to be the result of the rigid enforcement of the new endowment act, but when all the members will learn to understand that this law is only for their welfare, we will soon regain our loss and increase our numbers again.

As long as the lodges do their duty and keep in sight the higher objects of the Order, so long no complaint ought to be entered.

It is true that the old enthusiasm does not exist as it hitherto did, but the times have changed and with them most of our members and their circumstances. There was a time when the Metropolis of our District, the City of Chicago, had B'nē B'rīth lodges

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and no Clubs; to-day we have here besides the eleven B'nē B'rīth lodges four Social Clubs, and it is well known that Club life does not improve the lodge.

The congregations of the present are not those of the past; some of them in our Western country have excellent rabbis who deliver interesting and instructive lectures in a scholarly and modern style, and at a time when every man can attend.

These causes do not add to the attendance and the charm of the lodge-meeting. But is this state of affairs deplorable? We know that the B'nē B'rīth lodges were the forerunners of these institutions in most parts of this country, and have fitted the members not only as good disciples, but as excellent masters. The President of Chicago Sinai Congregation is a good, formerly very active, member of Ramah Lodge.

The best presiding officers in our congregations and social clubs are B'nē B'rīth.

We cannot always create events and fight battles when peace prevails. The German army has, since the battle of Sedan, not done anything more than preserve its discipline and its loyalty and is constantly kept in readiness; let our organization do the same and be a constant reserve to "watch and to work," when necessary, under our banner of "Benevolence, Brotherly Love, Harmony."

Yours fraternally,

E. RUBOVITS.

DISTRICT No. 7.

Bro. JULIUS BIEN, *President of the Executive Committee I. O. B. B.*

DEAR SIR AND BROTHER :—It is gratifying to announce that the rolls of District No. 7 for the present year chronicle a substantial increase of membership, and that our brethren in good standing now number 2,298.

When we consider that the depletion in our ranks in previous years has been gradual but marked, that a number of Jewish secular organizations are now competing for popular favor, and that prominence has been given to the subject of Endowment in our conventions, lodge meetings and open-air discussions, this augmentation of

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our working force may, I trust, be regarded as an indication of the renewed vigor and permanent growth of the District, and as an evidence of a revival of interest in our Order.

Our Secretary submits the following report:

STATISTICAL REPORT.

Number of lodges May 1, 1886,	63
Number of charters surrendered (Rockdale and Nahum—Rockdale consolidated with Hill City, and Nahum consolidated with Dallas),	2
	61
Instituted—Birmingham Lodge No. 368.	1
Present number,	62
Decrease.	1

MEMBERSHIP.

May 1, 1886,	2,250
Initiated this year,	123
Admitted by card,	32
Reinstated,	7
	2,412

CONTRA.

Withdrawn by card,	38	
Suspended for non-payment of dues,	46	
Deaths.	29	
Expelled,	1	—114
Present membership,		2,298
Increase this year,		48

FINANCIAL.

Receipts by Lodges,	$58,313 92	
Disbursements,	45,690 00	
Lodge funds,		$12,623 92
District Reserve Fund to December 1, 1886,		85,139 11
Special Fund to December 1, 1886,		6,319 05
Total,		$104.082 08
District Reserve Fund,		13,574 81

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DISBURSEMENTS.

Endowments to date,	$45.000 00
Cleveland Orphan Asylum,	4,204 50
Jewish Widows' and Orphans' Home, New Orleans,	4,204 50
Touro Infirmary, "	4,204 50
Sick Benefits,.	711 20
Donations to Brethren,	1,970 00
Funeral Expenses,	574 00
Dues to District Grand Lodge No. 7.	2,422 40
Total,	$63,291 10

We find other reasons for congratulation in the recent action of our District Grand Lodge raising the Endowment dues to $20 per thousand, and thus affording a guarantee to each contributor to the Endowment Fund that his beneficiary may reasonably expect to become a participant therein.

It has been the controlling purpose of the Grand Lodge to establish an honest, safe and enduring system of Endowment in this District, and its labors have been consistently directed to the attainment of this desired end.

The advanced age of our present membership (an average of 46 years) necessitated the adoption of a rate of assessment commensurate with the character of the risks assumed and the extent of the obligations incurred.

The charge now imposed added to the present accumulations, with an anticipated annual revenue therefrom of five per cent compound interest, will, in accordance with the calculations of Brother Bush, adequately provide for the payment of the $1,500 the District is pledged to secure to the beneficiary of each of its present members.

A lower assessment could not produce a like result, and the Grand Lodge wisely decided neither to accept a compromise of rates nor consent to a postponement of action. The Endowment for future members has been reduced to $1,000.

The collapse of all Endowment associations disregarding the factors which alone insure safety is inevitable, and amid the confusion, distress and dismay thereby caused, the impregnability of the Endowment of the I. O. B. B. will insure confidence in all of its plans, principles and purposes, and redound to its credit and renown.

Bro. Leo N. Levi, of Galveston, has been a conspicuous leader

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of the movement which culminated in the legislation now in force in this District, and has deserved and has received the warm thanks of the District Grand Lodge.

The valuable services rendered by our distinguished Brother, Isidor Bush, of St. Louis, were feelingly appreciated and acknowledged by the District Grand Lodge.

The report of the Endowment Committee, as amended and adopted, is as follows:

Your Endowment Committee begs leave to submit the following report: One year ago, after an animated debate, the subject of our Endowment was submitted to a special committee composed of Brothers Leo N. Levi and Samuel Hirsch, who were directed to submit their respective views to the lodges in advance of this convention. The views of said brothers, supplemented by a statistical table prepared by Brother Isidor Bush, have been submitted to this convention in the message of the retiring Grand President.

We deem it unnecessary to recite here the difference in the said views, as they are already before you. We take great pleasure, however, in announcing that this committee, composed as it was of the exponents of opposing views, is able to make an unanimous report upon all points before it, and that this unanimity was attained without any compromise of principle by any member of the committee. We are convinced now without respect to previous views:

1st. That it is impracticable to reduce the Endowment benefit as far as our present membership is concerned.

2d. That a benefit of $1,000 is for many reasons preferable to one of $1,500, and should be the amount fixed as to future members.

3d. That equity and the interest of the Order require that the assessments as to future members should as early as practicable be graded to accord with the risk assumed by us in respect of such future members.

4th. That the table of Brother Bush is entirely reliable on the factors assumed, and that said factors are the safest and best upon which to base our calculations.

5th. That we cannot safely count upon a greater income on our reserve than five per cent per annum net, and that we should not base our calculations upon the influx of new members.

6th. That expediency and loyalty require that the District Grand Lodge should assume control and direction of the Endowment Fund.

We have accordingly framed a new Endowment law, which is herewith submitted, and the substantial features of which are as follows:

1st. The benefit as to present members to remain at $1,500, and the assessment to be fixed at $30 per annum.

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2d. The benefit as to future members under the age of 45 to be $1,000, and the assessment to be paid at $20.

3d. That the direction, supervision, and control of the Endowment Fund be reposed in a Central Board of Endowment Trustees, who shall invest and manage the same with the aid and through the agency of the Endowment Trustees, elected by the various lodges.

The various provisions of the new law will be fully explained on the floor of the convention.

We desire to acknowledge our obligations to Brother Isidor Bush for his disinterested and valuable services to our District.

I sincerely hope that all agitation of the Endowment question in this District has practically ended, and our labors may be henceforth devoted to the accomplishment of the great and recognized aims of the Order.

The Committee on Intellectual Culture presented the following report, which was adopted:

BRETHREN:—Your Committee on Intellectual Culture beg leave to submit to your kind consideration and for your adoption the following report:

1. We recognize it to be one of the chief aims and purposes of our beloved Order to raise the intellectual standard of brethren, and through them that of all Israelites.

2. The disregard on our part of this, one of its essential principles, has created the impression that the Order of B'nē B'rīth is an insurance organization and nothing else—an impression which, if permitted to spread, will defeat the end for which the founders of our Order contended.

3. We are not unmindful of the difficulties we have to contend with, nor of the obstacles that obstruct our progress; yet the fact that several lodges in our District, principally the two lodges at Vicksburg, Miss., and the one at Galveston, Tex., have, by the adoption and execution of the suggestions and plans laid down in the report adopted by the convention of 1886, achieved most gratifying results, goes to prove that intellectual culture among the brethren of our District is not only desirable, but also possible.

4. We are of the opinion that no definite plan can be devised to operate in all lodges alike, because of the circumstances, surroundings and advantages which vary in each community; that in order to reach the result aimed at will necessarily be the work of years of trials and experiments, and we can but recommend in a general way that the subject of intellectual culture be constantly kept before the members of the lodges, with a view of embracing any opportunity that may offer to further our cherished end.

5. We deem it feasible for every lodge, and recommend that they hold public meetings at stated periods, for the purpose of hearing original produc-

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tions of members or non-members, of reading such literature, which, while it amuses, also instructs, of debating on questions touching important affairs of the day of interest to Judaism in general, and especially to the Order.

6. We recommend the encouragement of occasional publications in the MENORAH Monthly, the official organ of the Order, of original essays on matters pertinent to the status of Judaism.

7. We further recommend that the District Grand Lodge divide the District into sections, selecting from each as many of the brethren as are competent and willing to visit lodges nearest to them, and to deliver before them lectures calculated to serve the higher purposes of our Order.

8. And we finally earnestly recommend that the propagation by persistent and earnest efforts on the part of the representatives of the several lodges of these and other propositions that may suggest themselves to them, so that in the near future the world may be convinced that we pursue and mean to reach higher aims than those of securing an insurance on the life of our members.

I deem it proper in this connection to add the following extracts from the report of our retiring President, Bro. G. A. Levi, of Victoria, Texas :

The recommendation of the last convention on intellectual culture has already borne fruit and promises in the future to yield an abundant harvest. It has inaugurated lectures on the history of our race, and on other interesting subjects pertaining to science, art and literature, and has given life to societies which not only awaken interest in the lodge and its workings, but inculcate an earnest desire for social refinement and intellectual progress.

The movement thus inaugurated is well calculated to develope, elevate and defend the mental and moral character of our race, and thus falls within the scope of our mission.

So far as I have been advised, the lodges at Vicksburg and Galveston have become the pioneers in practical efforts towards intellectual culture. They are emulating each other in a noble cause, and a history of the literary adjuncts to these lodges will doubtless stimulate others to follow in the path already made.

I would renew the recommendations of my predecessor to appoint in each lodge a Committee on Intellectual Culture, and in cities where more than one lodge exists, those committees should confer and direct their efforts towards the organization of a B. B. Literary Society, as an attractive adjunct to their lodges. I further recommend that a special committee be appointed at this convention to formulate a practical plan for the creation and conduct of these societies. The report of the committee should be made to this convention.

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Our eminent Brother Benjamin F. Peixotto, of New York, was present during the entire session.

His self-sacrificing efforts in behalf of our persecuted and distressed co-religionists, his disinterested zeal and loyalty to the Order, the masterly ability displayed by him in the creation and maintenance of the MENORAH—a strong, pure, elevated and scholarly journal, fully entitled to the distinction—the official organ, had justly endeared him to our members, and they accorded him an enthusiastic welcome.

By invitation he delivered an address to the Grand Lodge. He was eloquent and forcible, and made a most profound impression.

Yours fraternally,

J. HIRSH.

Vicksburg, Miss., June, 1887.

DISTRICT No. 8.

(Germany)

To the Hon. President of the I. O. B. B., BRO. JULIUS BIEN, *N. Y.*

ESTEEMED SIR AND BROTHER:—Since my last official report, as member of the Excutive Committee, another year with all its hopes and fears has been gathered to the past, and I am again called upon, in fulfilment of my duty, to report to you concerning the affairs of District Grand Lodge No. 8.

As in almost all other Districts, the Endowment problem has been very slow in its development and solution in our young District, but as I had the honor to remark in a previous report, I still feel confident this question will be ultimately wisely disposed of, and all parts of our great Order march forward in fulfilment of its higher and grander objects, with harmony, concord and peace, uniting and cementing the entire Brotherhood.

Thanks to the Lord, we have already partly realized this confidence.

As regards the Endowment Fund, at the last meeting of our Grand Lodge, a committee was appointed, which, in consultation with the Presidents and Representatives of all the lodges, was charged to elaborate a plan, and to submit the same at the next regular session.

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It is to be hoped that this committee may be able to devise a practicable law, but whether they should be successful or not, under the peculiar circumstances existing in our District, it will not, according to my opinion, greatly matter, as past experience has shown that an Endowment law for this District is not so much a matter of necessity as elsewhere, and the higher aims of the Order have a paramount consideration. The present provision allows of an assessment of one Mark payable at the death of a brother, and yielding 1,000 Marks to the widow or orphan, has worked well, swelling the reserve fund already, after 19 deaths, to nearly 25,000 Marks; and if we keep on this way for a few years longer, we shall accumulate such a Reserve Fund as to render the adoption of a permanent and uniform Endowment Fund easily practicable. No member now feels it any burden to pay the small assessment of one Mark on the occasion of the death of a brother, and it is better to adhere to the present regulation until time shall permit us to do better.

It is impracticable and unwise to attempt reaching the goal at once, and I believe none of the Districts, even in America, have been able, in four short years, to accomplish such a result.

By going along slowly we shall gain in numbers and strength, and with the widening and increase in power and resources of our District, be enabled to make successful the workings of this most praiseworthy method for the assistance of our widows and orphans. As regards the growth of my District during the past year we have 18 lodges, with a membership of 1496 ; General Income of 104,563.89 marks; General District Property 112,181.99 marks, being an increase compared with the close of the year 1885 of 5 lodges, 359 members, 23,269.54 of general income, and of 46,128.26 Marks of general District property. During the year 21,017.40 Marks were disbursed for benefits and benevolent purposes.

These results must surely be considered important and are certainly gratifying, and manifest the steady progress of our good and noble cause, especially when we consider the youth of our District, and what great obstacles and prejudices we have had to encounter even among our co-religionists, before the Order in Germany could obtain a foundation and recognition of its high and elevated mission for the honor and glory of Judaism.

Even at present we have still to combat those who criticise us

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for limiting our sphere of action to Israelites on the one side, and those on the other who attack us as being a society inimical to the principles of Judaism.

This position of combative and defensive action does not affect our great cause; on the contrary, every fresh controversy only tends to strengthen our position and adds new converts to our ranks. It affords me unqualified pleasure to further report, that our lodges have realized, in the highest sense, the lofty ideals of our brotherhood, and labored incessantly to promote true progress, union and solidarity. Assisting farming—colonists, clothing poor children, collections among brethren for aiding non-members, holding literary and social entertainments for members and their families, lectures on literature and science, constitute the year's work,as reported from nearly all the lodges.

Naturally the three lodges of Berlin, which compose nearly half of the membership of District No. 8, have been foremost in these good and elevating labors.

The fund, recently commenced, for the establishment of a B'nē B'rīth Orphan Asylum has also been promoted by the foregoing means as well as voluntary contributions,and including the Fenchel-Endowment now amounts to 5,000 marks which,if the interest in this noble object shall continue, will soon see its realization. The average attendance at lodge meetings has recently fallen off very considerably, and here, as in the United States, we have to overcome neglect and indifference which have their origin and cause in sources and for reasons to which I shall refer in a separate report.

The Grand Lodge conscious, however,of the evil of this apathy, is engaged in elaborating a plan, by which, it is hoped, the old interest will be revived, and the march onward be accelerated.

Invoking the blessing of God upon the Order and our District, I am, with greatest respect,

Yours in B., B.L. and H.,

D. WOLFF,

Member Executive Com.,

District No. 8,

Berlin.

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JEWISH ORPHAN ASYLUM

DISTRICTS II., VI. AND VII.

I. O. B. B.

Report of the President.

Report of the Superintendent.

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JEWISH ORPHAN ASYLUM, I. O. B. B.

DISTRICTS II., VI. & VII.

Annual Reports of the President and Superintendent.

REPORT OF PRESIDENT.

To the Board of Trustees and Directors of the Orphan Asylum, Districts 2, 6 and 7, I. O. B. B.

LADIES AND GENTLEMEN :—Again the dial of time marks the close of another year in the history and management of this great Charity trust, committed to us under God, to whom we render praise for having permitted us to convene in this, the Nineteenth Annual Convention of the Board of Trustees and Directors of the Orphan Asylum, to take a retrospective view of the past year, and to counsel and legislate upon the necessities and demands of the year we are about to enter, the last one of the "teens" of our existence.

Highly gratified at your presence here, I bid you hearty welcome, and I feel confident that one and all of you will co-operate by the best thought and deed to continue the good work of our Charity—a living fountain of blessing to mankind. It is my pleasing duty to report to you, in general outlines, upon the transactions of the last year.

CHILDREN AT THE ASYLUM.

The number of orphans under our care at the beginning of the year aggregated	306
We have received during the year	352
Amounting to	358
We have discharged	48
Number in attendance at present time,	310

Thirteen children, whose admission has been passed upon at the last meeting of the Trustees, are now waiting, for want of room, to be received under our sheltering roof, and to participate in the care for body and soul, which we bestow upon our orphans.

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Health of Children.

The general state of health of our children has been very good up to last January, when the accustomed brightness of health and joy was certainly darkened by the gloom and shadow of sickness, which would no doubt have been more serious and alarming had it not been for the wisdom exercised by you heretofore in providing for such an emergency, by the erection of our hospital building, wherein the sick patients have received the best of attention, and, having been thus kept separate, the further spread of the sickness has been prevented.

About forty children were taken sick with the measles, all of whom, thank God, have recovered. We have no death to record. We may aptly use the words of the popular German poet: "Wir zählen die Häupter unserer Lieben, und sieh es fehlt kein theures Haupt."

During the trying time of the sickness of so many of our children, I received almost daily a report from our worthy superintendent, Dr. Wolfenstein, of whose self-sacrificing zeal and devotion—during this period especially—as well as that of Dr. Rosenwasser, I cannot speak too highly. The present state of health of our children is excellent, and, as usual, all will participate in our anniversary exercises.

Officers and Employes.

Our worthy Superintendent will report more in detail upon the corps of officers and employes, who are assisting him to keep up a high standard of excellence in the management of the interior family life of our orphans. About the first of March last the former matron, Mrs. Epstein, was relieved by Mrs. Charlotte Steiner, an experienced lady, formerly from New York. At the same time, our former governess, Miss Dornheimer, was relieved by Miss Hessberg, also of New York, one competent in her work and giving satisfaction.

Education.

No change in the course of studies is recommended until we shall get into our new building. The examination of the children will give ample proof of their good standing in their respective studies. They average high in the different branches, and we may well be satisfied with the scholarships attained in the various classes.

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Those of our children who are attending the public or high schools, as has been the case heretofore, do us proud, their conduct and scholarship reflecting credit upon our Institution and our people.

Confirmation.

The Confirmation class of this year numbers 37, of which there are 22 boys and 15 girls, all conscious of the high moral duties developing upon them as Israelites, and well prepared to enter life as co-workers in the world's great army, who are doing battle for the good, the beautiful and the true.

Finances.

The receipts in the general fund, for the last year ending July 1st, amounted to $43,784.92. The expenses for the same time have been $39,369.55. This includes cost of repairs on the old buildings and improvements on ground of $2,291.11; a detailed report of same will be read to you by our financial secretary and treasurer. Notwithstanding the high rank of our asylum among kindred institutions in the land, our expense *per capita* is much less than that of other institutions. The total cost, properly chargeable for the maintenance of each one of our children during the last year amounts to only $120.

Our New Building.

Ground was broken last August for the erection of our new asylum. The contracts entered into aggregate nearly one hundred and fifty thousand dollars, and before completed will amount to one hundred and seventy-five thousand dollars. It is now, as you will see, partly under roof, three stories and basement, 204 feet front, the two dormitories extending back 110 feet deep, leaving room in the rear centre to erect a dining room, 60 by 100 feet. The building is claimed absolutely fire proof, and every precaution has been taken in the plans to secure the health and comfort of its inmates, by the proper arrangement of rooms. bath-rooms, gymnasium hall, natatorium, their complete lighting, ventilation, etc.

Another year will be necessary to complete the interior, and I anticipate the utility and beauty of it, when so completed, with a thrill of joy.

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Dedication.

The dedication of the new asylum will take place at the next annual meeting, just twenty years after the first opening of our Institution. Our organization entered upon the great work with but a very limited number, while up to now we have received one thousand and fourteen children.

Who can measure the good that has been accomplished since 1868, in bringing to useful and honorable vocations in life the army of orphans and half-orphans who found here a *home*, *parental care* and *love*.

At the coming dedication we hope to welcome here the hundreds of noble and generous contributors to this beautiful monument of Jewish charity.

More Funds Wanted.

The cost of the building will exceed the estimate of last year, say $25,000. The cost of furnishing same will be about $18,000; and to secure the money wherewith to pay everything, we shall still require donations and subscriptions aggregating over $50,000. I feel assured that, with your assistance and special efforts, the money will be forthcoming.

Building Funds.

Building fund at the end of last year amounted to . . .	$54,000 00
Received so far subscriptions amounting to	51,217 51

Of this amount, I am glad to say, Chicago has contributed nobly, having subscribed nearly $24,000. Other cities have done equally well. These figures do not include the surplus of our general fund of about $30,000. Quite a number of cities have not yet reported their subscriptions, but we hope they will be heard from in the near future.

Thanks are due to the noble contributors of our Building fund for their generous assistance; to the members of this Board for their sacrificing devotion to our good work; to the Building Committee, especially, for their unceasing toil and labor in the arduous duty imposed upon them by this Board; to our efficient and philanthropic Superintendent, the brave and true Dr. Wolfenstein, and to Dr.

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Rosenwasser, who has been unusually burdened during the last year with the medical care of so many of our children. May the Father of the widow and orphan bless one and all with health and happiness.

Death of Nathan Bloom.

In the death of our lamented co-worker and fellow-director, Mr. Nathan Bloom, of Louisville, which occurred in January last, this Institution has lost a tried and valued friend.

The whole-souled geniality and generous traits in the character of our lamented brother, were indeed widely known and appreciated, and truly has his death been mourned in sorrow by many thousands to whom he was endeared in life and who keenly feel his loss.

To this Institution, however, he was so closely wedded by the personal interest he had always taken in its prosperity, and the strong support he ever gave to it, that I cannot but recur to his sad demise, although action has been had on this subject by the Board during the year.

Conclusion.

In conclusion, I beg to express my sincere thanks for the uniform kindness and support extended to me by my beloved colleagues in this Board, and by all those who have assisted as ministering guardians for the interests of our children.

In retiring from the honorable position as President, in which your partiality has placed me twice, I shall carry with me an undying comfort in the remembrance of the opportunity I have had to contribute to the welfare of our noble Institution to the extent of my poor ability. I can only regret the fact that business engagements will so monopolize my time in the near future that I could not assume the further responsibilities of the office, if it were tendered to me, and I rejoice to know that we have gentlemen in the Board whose character and abilities singularly qualify them for the honorable position of President.

Very sincerely yours,

Abraham Hart.

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Annual Report of the Superintendent.

CLEVELAND O., July 2, 1887.

To the Honorable Board of Trustees and Directors of the Jewish Orphan Asylum, Districts Nos. 2, 6 and 7, I. O. B. B.

LADIES AND GENTLEMEN :—Custom and duty require of me to submit to you at the close of a year a full account of the internal work of our Institution. It is with some hesitancy that I start this year on my otherwise pleasant task, for the transitory state, in which you find at this, your Nineteenth Annual Meeting, the exterior of our institution, caused so by the gigantic process of erecting a new main building, has to some extent affected our internal affairs. You find our grounds, and especially our old building, which, with the help of God, we shall soon vacate, in a not very presentable state, still our children, the brightest ornaments of our Institution, have been as hale and hearty, as well advanced and prospering as in any previous year, and though a good deal of my time and attention had to be spent at the new building, nothing has been left undone to assure their progress and development, which alone are the aim of aur work.

The number of inmates remained about the same all year through. We discharged from our care 48 and admitted 52 new inmates. At present we shelter under our roof 310 parentless children—viz., 130 girls and 180 boys.

As usual, I beg leave of submitting to you statistical tables co ncerning their ages, former homes and nativity.

According to their ages the children classify thus :

5 years aged,	6	10 years aged,	42
6 "	11	11 "	44
7 "	15	12 "	44
8 "	29	13 "	27
9 "	44	14 "	40
and over 15 years of age,	8		

The average age of our children is 10 years. In the following table are exhibited the former homes of our children :

DISTRICT NO. 2.

FROM COLORADO—	
Denver,	7— 7

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FROM INDIANA—
Fort Wayne, ... 1
Indianapolis, ... 12
Evansville, ... 1—15

FROM KENTUCKY—
Louisville, ... 9
Sacramento, ... 2
Bedford, ... 1
Paducah, ... 4—16

FROM MISSOURI—
St. Louis, ... 32
Kansas City, ... 3
St. Joseph, ... 1
Louisiana, ... 1—37

FROM OHIO—
Bucyrus, ... 2
Cincinnati, ... 31
Cleveland, ... 41
Columbus, ... 1
Greenville, ... 2
Upper Sandusky, ... 1
Zanesville, ... 3—81—156

DISTRICT NO. 6.

FROM ILLINOIS—
Chicago, ... 76
Peoria, ... 2
Alhambra, ... 1—79

FROM MICHIGAN—
Detroit, ... 12
East Saginaw, ... 2
Hancock, ... 2
Grand Rapids, ... 2—18

FROM MINNESOTA—
St. Paul, ... 3
Minneapolis, ... 6— 9

FROM WISCONSIN—
Milwaukee, ... 11
Madison, ... 3
Marinette, ... 1—15

FROM NEBRASKA—
Omaha, ... 3— 3—124

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DISTRICT NO. 7.

FROM ALABAMA—
Huntsville, ... 1— 1
FROM ARKANSAS—
Little Rock, ... 3
Pine Bluff, ... 4— 7
FROM TENNESSEE—
Memphis, ... 15
Nashville, ... 5
Murfreesboro, ... 1—21
FROM TEXAS—
Dennison, ... 1— 1—30

In the following table is exhibited the nativity of our children :

BORN IN THE TERRITORY OF DISTRICT NO. 2.

In Colorado, ... 1
In Indiana, ... 12
In Kentucky, ... 9
In Missouri, ... 11
In Ohio, ... 56—89

BORN IN THE TERRITORY OF DISTRICT NO. 6.

In Illinois, ... 54
In Michigan, ... 17
In Minnesota, ... 2
In Wisconsin, ... 9—82

BORN IN THE TERRITORY OF DISTRICT NO. 7.

In Alabama, ... 1
In Arkansas, ... 8
In Louisiana, ... 2
In Mississippi, ... 2
In Tennessee, ... 20
In Texas, ... 2—35

BORN OUTSIDE OF THE TERRITORY OF DISTRICTS NOS. 2, 6 AND 7.

In Austria 24
In England 7
In Germany, ... 7
In Russia. 39
In New York, ... 17
In Pennsylvania, ... 3
In Virginia, ... 5
In Vermont, ... 1
In Utah Territory, ... 1—104

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Two hundred and forty-five are half orphans, being the children of 88 surviving mothers and 44 surviving fathers; 52 are full orphans, coming from 32 different families and 13 have both parents yet living.

The health of our children has been, thank God, fully satisfactory. Our Home physician will present to you a detailed account of diseases treated during the year passed, and, as you will see, I had quite a share of cares and untold solicitude on my mind; still by the help of an all-kind Providence, I have been able to keep the grim Destroyer from our doors—a fifth year has passed without a single case of death among our fold. Our hospital has been used for the first time during the measle-epidemic, when within a few days forty of our children had to be laid in bed, and no doubt we were spared an extended spread of the disease by our facilities to isolate the sick children. Our thanks are due to our physician, Dr. M. Rosenwasser, who is ever ready to answer to my calls on him, and to whose skill the sanitary record of our Institution is indebted for its remarkable and almost singular state. We also owe thanks to our eye-physician, Dr. D. B. Smith, who treated during the year past quite a number of our children, ailing with eye and ear trouble; likewise, I desire to thank our Director, the renowned oculist, Dr. Joseph Aub, of Cincinnati, for his valuable counsel, which I sought at his regular official visits to the Asylum.

The educational work of our Institution has received the fullest attention, and the results achieved have not merely kept pace with previous years, but have in many instances excelled our former records. In our Home School we had enrolled 258 of our children; the Kindergarten having been again closed on account of the advancing age of its pupils, our lower classes became filled to their utmost capacities. In each of our two lowest primary grades we had 60 scholars; in the two higher primary grades we had respectively 48 and 50 pupils, and in the D Grammar grade were enrolled 41. To the City schools we sent 49 of our children—26 to the B Grammar grade, and 19 to the A Grammar grade, and 4 went to the High School. All of these 49 children have been occupying front ranks in their respective classes, and were highly praised by their teachers for their exemplary conduct and excellent progress in their studies. Our Home School has been conducted after the same programme of studies as in the last four years, still a few

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changes were made in preparation for a gradual introduction of manual training in our school-system; from our lowest grades on, we endeavor not alone to develop the mental faculties of the child, but at the same time we try to train the eye and the hand, as well as the mind. Our facilities in this regard have been thus far very limited, but after the completion of our new building I shall have to introduce a number of changes in our school method which I had to defer for the present, partly on account of room, and partly on account of the necessary expenditures connected with them.

Our staff of teachers and assistants, headed by our excellent Matron, have faithfully assisted me in the education of our children, inside and outside of the school room, and to their united efforts is due their excellent growth and development. In this regard our Institution is distinguished from almost every kindred institution in the country, and perhaps in the world. I venture to say, without meeting with contradiction, that in no other Orphans' Home were 300 children ever raised with so little restrictive measures as in ours. It is a matter, of course, that all Orphan Asylums are trying to raise the children under their care to be good citizens, to be useful members of society; but it is at the same time a fact that this result is, in a great many instances, not achieved, or if achieved, it is done in a way most humiliating to the tender feelings of human nature. For charity's sake, humanity is sacrificed. The orphan boy and the orphan girl placed under our care shall know already in their childhood that they will be the free citizens of a free country. Thus it is the object of our educating means and aims that every child shall fully develop *its own natural individuality*. Considering that evil habits, bad traits of character, and vicious tendencies are mental diseases, in most instances inherited like any other organic defects, and in further consideration of the fact, that a great number of our children are the offspring of parents from the lower strata of our people, it can be easily surmised how difficult our work is and how almost inexhaustible our patience must be. But the results achieved are worth all the labor, all the care, and all the trouble spent.

It is not my intention to go this year into any details about the results which we reap from our labors. I beg leave to reserve statistical details of this kind, as well as of every branch in the

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administration of our Institution for our Twentieth Anniversary, but I deemed it my duty at each of our annual gatherings to place on record such facts which may convince us that we are engaged in a work which is worth the efforts of so many noble men and women of our people.

One single look upon our children, when they, well clad and well fed, are sitting in the school-rooms under the charge of their competent teachers, who are storing up their minds with all kinds of knowledge and information—one look upon those many hundreds of children, when they, in Sabbath attire, are assembled in our chapel, their blending voices ringing on high with hymns and songs, listening thus to the instructions and lessons of our ancestral faith—one glance upon their faces beaming with joy and the glee of youth, when they are scattered upon the play-grounds, happy and merry at their games—ought to be almost satisfaction enough to those who have seen these children bereft of their dearest on earth, without care and attention and many times without home and shelter. But, as a modern writer says, "The most beautiful thing in the world is a young child; the most difficult thing in the world is to educate him towards his high and almost endless mission." The lovely sight of our children in our beautiful Home represents merely the buds and blossoms of our vineyard; the fruits of our work we must seek elsewhere. We must follow our children to the mart of life; we must look and watch what becomes of them, after they have grown into manhood and womanhood, and then we may become convinced whether the grand task we have undertaken is worth our efforts or not.

Again, I beg leave to say, I do not desire to enter into any details this year; still I may be permitted to direct your attention to some of our former boys and girls, who are an honor and a just pride to this, their former home. Two grace the pulpit of American Israel, while four others are pupils of our Hebrew College, preparing themselves for this great and holy vocation. A few you can see at the bar of our courts; some in the offices of our railroads; many as teachers in our schools; quite a large number at our workshops; the boys as skilled mechanics; the girls busy with the needle and at the sewing machine, and again so many at the counters of our business houses—in fact, everywhere industrious and thriving.

You knew them all before they were placed in this, our cherished

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Asylum, and I ask you, ladies and gentlemen, what would have become of them without their education and ther training in our institution? Over 300 more are still under our care, and after the portals of our new buildings will be opened, hundreds and thousands more will be sheltered, reared and raised here, and, with the help of God, they will testify by their deeds, when all of us shall be gathered in to our fathers, that we were mindful of our duties as men and Israelites.

May you continue in the noble work you so generously foster, and may God's blessing be with you, is the prayer of

Your obedient servant,

S. WOLFENSTEIN.

ELECTION OF LODGE OFFICERS, I. O B. B.

OFFICIAL REPORT.

Ophir Lodge, No 21, *San Francisco.*

The following officers were elected to serve for the ensuing term: Louis Levy, President; M. Osterman, Secretary; M. Kalmuk, Treasurer; M. Lewis, Assistant Monitor; S Nathan, Warden; M. Blass, Guardian.

Montefiore Lodge, No 51, *San Francisco.*

J. Netter, President; M. C. Baum, Vice-President; S. H. Schocken Secretary; D. Michael, Treasurer; L. Heineman, Assistant Monitor; M Isaac, Warden; S. Newmark, Guardian.

California Lodge, No. 163, *San Francisco, Cal.*

J. Lesser, President; Kady Gambitz, Vice-President; Louis Blank, Secretary; J. Israelski, Treasurer; Mark Bearwald, Assistant Monitor: Robert Mann, Warden; S. Jacobs, Guardian.

Pacific Lodge, No. 48, *San Francisco, Cal.*

Max Eichelbaum, President; J. Harris, Vice-President; M. Seeligsohn, Treasurer; G. Goldsmith, Secretary; Louis Ehrlich, Warden; G. Bearwald, Guardian.

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Nevada Lodge, No. 52, *Virginia, Nevada.*

S. Hirsh, President; H. Levy, Vice-President; L. Lobenstein, Secretary; E Taussig, Financial Secretary; I. Rosenbaum, Treasurer; L. Newburger, Assistant Monitor; I. Mayer, Warden; M. Brooks, Guardian.

Simon Tuska Lodge, No. 192. *Memphis, Tenn.*

Leon Friedman, President; Henry Becker, Vice-President; A. S. Myers, Secretary· Henry Henochsberg, Treasurer, H. Seessel, Senior Monitor; Victor H. Hexter, Warden; Louis Herzog, Guardian; Simon Jacobs, S. L. Lee, Henry Becker, Trustees.

The Lodge is prospering finely. We have three candidates to be initiated.

Jeshurun Lodge, No. 59, *Philadelphia, Pa.*

Marcus Weil, President; Percy A. Sanguinetti, Vice-President; Alfred T. Jones, Secretary; Alexander Reinstine, Treasurer; Louis Holzman, Warden; Isaac Gross, Guardian.

Complimentary resolutions were adopted and sent to the Rev. Dr. S. Morais, congratulating him on the L. L.D. honor conferred on him by the University of Pennsylvania.

Joshua Lodge, No. 23, I. O. B. B., *Philadelphia, Pa.*

Henry Wertheimer, President; Emanuel Furth, Vice-President; M. K. Cohen, Secretary; Angelius Anspach, Financial Secretary; Abe Weil, Treasurer, Moritz Bendett, Warden. S. Rosenbaum, Guardian; Samuel Weil, Trustee.

Cremieux Lodge, No. 83, *Philadelphia, Pa.*

Mayer S. Frechie, President; I. M. Goudsmit, Vice-President; Isaac Pinheiro, Secretary; M. Hirshberg, Financial Secretary; J. Sanson, Treasurer; S. Van Mindes, Warden.

Birmingham Lodge, No. 368, *Birmingham, Ala.*

A. Slaughter President; B. Wechsler, Vice President. E. Gusfield, Secretary; E. Salomon, Treasurer; Sol. Levy, Guardian.

The Lodge, although young, is in a prosperous condition. We expect to have at least one hundred members by January 1st. Our newly-elected President is a good worker, and has the good of the Ordsr as well as Judaism at heart.

Abraham Lodge, No. 58, *Indianapolis, Ind.*

Jos. Lehman, President; Mike Ezekiel, Vice-President; Jos. King, Secretary; Herman Bamberger, Financial Secretary; M. Emden, Treasurer: Sam Swartz, Warden; C. B. Feibelman, Outside Guard.

Montefiore Lodge, No. 54, *Cleveland, O.*

M. M. Wiener, President; N. Strauss, Vice-President; M. Brunswick, Recording and Financial Secretary; S. Sampliner, Treasurer; L. Strauss, Outside Guardian.

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OFFICIAL DEPARTMENT.

Constitution Grand Lodge

REPORT OF THE EXECUTIVE COMMITTEE.

1886-1887.

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OFFICERS AND MEMBERS

OF THE

EXECUTIVE COMMITTEE.

Constitution Grand Lodge, I.O.B.B.

JULIUS BIEN, President,	New York
JOSIAH COHEN, Vice-President,	Pittsburg, Pa
M THALMESSINGER, Secretary,	New York
ISIDOR BUSH, Treasurer,	St. Louis, Mo
Wm. Lovenstein,	Richmond, Va
Joseph Hirsh,	Vicksburg
Edward Rubovits	Chicago, Ill
Joseph Bien,	San Francisco, Cal
D. Wolff,	Berlin

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE, I. O. B. B.

1886—1887.

(*Continued from August* MENORAH.)

Report of the Delegate of the Executive Committee on his mission to the Orient.

BERLIN, June 4, 1887.

DEAR SIR AND BROTHER:—Though several weeks have passed since I returned from my five months' journey, I was not able to render my official report to you until now, and I hope that you will pardon the delay. The work which I found waiting for me was so great that it will take me sometime yet before I can fully come up with it. But it is not my business so much which consumes so great a part of my time, but private engagements. The joy at my happy return home was very general among all circles, but especially among the brethren of the Order. The various receptions and banquets planned and resolved upon I have declined with due acknowledgment for the kind attention, as I am opposed to hero-worship. In the three lodges in Berlin I have delivered lectures on my journey, and I intend to deliver one on the 13th instant at Stettin, in Allemania Lodge. I had an extended conversation on the results of my journey with ex-Grand President Brother Sulzberger, with whom I traveled from here to Cannstaat. As Marseilles was the only port against which, at the time of my departure, no quarantine regulations were in force in Egypt, I had to go by the way of Paris. While there I took occasion to converse with a number of gentlemen on the expediency of founding a B'nē B'rith Lodge in that city; I explained to them the objects and purposes, and though arguments were advanced against such an undertaking which I had to concede were well founded, and which I tried to meet as well as I could, I am nevertheless of the opinion that if the Executive Committee were to provide a French translation of the Constitution and cause to be written in the French language a history of the Order, that at no distant day the Order would take root on French soil.

Equipped with letters of introduction by the Alliance Israelite Universelle for all places in the Orient, I embarked at Marseilles on

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January 7th, having previously advised the people in Cairo of my departure. I arrived at Alexandria on the 11th, and was received by the brethren Gruenberg and Krueger. I had two letters of introduction to Baron Jacques de Menascè, one from the Alliance and the other from his brother in London, but I could not deliver my letters, as the Baron was out of the city. I arrived at Cairo the same evening, where I was received at the depot by a deputation of about thirty gentlemen The following morning I inspected with Brother Gruenberg the new lodge room, which answered the purpose fully, and I had the rest of the day at my disposal, for the purpose of making inquiries and to talk matters over with our friends. For the 13th of January I had arranged a preliminary conference, which was attended by thirty-six gentlemen. In an extended address I explained to those present what the Order expected of every brother, and the purposes and objects of our brotherhood; I told them that as yet everybody was at liberty to withdraw from any obligation he may have contracted. A number of questions were propounded to me, which I answered satisfactorily, and there seemed to be full harmony, and even unanimity. I appointed Sunday, the 16th of January, for the installation, at 3 o'clock in the afternoon. "Maimonides" was agreed upon as the name of the new Lodge. I at once informed you of these facts by cable, and on Saturday, the 16th of January, I received your cablegram, which read:

"Grant authority to institute lodges. Charters by telegraph. First past President permitted to instal new officers and other lodges."

On Sunday, the 16th day of January, at 3 o'clock in the afternoon, the installation took place in a very solemn manner and in conformity with the ritual. At first I addressed all present and repeated that every one was at full liberty to withdraw, then I divided the petitioners off in small parties, and at last those that had been balloted for later. The correspondence received and the telegram from the German Grand Lodge were then read, the officers nominated and elected and immediately installed. I then delivered the charter and set down the term of the officers until the 8th of February.

The President elect delivered then an eloquent address, and after I had instructed the lodge further that it was now under the

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direct jurisdiction of the Executive Committee, and that after the membership of the Order in the Orient had grown to the number of 500, a District Grand Lodge for the Orient might be organized, the lodge resolved to work for the present under the laws of Montefiore Lodge of Berlin. The ceremony was then concluded in the usual manner.

The installation was followed by a banquet held at an adjoining hall. Such a thing has never been known in Egypt. The first toast offered was to the Executive Committee, in whose name I returned thanks and then Maimonides Lodge was toasted. Further toasts were drunk to the German Grand Lodge, Montefiore Lodge and to myself, to all of which I made suitable reply. It was a glorious day but very exhausting. On the following day I wrote to Alexandria to Baron Menascê, explained to him the reason of my journey to Cairo, the aims and purposes of the Order, and requested him to inform me whether in his opinion a lodge could be organized in Alexandria. On the same day I visited Mr. Arbib, a prominent and wealthy merchant to whom I had a letter of introduction. I took an interpreter with me. I turned the conversation to the newly established lodge, and I soon realized the contrast between the Sefardim (the Portuguese Jews) and the Ashkenasim (the German Jews), and I said to myself that it might be possible to organize a lodge for Jews who do not speak the German language. Mr. Arbib told me that the conditions at Cairo were such, that the only possible way of accomplishing something would be if Moise Cattani, the President of the Congregation were to take the matter in hand. Then, he thought, the prominent members of the Sefardim would be won over.

On Thursday the 20th of January, I introduced myself to Cattani, who is a very busy man. He excused himself for not being able to grant me a long interview then, and invited me to see him again on the following day, Friday, the 21st, in the evening. In the meanwhile I had an Italian translation made of our Constitution. I waited on him at the appointed time and handed him a copy of the constitution and he told me that he would consider the matter and let me know the result.

A considerable time passed and I received no word from either Cattani or Menascè. I complained of this to a number of our brethren, and they said that this is the way with the Orientals, much

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as it is to be regretted. I wrote again to Menascè and finally on the 8th of February I received the following reply:

"Your esteemed communications of the 4th instant and of the 26th of January are at hand and I have considered the matter which you have laid before me. I have examined the questions and discussed it with several friends, and I have also spoken to Mr. Cattani. They all share my opinion and do not consider the matter feasible.

The Israelites here take care of the poor in various manners and though the forms of these institutions are not the same as you suggest, the object is nevertheless attained equally as well. I must also tell you that the customs of the country are unfortunately not favorable to your project, &c."

As I did not hear anything from Mr. Cattani, I finally succeeded to have another interview with him and he told me in substance the same as his nephew Menascè wrote. Well, the reasons which these gentlemen assign were not difficult to refute, but nevertheless I did not see my way to success, as I could not possibly entertain the propositions which Mr. Cattani made. This was not a very pleasant affair for me, to wait on Cattani three or four times a day, and never be able to see him. In the meanwhile the lodge meetings were regularly held and I paid close attention so that the proceedings were had in strict compliance with the law. The first set of officers vacated their places and others were instaled.

I answered the letter of Menascè in full and I subjoin a copy of my answer. You will see from it that I held my position well. After another protracted interview with Mr. Cattani on the 12th, he finally agreed that if I would place him in position so that he could institute lodges himself, he would not only become a member but would organize very soon a lodge in Cairo and one perhaps in Massowah. He did not doubt but what Menascè would also join, but I would have to confer upon him the same dignity, so that no rivalry should exist between nephew and uncle. I thought it best to consent at once and so I did. This interview had lasted more than four hours.

The next few days we were to make the necessary arrangements for Mr. Cattani's initiation and for my journey to Alexandria. I again called innumerable times upon Mr. Cattani without success, and I wrote him that I could not sit in Cairo for months awaiting his

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convenience and that the matter was painful to me, as I had informed you of our proceedings and now affairs were drawing to an interminable length. I then received a note, stating that he expected to see me that day, it was the 17th of February. At that interview, Sunday evening the 20th of February was set down for his initiation, and I had further signified my readiness to go to Alexandria on Friday the 18th. Mr. Cattani gave me a letter to Manascè; and, in case of Manascè refusing to join, I was to tell him that Cattani was to be invested with the dignity on Sunday. The following is the text of the letter:

"My Dear Jacques:

Mr. Sigismund Simmel leaves Cairo in order to meet you. He has explained to me already his project, the whole mechanism of the institution which occupies his attention at present. He is a person whom I have heard well spoken of and who is held in great respect by the Alliance. His intention is to assign to you the district of Alexandria and to me that of Cairo, and he will invest us with the authority of establishing lodges in Egypt. Hear what he has to say and inform me what you think of the project. I am of the opinion that this enterprise will prove advantageous, and as every centre deals with its own local affairs, I see no objection to take part in the work of the institution. However, you might judge different, and pending your decision I have not entered into any formal engagement. I am awaiting the definite result of your deliberation with Mr. Simmel in order to begin my propaganda.

My regards and friendship, Maurice."

I went to Alexandria and on Saturday noon I had the formal promise of Mr. Menascè of his coming to Cairo to be initiated there on Thursday, the 24th of February, and that he would then, later on, organize a lodge in Alexandria. A friend of Baron Menascè, Mr. Aug. Rubino, co-operated with me, as the project had impressed him very favorably. I returned to Cairo on Sunday and went at once to Mr. Cattani to inform him of the result of my mission. I told him that his nephew expected to be in Cairo on Thursday to be duly initiated and that on Friday I would proceed on my journey. We went to the lodge room, where we found all the brethren assembled. After the routine business was gone through with I initiated Mr. Cattani as member, addressing him in French. I then invested him with the dignity of a President, and then with that of Past President, and publicly assigning as reason for this dispensation his promise to organize a

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lodge for non-German-speaking Israelites. Cattani then delivered an address, regretting his inability to participate in the proceedings of the lodge, on account of his ignorance of the German language, and that he would be active and zealous in the promotion of the aims and objects of the Order. He thanked me for the pains I had taken and the sacrifices which I had made. The Mentor translated his remarks into German. The ceremony made a deep impression upon the members. Until then I had been looked upon as a personage beyond their sphere and now I had come to them. At the meeting held on Thursday, the 22d of February, I had taken formal leave and caused to be called a special meeting for Thursday in order to initiate Baron Manascè. I rode with Mr. Cattani to the depot to receive him and our disappointment was very great when we found that the Baron was not among the passengers. We could find no explanation for it. I rode to the lodge and informed the brethren of our disappointment and then rode back to Mr. Cattani and told him that Menascè could only be initiated by him as simple member, that was all. Cattani promised me to go actively to work. to make propaganda and he requested me to write to a Mr. Heller and endeavor to have him join the new lodge, and that he would soon communicate with you directly. I took leave of him and very closely escaped having an accident that night, a fire having broken out in a house next to where I stopped. With difficulty could I save my baggage and I had to camp on the street three-fourths of the night. I got such a trembling in my hand that I was unable to write for a week. You have no doubt received a list of the members of Maimonides Lodge; they are mostly mechanics, all well behaved and respectable men who have imposed upon themselves a tax of 48 fcs. per annum.

The Order will never have to regret having planted in the Orient a branch institution and within a very short time lodges will be organized in other places.

At the moment when I was leaving Cairo I received the following letter from Alexandria:

"Baron J. de Menascè intended to ride over to Cairo yesterday evening, but at the last moment was overwhelmed with business and he was to go this morning as he telegraphed to you in order to see you and to be initiated together with Mr. Cattani, but was quite unwell when he rose this morning. He had been coughing during

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the whole night, being a sufferer that way, and the Dr. has advised him not to undertake the journey but to remain in the house.

He is very sorry but begs to be excused and he hopes that after the initiation of Mr. Cattani, which is to take place this evening, no difficulty will be found to have him initiated as member of the lodge through Mr Cattani.

The Baron sends you his best regards and wishes you a happy journey and every possible success. I will only say that it gave me great pleasure to make your acquaintance and hope to see you soon again. AUG. RUBINO."

On the 25th of February, I left, and arrived that same evening at Port Said. The steamer could not sail on the following day on account of the severity of the storm. At Port Said I wrote to Baron Menascè and Mr. Heller. In the meanwhile I received a printed slip clipped from a newspaper wherein it was stated that the Baron had sprained his foot. (I think I have sent you that slip from Jerusalem).

About Jerusalem, its institutions and how our coreligionists may be helped along there I will dwell at greater length at some future time and report to you. Only this much let me say to-day, as already indicated to you in previous letters, that perhaps in the whole of Europe there are not as many Jews led to the baptismal font as in Jerusalem. All Christian denominations have extensive and well arranged establishments there, school-houses, orphan asylums, hospitals, only the Jews perish in filth. On Purim I visited the English Missionary Schools; there were none but Jewish girls in the mission houses and I had to listen to the children singing: "Jesus my hope." I have taken the liberty to make a proposition to the Executive Committee, or rather to make a suggestion with the hope that the Executive Committee may adopt the proposition; namely, to ask an annual contribution of every member of the Order of 50 pfennige=½ a Mark=(equivalent to about 12 cents). to have the money collected through the various Grand Lodges and to apply the amount—about 14000 Marks—for the support of two institutions in Jerusalem, one the German-Jewish Orphan Asylum, the trustees and administration of which are at Frankfort-on-Main. Next to this asylum, a German-Jewish School is being erected, but the means for its completion and maintenance are insufficient. 7000 Marks I would recommend having applied towards the technical school under the direction of Nissim Behar, supported by the Alliance and

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an English Committee. If the motion were made by the Executive Committee,I feel confident that not a single member would refuse to contribute and it would be the first measure undertaken in common by the whole Order. An immense deal of good would be accomplished thereby and the Order would receive an increase from circles which at present stand aloof from it, though they do not actually oppose it. Nay, if the organization of the lodge at Frankfort should not have been accomplished yet, such a move on your part would speedily bring it about.

I spoke and mentioned the subject to Bro. Sulzberger and to the brethren here, and they were all delighted with it, and almost enthusiastic about it, and I earnestly beseech you to act in the matter.

From Jerusalem I went to Beyruth; Mr. Emil Frank, a man who stands high in the esteem of the community, has taken the matter of organizing a lodge into his hands, but everywhere the same misgivings. Without documents in the French language no progress is possible in the Orient.

I had a similar experience at Smyrna, where Director Panonte, of the Alliance School, promised to proceed in the matter as soon as I would send him material printed in the French language. There are no Jews in Smyrna who speak German.

In Constantinople I formed connections with various social circles; Elias Pasha, the body physician of the Sultan, Director Bloch, of the school of Count Camonda, Hermann Breitner, and Dr. Schwarz. My interview with Elias Pasha lasted two hours, and I believe that the organization of lodges in Constantinople would have made favorable progress if some important congregational matters that sprung up and which had to be disposed of had not intervened; there were also political moves on the tapis which put everthing else in the background. But French documents are indispensable here as well.

Let me impress upon you as strongly as I can the necessity of causing a French translation of the constitution and the by-laws of some lodge. The ritual I have translated. Should I get it back I will send you a copy thereof.

I touched Jassy and was informed there that there was a movement in Bucharest of transferring the members of the Zion associations into B'nē B'rīth lodges. I told the gentlemen that they must apply to the New York authorities for a charter or charters for such an object.

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On Sunday next the Lodge in Halberstadt will be organized. Mr. Benjamin Hirsch, senior member of the banking house of Aron Hirsch & Son, one of the most prominent Israelites of Germany, will be its president. Mr. Hirsch had been initiated as member in Montefiore Lodge.

With highest regards I am,

Respectfully yours, in B. B. L. & H.,

SIGISMUND SIMMEL.

LETTER TO BARON DE MENASCE.

I am in receipt of your communication of the 8th instant, and beg to say in reply that you are probably aware of the fact that in New York, Philadelphia, and Cincinnati, as well as in Berlin, Frankfort, Hamburg, Breslau, Hanover, Dresden, provisions are made so that in all these places, hospitals, orphan asylums, homes for aged and indigent persons, technical schools exist.

In Berlin, Princess Bismarck paid a daily visit to the Jewish hospital for three months to profit by the chamber of inhalation. Bread is distributed, fuel is given, associations are established for helping the poor in their payment of rent. Our co-religionists are amply provided for; schools for elementary instruction are established, which are closed on the Jewish Sabbath; we have there schools for technical instruction; Matzos are distributed to all who apply. All this is self-evident, but it is not done as it is in Cairo where differences are made between the very poor, those that are comparatively well-to-do and the rich. No. In Paris, Berlin and London, poor and rich eat of the same flour. In New York, through the exertions of Mr. Jacob H. Schiff and others, a fair was held for the benefit of a home for incurables which realized the sum of 150,000 dollars.

Your second argument, that the customs of your country are not adapted for the erection of B'nē B'rīth Lodges, does not hold good either, as politics are totally excluded and no money is allowed to be applied for political objects. Religious discussions are also excluded from the lodge room. Neither in America nor in Germany has the government found an objection against the Order, though in the latter country the institution of every lodge has to be announced and a copy of the laws handed to the authorities. The Order is steadily increasing with every year.

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The object of the lodges is not exclusively to take care of the poor; the main object is to unite the Israelites in works for the furtherance of their highest interests and those of humanity; to develop the spiritual and moral character of our race, to elevate and defend it and to come to the relief of the victims of persecution—these are our aims.

The Alliance Israelite has 30,000 members, of which 12,000 reside in Germany. What is done with the money which German Jews contribute? Well, nothing more than to assist, singly and alone, *Arabic Jews*. I am probably the first European Jew who came to Egypt and who knows the conditions as well as I do. There are men who are making effort to direct the attention of the Alliance to Galicia, which lies nearer home and where we have the prospect of working to greater advantage than in the improvement of Arabic Jews.

What I find here is most repugnant and degrading; such conditions could not be met with in Europe even a century ago.

Suppose then the German Jews would say what concern are the Arabic Jews to us, what would follow? Well, there is no probability of this, though no B'nē B'rīth lodges were organized in Egypt for non-German-speaking Jews.

An amendment to the Constitution of the Order was adopted at the recent convention of the Constitution Grand Lodge held at New York on the 1st of March, 1885, which says:

"To come to the aid of the victims of persecution."

Are the conditions of the Israelite in the Orient such that it could be safely assumed that there would never be any more *victims of persecution*? No, we are not in such a fortunate position. Will men like Menascè and Cattani, who enjoy the fullest confidence of the people, who are at the head of the congregations, who are wealthy and intelligent, will they not regret at some future time that such an offer as we make to them now has been rejected? Should they not have accepted the offer with joy, opening, as it does, a prospect of bringing the African Jews into the so-called European concert?

From the year 1881 to the year 1886, I have incessantly worked in behalf of the Russian and Roumanian Jews; more than 25,000 Russian Jews have been forwarded through me to America. Before I departed for Egypt I made propaganda in London and Paris for an international association for the relief of itinerant beggars, and

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do you know why I came to Egypt? About thirty German-speaking Jews of Cairo have written to me more than a year ago,and petitioned the supreme authorities in New York to grant them a charter for the institution of a B'nē B'rīth Lodge in Egypt. The negotiations were pending for some time, the supreme authorities informed our people in Berlin of the proceedings and inquired if there was somebody that would undertake the journey and I voluntarily offered my services. I said to myself if a man could go expressly from New York to Berlin, why should not a man be found who would go from Berlin to Cairo? I argued also that no difficulty would be found to induce the Jews in the Orient that do not speak the German language to join the Order. On the 16th of January I instituted the first lodge in Egypt, which bears the name Maimonides Lodge, No. 366. I communicated with New York by cable and received the authority to establish other lodges in the Orient. I am convinced that if you or Mr. Cattani take the initiative step I could establish more lodges during my journey. I shall go from here to the Rothschild colonies, then to Jerusalem, from there by the way of Beyruth to Damascus and thence to Constantinople. You may do personally ever so much in a private way for Alexandria, but it will not compare to the lasting effect if in future the names of Menascé and Cattani will be linked together as those who have been the first in thus providing for the Arabic Jews.

Whenever the number of members reaches 1,000 an independent district can be formed according to our laws; for the Orient the number has been fixed at 500. Every lodge administers its own funds. Every lodge is a band of men who unite under the devise, "Benevolence, Brotherly Love and Harmony," for the practice of humanity and the intellectual advancement of their brethren. They meet every week. All lodges have one Ritual, they work in accordance with one system and have one Constitution.

All laws of the lodges must be in perfect harmony with the laws of the country. Respectfully, S. SIMMEL.

Extract from a Letter to the Executive Committee by Maimonides Lodge. No. 366, I. O. B. B., Cairo, Egypt.

In enclosing you the financial report for the first quarter of 1887, and the list of officers elected for the ensuing term, I beg to submit

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the following report as to the progress of Maimonides Lodge. We have added two new members, and have before us two new propositions for membership from the Sephardim, who will no doubt be elected and whose accession will tend to greatly promote the influence of the Order. The Sephardic Jews in Egypt occupy a high social and financial position, and those who are native particularly exercise an important influence. Hitherto they have looked with more or less suspicion upon the Ashkenasim who have only within recent years settled in Egypt. In fact the German and foreign Jews have not been regarded with much favor, although here as elsewhere being full of enterprise, energy and industry. The establishment of Maimonides Lodge and the good work which it has accomplished in the short time of its existence, together with the renown of the Order of B'nē B'rīth which has reached these shores, has contributed in a measure to do away with these prejudices and will no doubt lead either to accessions to our lodge or the organization of a new lodge composed of Sephardic Israelites. We shall do our utmost to encourage the union of the Sephardim element, but this will naturally require time, for the differences which exist between the Spanish and German element and which is more marked in the Orient than elsewhere are not easily obliterated. The more however that the work of our Order and the character of our members become known, the easier we shall overcome old time prejudices and secure harmony and concord. The more liberal and enlightened among the Sephardim already recognize the value and importance of *union* and *solidarity*.

Our congregational school which has been organized for the purpose of accumulating an educational fund is still in existence, but as long as the means are insufficient to call the proposed school into existence our lodge has resolved to send some of the children of poor parents to the Cairo German school where that education will be given which is so greatly needed, as our children in general are very backward in instruction. We are now in negotiation with the authorities of the German school as to the terms of admission, and hope our means will permit of securing this object. This action of the lodge is hailed with gratification on all sides, and its successful carrying out will no doubt guarantee future memberships to the Order. Viewing our efforts in behalf of the instruction of the Jewish youth our Sephardim brethren will no doubt lend us their support and join with us in promoting this greatly desired end.

The extreme heat at present prevailing is a drawback to our meetings, but as soon as cooler weather comes we shall continue our activity and push forward the good work when I shall again send you a report.

S. Casimir, President.
L. Pinner, Rec. Sec.

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ABSTRACT OFFICIAL REPORT

— OF THE —

Fourteenth Annual Convention

— OF —

DISTRICT GRAND LODGE NO. 7, I.O.B.B.

HELD AT MEMPHIS

MAY 8th, 9th, 10th, 11th and 12th, 1887.

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D. G. L. No. 7.

OFFICERS FOR THE YEAR 1887-88.

President—Bro. Gabe Kahn, B'nai Israel Lodge No. 188, New Orleans, La.

First Vice-President—E. M. Tillmann, Ahavoth Sholem Lodge No. 346, Dallas, Texas.

Second Vice-President—Samuel Hirsch, Hiddekel Lodge No. 100, Memphis Tenn.

Treasurer—C. L. Gross, Judith Lodge No. 106, Canton, Miss.

Secretary—A. S. Myers, Simon Tuska Lodge No. 192, Memphis, Tenn

Sergeant-at-Arms—S. L. Winner, Asaph Lodge No. 286, Meridian, Miss

GENERAL COMMITTEE.

Laz. Hirsch, Vicksburg, Miss.
S. Hecht, Montgomery, Ala.
Samuel Ullman, Birmingham, Ala
L. Volmer, Little Rock, Ark.
M. L. Ernst, Uniontown, Ala
B. Davis, Dallas, Texas.

APPEAL COMMITTEE.

Henry Fink, Chairman, Helena, Ark.
Moses Mayer, Alexandria, La.
M. Mohr, Montgomery, Ala.
C. B. Miller, Galveston, Texas.
J. Aronstein, Bayou Sara, La.

DIRECTORS FOR THE HOME AT NEW ORLEANS.

I. C. Levy, Galveston, Tex. two years.
Nat Strauss, Mobile, Ala., two years.
A. Suhler, Waco, Texas, two years.
S. Ullman, Birmingham, Ala., two y'rs
J. Unger, New Orleans, La., one year
Gabe Kahn, New Orleans, La., one year
Ferd. Marks, New Orleans, La., one year
Simon Cohn, New Orleans, La., one year

DIRECTORS FOR TOURO INFIRMARY.

Max Weil, New Orleans, one year.
Simon Gumbel, New Orleans, one year.
Isydor Strauss, Jackson, Miss., one year

TRUSTEES CLEVELAND ORPHAN ASYLUM.

S. Schloss, Memphis, Tenn., four yrs
E. H. Jacobi, Montg'ry, Ala., three yrs
I. Strauss, Jackson, Miss., two years
M. Samfield, Memphis, Tenn., one year

CENTRAL BOARD OF ENDOWMENT TRUSTEES.

S. Hirsch, Memphis, Tenn., five years
Ed. Goldsmith Memphis, Tenn., 4 yrs
L. Young, Montg'ry, Ala., three yrs
S. L. Lee, Memphis, Tenn., two years
J. Griel, Montgomery, Ala., one year

COMMITTEE ON BY-LAWS.

A. S. Myers, Chairman, Memphis, Tenn.
Sol. Harpman, Memphis, Tenn.
Sam Slager, Memphis, Tenn.

A. S. MYERS, Secretary, Grand Lodge No. 7, 261 Main St., Memphis, Tenn.

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FOURTEENTH ANNUAL CONVENTION

OF

District Grand Lodge No. 7, I. O. B. B.

MEMPHIS TENN.,

May 8th, 9th, 10th, 11th and 12th, 1887.

Pursuant to notice, the Convention opened its session in the Y. M. H. A. Hall, at 10.30 o'clock A M., and the following officers responded to their names at roll call:

President, G. A. Levi.	Treasurer, E. M. Tillmann.
1st Vice-President, M. J. Meyer.	Secretary, A. S. Myers.
2d Vice President, Gabe Kahn.	Sergeant-at-Arms, Simon Jacobs.

The following Past Presidents were formally introduced in secret session and the Grand Lodge Degree was conferred on them:

Bro. M. Mayor, Deborah Lodge No. 161.
Bro. H. Hennochsberg, Simon Tuska Lodge No. 192.
Bro. Henry Levy.
Bro. A. Suhler, Eureka Lodge No. 198.
Bro. A. Wampold, Ezra Lodge No. 134.
Bro. A. Mayer, Fort Smith Lodge No. 306.
Bro. L. A. Michaelson, Dallas Lodge No. 197.
Bro. Philip Halle, Jacksonville Lodge No. 287.
Bro. S. Slager, Hiddekel Lodge No. 100.
Bro. A. Herzfeld, Zadok Lodge No. 155.
Bro. J. Herz, Joachim Lodge No. 181.
Bro. J. Davis, West Tennessee Lodge No. 316.
Bro. S. M. Goldbach, Alpha Lodge No. 218.
Bro. R. Carrow, Feliciana Lodge No. 239.
Bro. G. B. Frank, Edar Lodge No. 211.
Bro. J. Aronstein, Bayou Sarah Lodge No. 162.
Bro. Henry Berkowitz, Beth Zur Lodge No. 84.

At roll call of representatives, the following answered to their names:

Euphrates Lodge No. 35, Memphis, Sam Schloss and H. Gronauer.
Maimonides Lodge No. 46, Nashville, E. Wolf and M. Worthan.
Beth Zur Lodge No. 84, Mobile, Nat Strauss and H. Berkowitz.
Vicksburg Lodge, No. 99, Vicksburg, Jos Hirsh and Laz. Hirsch.
Hiddekel Lodge No. 100, Memphis, Sam Hirsch and Sam Slager.

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Emanuel Lodge No. 103, Montgomery, L. Young and M. Mohr.
Judith Lodge No. 106, Canton, Miss., C. L. Gross.
Louisiana Lodge No. 107, Shreveport, La., Ben Landman.
Ezra Lodge No. 134, Natchez, Miss., Simon Jacobs and A. Wampold.
Jephthah Lodge No. 142; Eufaula, Ala., Silas Stern.
Concordia Lodge No. 152, Uniontown, Ala., M. L. Ernst.
Zadok Lodge No. 155 Selma, Ala., M. J. Meyer and A. Herzfeld.
Little Rock Lodge No. 158, Little Rock, Ark., P Pfeifer and L. Volmer.
Esther Lodge No. 159, Helena, Ark.. Henry Fink.
Deborah Lodge No. 161, Greenville, Miss., M. Mayor,
Bayou Sara Lodge No. 162, Bayou Sara, La., J. Aronstein.
Joachim Lodge No. 181, Columbus, Miss., J. Herz.
Crescent City Lodge No. 182, New Orleans, Leopold Dreyfus.
B'nai Israel Lodge No. 188, New Orleans. Gabe Kahn and Ferd. Marks.
Simon Tuska Lodge No. 192, Memphis, S. L. Lee and H. Hennochsberg.
Dallas Lodge No. 197, Dallas, Tex , B Davis and L. A. Michaelson.
Eureka Lodge No 198, Waco, Tex., A. Suhler,
Manasseh Lodge No. 202, Jackson, Miss., Henry Strauss.
Adasa Lodge No. 208, Monroe, La.
Lone Star Lodge No. 210 Houston, Tex., John Reichman.
Edar Lodge No. 211, San Antonio. Tex., G. B. Frank.
Victoria Lodge No. 212, Victoria, Tex., G. A. Levi.
Alpha Lodge No. 219, Pensacola, Fla., S. M. Goldbach.
Gulf Lodge No. 221, New Orleans, A. Gugenheim and Simon Leopold.
Rephidim Lodge No. 230, Port Gibson, Miss., Mayer Levy.
Abraham Geiger Lodge No. 232, Baton Rouge, La., A. Frank.
Enrogel Lodge No. 233, Vicksburg, Miss., Chas. Ehrman and S. P. Metzger.
Esora Lodge No. 236, Huntsville, Ala., Joe Klaus.
Feliciana Lodge No. 239 Clinton, La., R. Carrow.
Rebecca Lodge No. 240, Alexandria La., Moses Meyer.
Hill City Lodge No. 241, Austin, Tex., D. Friedman.
Zacharias Frankel Lodge No. 242, Galveston, Tex., Leo. N. Levi and Charles B. Miller.
Home Lodge No. 243, New Orleans, Jos Magner and M. W. Newman.
Zered Lodge No. 245, Opelousas, La.
Akiba Eger Lodge No. 249, Brenham, Tex.
Reuben Lodge No. 257, Marshall, Tex., Martin Holland.
Ruth Lodge No. 262, Summit, Miss., L. Aronson.
Amity Lodge No. 267, Greenville, Miss., Jos. Wilzinski.
Othneil Lodge No. 274, Natchitoches, La., L. Caspari.
Corsicana Lodge No 275, Corsicana Tex.
Hannah Lodge No, 276 Bastrop, La., A. Oehlber.
Farmersville Lodge No. 277, Farmersville, La., J. Shuster.

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Phœnix Lodge No. 279, Pine Bluff, Ark,
Elah Lodge No. 282 Camden, Ark., Joseph Levy.
Marengo Lodge No. 283, Demopolis, La., M. Ely
Attakapas Lodge No. 284, New Iberia, La., J. H. Wise.
Asaph Lodge No. 286, Meriden Miss., S. L. Winner.
Jacksonville Lodge No. 287, Jacksonville, Miss, Philip Halle.
Alabama Lodge No. 299, Montgomery, Ala, S. Hecht.
Asher Lodge No. 302, Greenvile, Ala.
Fort Smith Lodge No 306, Fort Smith, Ark., Abe Mayer.
Naomi Lodge No. 313, Halletsville, Tex.
West Tennessee Lodge No 316, Brownsville, Tenn, Joe Davis.
N. D. Menken Lodge No. 317, Durant, Miss., W. W. Bearman.
Ahavoth Sholem Lodge No. 346, Dallas, Tex., E. M. Tillmann and D. Goslin
Edward Lasker Lodge No. 347, Tyler, Tex.
Birmingham Lodge No. 368, Birmingham, Ala., Samuel Ullman.
Total—71. Lodges represented -54.

On motion, the reading of the minutes of last session was dispensed with.

The retiring President, Bro. G. A. Levi, then read his Annual Message:

[See MENORAH, Vol. 2, No. 6, June, 1887.]

The Reports of the Special Committee on Endowment—Bros. Leo. N. Levi and Samuel Hirsch—and Statistical Table of Brother Isidor Bush, of St. Louis, were submitted. [See MENORAH for May and June for substance of these documents.]

Bro. Benjamin F. Peixotto, of N. Y., P. G. Saar, being present, was introduced by President Levi in an eloquent speech, and received with honors, the whole convention rising. Bro. Peixotto responded with expressions of profound appreciation at once more being in a convention of the Southern lodges.

The Rules of Order of the last convention were adopted. The election of officers for the ensuing year resulted in the choice of the brethren given on page 2 of this Official Abstract.

The newly-elected officers were then installed by Bro. Ferdinand Marks, of New Orleans, and assumed their several positions after briefly addressing the convention.

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A resolution of thanks to the retiring officers was unanimously adopted.

NOTE.—In District No. 7 the old officers preside at the opening session, after which the newly elected enter upon their functions.

SECOND DAY.—The President, Bro. Gabriel Kahn, in the chair, who announced the Standing Committees. Telegrams were received from twelve different lodges, greeting the Fourteenth Annual Assembly of the District.

The reports of the secretary of the General Committee, A. S. Myers, and his Statistical, Financial and Endowment reports were then read and referred. [See Bro. Hirsh's report Executive Committee, MENORAH for August, 1887.]

Bro. E. M. Tillman, treasurer, presented his annual report. Referred.

Communications were received from the Executive Committee, New York; from Dr. S. Wolfenstein, secretary Jewish Orphan Asylum, Cleveland, and from Dr. M. Samfield, trustee of same, and referred.

Several propositions for changes in the laws were presented by members and referred.

Elections for members of General Committee, Court of Appeals, followed. [See result on page 2 Abstract.]

THIRD DAY.—The report of the directors of the Widows' and Orphans' Home at New Orleans was received and adopted. The report states that 148 children were sheltered in the Home, 58 of whom were wards of the B'nē B'rīth. The new Home is approaching completion. Its cost exceeds somewhat the original estimates, and the lodges are earnestly requested to make fresh contributions to aid in completing this noble structure.

The consolidation of Rockdale and Nahum Lodges with Dallas Lodge and the installation of Birmingham Lodge were approved on report of the Committee on General Committee's report.

The treasurer's report was likewise approved.

The convention, on report of committee, *rejected* proposed change from annual to biennial conventions, and approved report of committee for soliciting voluntary subscriptions for Cleveland Orphan Asylum, and instructing the trustees to use their endeavors to change

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the laws of the Asylum, so as to admit orphans under the age of five years.

[District No. 2, at its annual meeting in Louisville, declined to consider this prayer, on the ground that children of such tender age should be cared for by the community to which they belong, and also because of the crowded state of the Cleveland Asylum.—ED.]

The reports on the Touro Infirmary were adopted. The recommendations of lodges have in all cases been favorably received. Not only the sick, but also the old and indigent, have received the tenderest care. About $26,000 were expended during the last term.

Owing to the increased calls upon its beneficent care, further pecuniary aid is earnestly solicited. The *Golden Book of Life* is recommended to the philanthropic.

The Committee on Intellectual Advancement submitted a report, which was adopted. [See reference and abstract of this report in August MENORAH, in Bro. Hirsh's report.]

The recommendations in President Levi's report, and the high tribute to that retiring officer, were approved.

Referring to the MENORAH, the committee say:

THE MENORAH.—The Bro. Past President's remarks on this subject are entitled to and should receive the earnest attention of this convention. The magazine referred to, having solely in view the elevation and prosperity of our people, deserves the most liberal patronage on behalf of the members, as well as the lodges of this District.

The report of the Committee on Mileage reported in favor of paying the sum of $1598.91 of delegates' mileage to the convention. Adopted.

FOURTH DAY.—The report of the Committee on Endowment was made by Bro. G. A. Levi, of the committee, and considered in Committee of the Whole in several sessions, and, after long and animated debates, was finally adopted by the convention as substantially submitted.

[In the June MENORAH a full report of these interesting debates was given, together with the principal features of the new law.]

FIFTH DAY.—The report of the Committee on Finance was considered and adopted in substance, those portions referring to Endowment being referred to the Central Board of Endowment.

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The Committee on Resolutions paid tribute to departed brethren of their District—to Bro. Nathan Bloom, to Rev. Dr. James K. Gutheim, to the Press, to the Memphis Lodges, to Bros Leo. N. Levi, Isidor Bush, to the Committee on Endowment Laws, and to the retiring officers, all of which were unanimously adopted.

The Avoyelles outrage received the special attention of the convention, and the President of the District was authorized, in expressing the thanks of the Grand Lodge to the Governor and Civil Authorities in Louisiana for measures already adopted, to pledge every assistance for the vindication of the law.

The convention decided to accept the invitation of the Dallas Lodges to hold the next annual convention in Dallas, Texas

Bro. Benjamin F. Peixotto then addressed the convention,and,in conclusion, said the deliberations of the Fourteenth Annual Assembly of District Grand Lodge No. 7 would mark a memorable chapter in the history of the Order. The happy solution of the vexed and complicated problem of Endowment would be an example to every District, and in the wisdom displayed, the harmony and concord finally reached, another splendid illustration was given the world of the sublime workings of the Order and its interpretation of Judaism, enlightened, emancipated and disenthralled, as the religion of HUMANITY, a religion acknowledging one Supreme Father for all men, whose teachings found their true exemplification in Benevolence, Brotherly Love and Harmony. . . .

This long-disturbing question of Endowment had erroneously been considered as affecting the *selfish* interest of brethren, while, in reality, it was one from which they could derive *no personal* benefit, and which was intended for those dear and beloved objects who, when our own earthly pilgrimage was ended, would alone profit by its blessings and would not be left to the tender mercies of the world.

This question, now happily and permanently settled, would leave District No. 7 free to move on in the loftier realm for intellectual progress, responding at length to the aspirations of young Israel, who would now rally to our standard and carry forward the great work of the Order.

There being no further business, Bro. President Kahn thanked the convention for its great patience and brave work, and declared the Assembly adjourned *sine die*.

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OFFICIAL DEPARTMENT.

Constitution Grand Lodge

REPORT OF THE EXECUTIVE COMMITTEE.

AND

DECISIONS OF COURT OF APPEALS.

1886-1887.

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EXECUTIVE COMMITTEE.

JULIUS BIEN, President,	New York
JOSIAH COHEN, Vice-President,	Pittsburg, Pa
M THALMESSINGER, Secretary,	New York
ISIDOR BUSH, Treasurer,	St. Louis, Mo
Wm. Lovenstein,	Richmond, Va
Joseph Hirsh,	Vicksburg
Edward Rubovits	Chicago, Ill
Joseph Bien,	San Francisco, Cal
D. Wolff,	Berlin

COURT OF APPEALS.

Joseph Abraham, President,	Cincinnati, O
Adolph L. Sanger,	New York
M. K. Cohen	Philadelphia, Pa
Jacob Greenebaum,	San Francisco, Cal
Simon Wolf,	Washington, D. C
Adolph Kraus,	Chicago, Ill
Leo. N. Levi,	Galveston, Tex
Jacob Schroeder,	Cincinnati, O
Morris Goodhart (For D. G. L. No. 8),	New York

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE, I. O. B. B

1886—1887.

(Continued from September MENORAH.*)*

From the reports submitted by the members of the Executive Committee which precede this my annual message to the Order, the situation of affairs and the condition of the respective Districts will have appeared as presented by those, who from their residence and direct communication should be most competent and best qualified to speak.

In carefully reviewing these several reports it will be seen that if the Order in this country has not increased numerically, it has not suffered in its moral or intellectual, nor in its philanthropic and benevolent character. On the contrary, as in every organization where a variety or diversity of elements constitute the body politic, while there has been occasional depression and apparent retrogression, this has only been temporary, subject to causes which time and better understanding is sure to remedy, and as a whole there has been a decided improvement with every prospect of a revival, based upon loftier conceptions of duty and the necessity for higher work.

DISTRICT NO. 1.

Bro. Thalmessinger reports the "most harmonious and fraternal feeling" as prevailing in the Mother-District. The bone of contention, which the Endowment Law had brought, has been finally removed and peace and harmony has taken the place of unrest and injurious agitation. A new spirit animates the District and great credit is due to Bro. Jos. E. Newburger, the President of the Grand Lodge, and his able colleagues of the General Committee for this improved state of affairs.

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The Endowment Reserve Fund is now nearly $300,000 and there is universal acquiescence in the wisdom of the assessment which gives assurance of positive security to the widow and orphan of a deceased brother.

Bro. S. Hamburger, the veteran and devoted Secretary of the District, in his annual report, says that the condition, so far as its internal affairs are concerned, is very satisfactory; peace and harmony prevail and a livelier spirit is manifested, bespeaking new interest and improvement in the near future. The capital of Lodges has decreased $6,738; but the disbursements for endowments, benefits and donations over last year's account was $16,562.42 which readily explains this decrease. The Home for Aged and Infirm at Yonkers contains 46 inmates; 30 male, 16 female. Fifteen were admitted during the year; one was placed in an insane asylum; two were withdrawn. Increase during the year, twelve inmates.

The Maimonides Library continues its excellent work. 4,925 readers were registered, with a circulation of over 50,000 volumes during the year. 874 new books were added. The General Fund remains unchanged except that one thousand dollars of the same have been placed to the credit of the Sinking Fund of the Yonkers Home, which fund now amounts to $3,025, safely invested. The increase of the Widows' and Orphans' Reserve Fund during the year has been $52,431.96. Total amount paid for benefits, donations, burial expenses, Widows' and Orphans' Endowments and for sustaining the Home at Yonkers during the year was $190,-344.55. Total receipts $220,660.23.

The District has now 73 lodges, having lost three during the year by consolidation; and one, David Einhorn, of Rochester, which surrendered its charter, a number of its members affiliating with Zerubabel Lodge of the same city. The present membership is 8,343. Five of the lodges possess their own burial ground, two (Horeb and Zerubabel) their separate libraries.

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Bro. Thalmessinger pleads in eloquent terms for the realization of the "ideal aspirations of the Order," which he justly conceives to be the encouragement of those works of charity and enlightenment, such as the generous support of the Home for the Aged and Infirm at Yonkers, the Maimonides Library, the Hebrew Technical Institute and institutions of similar character. The strength of the Order as of a nation, consists in the individual intelligence and loyalty of its members, and each brother should take home to himself the responsibility which attaches to his personal connection with the Order. It is to "work and watch," not alone for his own temporal and spiritual welfare, but for those of others less happily situated than himself. As a member of a lodge it should be his aim to make that lodge the first and best in the Order. This would be a noble ambition and if members are animated by this motive, strength and power are sure to follow. A Lodge should not be content to hold its stated meetings and go through perfunctory business. Every session should be marked with some special work. Frequent public meetings to which non-members should be invited ought to be held, literary and musical entertainments provided, and at the close membership solicited in the good work of promoting the culture and instruction of Israelites. This has been called a "material age," and money-getting the sole aim and purpose of man. While the appellation is largely true, it is not entirely so. At no time has there been a more general interest in the discoveries of science and in works of art and literature.

It may be said that this interest is a selfish one and only for material benefits. But this is to take only a partial view. Whatever tends to develop and promote the intelligence and comfort of the masses has a far-reaching import and though the practical application for the moment may be limited to its pecuniary benefits, and pander to inferior tastes, the general sweep will be upward and the wider public instruc-

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tion becomes, the more universal and higher will be the tastes and demands of the people for purer and higher education.

The literature of the daily press will not suffice nor the sensational novel prove adequate, and once a more elevated sentiment is enkindled it will continue and develop all the nobler aspirations of the soul.

The Maimonides Library, whose circulation reaches upwards of 50,000 volumes annually, should have a home of its own or at least be provided with a suitable accommodation in a building devoted to the Order. This latter necessity has long existed and I would seize the present occasion to urge upon the lodges and members of District No. 1, its early realization.

An edifice worthy of the B'nē B'rīth, a Home for all the Lodges and a resort for its public meetings and entertainments, its libraries and archives, should be provided without further delay. The 50th anniversary of the foundation of the Order should be marked by the completion and occupancy of such a structure. Here, in the great commercial metropolis of the country, which numbers more members than any other section of the Order; here, where brethren gather from every quarter of the Union, from Europe and the East, which now form an active part of our fraternity, there should be erected a structure which would serve as a rallying place for the Order, a living monument of its high character and usefulness.

I warmly endorse Bro. Thalmessinger's proposition for a fitting celebration of the 400th Centennial of the discovery of America, the land of true liberty and human rights, and trust that all the Districts of the Order will join in this laudable undertaking.

District No. 1 by her geographical situation has always prominently been called upon to aid and encourage the oppressed and persecuted refugees from other lands.

In the early days of the Order the assimilation of our

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newly arrived brethren to the manners, customs, habits and civilization of their new home formed no inconsiderable part of its work. Since that day the tide of immigration has increased so largely and within the past five years especially, so vastly, as to form a serious question of its effect not only upon those arriving on our shores, but on the population already settled here. It is a grave problem and the Order B'nē B'rīth cannot be insensible of its importance. Provision for education by night schools has already been made in part by the State authorities, but these are wholly inadequate. It is estimated that over 60,000 Israelites have arrived at the port of New York within these few years, a very small percentage of whom have departed for other sections of the country.

To help forward the emigrants to settlement in our Western States and Territories has been proposed as one means of solution. Another is to provide instruction for the children and youth and it has been suggested that a "B'nē B'rīth School Fund" should be formed for this purpose. The necessity for this is the greater, as the public schools of the city are wholly inadequate, giving at present accommodation to less than 150,000 pupils while 250,000 are knocking at the doors for admission. If the large number of neglected Jewish emigrant children could be cared for by proper instruction it would be a noble work, justly claiming the support of the Order. By an annual voluntary contribution in aid of the Hebrew Free Schools and the Technical Institute the means for these laudable purposes could be considerably augmented. Remembering the deprivations of their early youth, where is the Brother, where is the Sister, where the truly enlightened Israelite, who would not cheerfully respond to this call?

Such an activity would give a new spirit to the Brotherhood and attract to its ranks thousands who now hold aloof questioning its more general objects and purposes.

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District No. 2.

Brother Isidor Bush believes that the Second District, whose chief seat is in the city of Cincinnati, is steadily "gaining ground." Having an Endowment system (whose Reserve Fund now reaches $250,000 safely and securely invested), deemed impregnable, the members are freer to develop the higher objects of the Order, and the District Grand Lodge has decided in principle to admit young unmarried men into the Order, who shall be exempt from contributing to or participating in the Endowment Law, if they shall so elect. It appears to me that this is a wise proceeding. Young men from 21 to 25 should be thus admitted with the understanding that at the latter age they shall elect either to pay the Endowment assessment, or be excluded from its benefits ever after; a provision of law preventing them from speaking or voting upon the question of endowment, while non-participants, would also be requisite.

The effect of a law of this kind would undoubtedly attract thousands of young men to our ranks, who, after a few years, seeing the benefit of the Endowment system and its unselfish character, would no doubt wish to become participants.

Whether this should be the case or not, the accession to the Order of the young men of Israel whose aim would be to secure a more perfect union of all Israelites, with a view of promoting "their higher interests and those of humanity; of developing, elevating, and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism and of supporting science and art," would of itself be a most important step in advance and a realization of the cardinal principles and purposes of the Order and its earliest and noble founders.

Bro. Bush speaks in glowing terms of the Orphan Asylum at Cleveland which is indeed an eloquent monument to the enlightened charity of the Order. From the reports of President Bro. Abraham Hart and Superintendent Bro. Dr. S. Wolfenstein, it appears that 310 orphans are now sheltered

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and educated under its roof. A new, elegant and commodious structure at a cost of about $200,000 is now nearing completion which will furnish accommodation for 500 orphans. This noble charity, originated by District No. 2, and whose support is participated in by Districts No. 6 and 7, is one of the most striking and beautiful testimonies of the power and influence of the B'nē B'rīth for good and humane works. Since its foundation thousands of orphans have been here housed, fed, clothed, educated, and later provided with homes and careers of honor and happiness. Almost every town in the great West and South has a graduate of this splendid charity; and the homes of no few Israelites are graced with wives and mothers who owe their happy positions to the Cleveland Orphan Asylum; while in the pulpit, at the bar, at the bench and in commercial life, men now prominent came from the halls of this institution.

By voluntary contributions the funds for the new edifice are now being raised and there is little doubt the whole amount requisite will be realized before the present year has expired.

Bro. Abraham, the septuagenarian secretary, who appears to retain much of his old fire and remarkable industry, reports the financial affairs of the District to be in a flourishing condition.

The number of lodges is forty-three with a total membership of 3,000.

Aggregate lodge funds $124,145.44.

Total amount of benefits, donations, and Widow' and Orphans' Endowments, paid out during the year $46,134.17 besides $6,238.70 to the Cleveland Orphan Asylum.

District No. 2 has had to mourn during the year the loss of two of her most zealous and devoted members in the persons of Bros. L. H. Weisbart, the first elected President of the District, and of Nathan Bloom, the latter a former colleague in the Executive Committee, and a brother whose whole life was distinguished by his benevolent and exalted character

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conspicuous in all the relations of life. The Grand Lodge of the District and those of other Districts, and many other bodies passed merited and appreciative resolutions on the great bereavement caused by Bro. Bloom's death. The entire Order shares in the loss of such a man.

District No. 3.

Bro. Josiah Cohen is not quite satisfied with the aspects of his District, and though he looks for improvement through the wisdom of the next General Meeting, which will be held in January, 1888—the sessions being biennial—yet from the reports of Bro. Alfred T. Jones, the Secretary, and a brother fully competent by many years' devoted service, to speak wisely, it appears very radical changes will be necessary to place the District on a sound basis. For some years there has been an apathy and indifference existing in this section of the Order which is the more surprising, as Philadelphia is a city where all that is foremost and fruitful of true benevolent and intellectual work, is conspicuous. Its Jewish charitable institutions, its schools, its literary societies, are generously sustained and give signs of vigorous life. It is perhaps owing to this fact and to the active participation of the members of the Order in these good works that the immediate demands of the District have been neglected.

Bro. Jones reports 135 initiations during 1886, but losses by deaths, suspensions, etc., since, have cut down the membership by 64. The total membership of the 39 lodges of the district is now 2,843.

The amount paid for endowments, sick and funeral benefits was $54,470. The aggregate lodge funds sum up $74,142, a slight decrease from the previous year.

In 19 lodges there was not a single initiation, and in 8 only one each. Bro. Jones attributes the cause for this apathy principally to "the continued dissension and uncertainty upon the endowment question," though he mentions others which have no doubt their significance.

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Respecting the endowment question, it must be clear to the intelligent and practical members of the District that the time has come to take this subject by the horns and settle it once and for all in the interest of those who alone are to be benefited by it. I speak of the widows and orphans. It is they who are to benefit by this law; it is they who are to reap whatever little or great blessing it may confer. Brothers alive to-day in health and strength may to-morrow be stricken by the hand of death, and their wives and children exposed to the mercies of a friendless and careless world.

It is now that they should be in some measure provided for, and this provision should be made safe and secure and rendered beyond peradventure. The systems prevailing in Districts No. 1, 2 and 7 should particularly be studied and adopted. They are believed to be safe, and are approved by the highest actuary authorities. I most earnestly urge the representatives to the approaching general meeting at Philadelphia in January to come prepared to act intelligently and resolutely upon this grave question. In the meantime the lodges of No. 3 should discuss the subject and have the instruction and benefit of the best minds in the District, that they may correctly appreciate and understand the importance of acting wisely.

Bro. Jones suggests in a recent letter to THE MENORAH, the official organ of the Order, four plans to remedy the present deplorable condition of the endowment system of his District, viz.:

1. To continue the present rate of assessment and reduce the amount of endowment.

2. To increase the assessment to a reliable and permanent basis for life insurance, with a sliding scale of rates according to age, applicable to all members now in the Order, as well as those who may join hereafter.

3. To modify the laws in such a manner as to permit those who do not desire to partake of the endowment benefits to form a separate class on the payment of lodge dues only.

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4. To abolish all general and compulsory endowmen laws, and form a voluntary B. B. Relief Association for Widows and Orphans, to which members of the Order who may wish to join can contribute on the death of a member.

It appears to me, in the present situation of the District in so far as regards endowments, only the first and second of these suggestions possess interest.

It is certainly better to cut down the benefit to $500, and be able to meet it, than with the present $1,000 endowment, not only to fail but to incur certain bankruptcy and dishonor. But who will believe that the worthy brethren of District No. 3 are not as able to bear an $18 assessment for a $1,000 as those of No. 1? Look the matter squarely in the face, my brethren; think of the future, the vicissitudes of life, the hapless widow, the helpless orphan, whether your own or your brother's, and do not pause another instant in your plain duty.

As to accessions of "young blood," my remarks under the head of No. 2 apply here with equal force. I am told there are hundreds of young men, between the ages of 21 and 25 in Philadelphia who would join the Order if it were not for the Endowment tax, which they are either unwilling or unable to afford. They should be received and encouraged, and, with proper stipulations, admitted to participate in our work.

I heartily concur with Bro. Jones when he says:

"There are lodges in the cities of Philadelphia, Pittsburg, Newark and elsewhere, from each of which at least one such could be selected who would do honor to his constituents and reflect credit on himself. In our reduced representation of next year eight or ten young, bright minds and ripening intellects would lend a wholesome vitality to the proceedings of the Grand Lodge, wield a decided influence, encourage and strengthen those who have been struggling for years against organized obstructionists, and adopt earnest measures to rekindle the expiring embers of activity.

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Let the elective officers of the Grand Lodge and members of its important committees be selected, not because they hail from a certain locality, or want the office, but because they can bring to their responsible positions dignity, influence, ability and zeal. Let the officers be such as can visit the lodges of the District, and with open doors, so that the Jewish community can have access; address them on subjects of interest to the Order, and on the necessity and importance of maintaining it and attaining the higher purposes of the brotherhood."

District No. 4.

In reporting upon the affairs of this District Bro. Joseph Bien says: "It is with a great deal of satisfaction and pleasure that I find myself able to say to you that the cloud of strife and dissension which for two years has hung over District No. 4, and which threatened to destroy the Order on the Pacific Coast, has happily disappeared, and peace and prosperity once more reign supreme."

This is certainly gratifying intelligence, and confirms my judgment that above all other considerations, or personal ambitions, the love of the Order and the preservation of its integrity, loyalty and devotion to the principles we all mutually struggle to promote, would prevail.

It is, however, indispensable to the safety and security of a society, as of a State, that obedience to law should first be recognized, and this principle once admitted, whether by direct or indirect legislation, the adoption of laws suitable to the condition and peculiar circumstances, and not in conflict with the Constitution, may be admissible. Nor will failure to accept recommendations of those whose only object is the good and welfare of all brethren militate against the general purpose intended as long as the principle of loyalty is preserved and respected. There was no attempt by the General Convention of 1885 to encroach upon the rights of Districts or Lodges. A general endowment law, to be administered

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by each District according to its own wants and necessities, based however upon sound principles and honest administration, which would secure all alike the possession of privileges, was all that was aimed at. Such general law was imperative wherever it was proposed to establish or continue a Widow and Orphan Endowment. The Executive Commiteee, in the discharge of a sacred duty, was compelled to insist upon the faithful performance of this law, and however ungrateful the task, to enforce it with all its vested authority. It is to be hoped that District No. 4 will find its amended endowment law work satisfactorily; but I cannot resist the opinion that the basis of its security is not yet sufficiently apparent to insure that permanency admitted by all to be essential not only for the present, but that future for which we are all called upon to provide.

According to the last annual report of the Secretary (January, 1887) the membership of the District was 2,115, a decrease of 21 members from the previous year. The total receipts from all sources were $71,161.08. The total disbursements $70,154.25, (of the latter $52,000 was paid for Widows' and Orphans' Endowments). The total amount of funds under control of the Grand Lodge was $74,739.28.

Under control of Lodges $98,476.35. Total funds in the District $173,215.63.

For sick brethren the sum of $11,952.65 was paid.

For the relief of the Charleston earthquake sufferers $500 was contributed.

The B'nē B'rith Hall Building paid six and a half per cent interest.

Since the establishment of the Endowment Fund 71 endowments of $1,000 and 90 endowments of $2,000, making a total of 161 endowments and the sum of $251,000 has been paid to widows, orphans and heirs of deceased brethren. The present reserve of the Endowment Fund including B. B. Endowment Fund Stock which is about $75,000 though the

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total exhibit of assets of the District Grand Lodge (including real estate) foots up $90,492.18.

The receipts of the Library Fund were $1,076.57. Expenditures $1,107.03. Deficit $31.46.

The number of books in the Library is 5,417; number of books circulated 13,773; members who availed themselves of its privileges 850.

It is to be regretted that the full proceedings of the District were not sent for publication in the MENORAH that the whole Order might read such. I would recommend in future that such publication be made in addition to the copies circulated among the lodges by every District. The importance of such publication cannot be too highly appreciated. Each District would thus secure a hearing before the entire Brotherhood, and all comments and discussions appearing in newspapers or periodicals would thus be shorn of any prejudicial coloring, the proceedings being placed fully before members in all sections.

Recent reports from the District represent great animation among the Lodges, a steady accession of new members and growing enthusiasm for the noble and sublime objects of the Order.

DISTRICT NO. 5.

Bro. Wm. Lowenstein, the Executive Member for this District reports a membership of 1,851, a decrease of 28 during the past year. The new Endowment law works admirably, showing an increase of $9,000 to the fund.

The able and efficient Secretary of the District Grand Lodge, Bro. S. S. Nyburg, reports the total of the Widows' and Orphans' Fund as $90,404.83, the Sinking fund of which (under control of the D. G. L.) is $24,457.86.

During the past year $21,000 have been paid to Widows and Orphans for Endowments.

The aggregate receipts of the District have been $39,257.97.

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Disbursements $40,462.04.

The aggregate funds on hand amount to $18,066.51. The Orphan Asylum Fund on January 1, 1887, amounted to $18,036.23 It has since been very considerably increased.

The city of Atlanta has been selected as the site, and the corner stone of the new Orphan Asylum will be laid during October of this year with befitting ceremonies. Bros. Simon Wolf, Aaron Haas, J. Hirsh, I. I. Marks, Wm. Lowenstein, have already visited several cities, and they and other prominent members propose to visit other towns of the District and plead in behalf of this new Institution. I warmly recommend their cordial reception and a generous contribution to this new home for the Orphans of the District.

At the end of August last year the city of Charleston was visited by a terrible earthquake and many of our brethren suffered material loss. I immediately appealed to the Order at large and in response the sum of $4,440 was generously contributed in behalf of the sufferers. By this noble response the Lodges have again given testimony of their devotion to the cause of human suffering and brotherly love.

For a list of the contributing lodges I would refer to the official report printed at the end of this message, but I take this occasion to express in the name of the Executive Committee and my own name, profound acknowledgments to one and all of the lodges who thus nobly responded to the call of our suffering and distressed brethren and their families.

District No. 6.

The total funds of this District as reported to the annual meeting in January amounted $59,415.24; Receipts of lodges during the same period $55,347.85, disbursements $51,394.51 including endowments paid to Widows and Orphans. Membership 2,530, being a decrease of 71 from the previous year, of which number 21 were from death. $5,448 was contributed to the Cleveland Orphan Asylum; $707.50 to the sufferers from the Charleston earthquake; $100 to the *Alliance Isra-*

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elite Universelle at Paris; $100 to Miss Flora Benjamin, a young lady of rare musical promise, to assist her in her studies; $200 for expenses to enable the General Committee to visit lodges.

A proposition to hold biennial sessions was properly rejected Optional endowment was submitted and the General Committee instructed to submit to the lodges of the District a law on optional endowment for their consideration. I have not yet heard as to the result of this action.

From the report of my esteemed colleague, Bro. Edward Rubovits, it will be observed that while no "important events" have transpired, the lodges of District No. 6 have worked loyally and the Endowment law has been faithfully executed. Bro. Rubovits attributes the lack of enthusiasm which once pervaded the North-Western District to several causes, among others to the increase of social clubs. In Chicago where there are eleven lodges there are also four "Social" Clubs, and he justly thinks that the "peculiar excitements" of the latter do not contribute to improve the moral tone or reawaken old-time enthusiasm of the lodges.

The other reasons assigned, especially the attractive power of eloquent discourses by rabbis from the pulpit, do not appear to me to be of sufficient weight to account for the sparse attendance and lack of interest by members of the Order at their lodges.

Participation in communal work is highly commendable and is exhibited in all the Districts by members of the Order, many of whom, as in Chicago, are prominent members and officers of congregations, but the Order does not limit the activity of members to this special work. It strives for a broader and more comprehensive activity, which shall unite all Israelites in a more public-spirited union, greater toleration and more friendly and fraternal regard for the opinion of others.

It believes in Brotherly Love as the highest conception

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of a true faith, recalling the illustrious examples, immortalized in our sacred history.

District No. 6 possesses material of the finest quality for the great and philanthropic objects of the Order and from recent letters I am gratified to learn that this element is once more active and will speedily give an account of its labors in behalf of the higher aims of the Order.

District No. 7.

The report of Brother Joseph Hirsh is such an admirable and exhaustive presentation of the affairs of the District No. 7, that I cannot too earnestly urge its perusal upon all members in all sections of the Order.

The progress of this District has both morally and materially been remarkable and its wise settlement of the Endowment question, will now concentrate and consolidate the best efforts of its members for those higher and more spiritual works for which there is so great need.

The benevolent character of District No. 7 is exhibited in its official action as a District of the Order, by its generous support of several public institutions from which its members derive but partial or limited compensation. The "Touro Infirmary" and the "Orphans Home at New Orleans," as well as the "Orphan Asylum at Cleveland" are regularly supported by the members of the District, a per capita tax of Two Dollars per annum for each institution being cheerfully contributed.

The new Endowment Law adopted after one of the most spirited contests that ever marked the annals of the Order, provides two classes of premiums. Old members pay $30 per annum for $1,500 and new members $20 for $1,000. The Endowment Reserve Fund already reaches $100,000 which for a District composed of 2300 members speaks eloquently for the care and wisdom with which the General Fund is administered.

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I commend to the Order at large a careful perusal of the proceedings of this District and the report of Brother Hirsh on the Endowment subject.

The spirit of loyalty and devotion to the Order displayed by the District in fulfilling the obligations imposed by the laws adopted at the General Convention of the Order in 1885, cannot be too highly praised, and the conspicuous leaders of District No. 7, some of whom in particular, at first questioned the constitutionality of the law, but after careful examination and study became convinced of its perfect legality, and their obligation as loyal men to see to its execution and still more, of its imperative necessity as a statute for security and honest administration, deserve earnest and warmest commendation. The District is now seriously considering the subject of intellectual improvement for its members and the lodges have before them the report of the Committee on this subject from which I am pleased to quote the following passages:

"We recognize it to be one of the chief aims and purposes of our beloved Order to raise the intellectual standard of brethren and through them that of all Israelites."

"The disregard on our part of this, one of its essential principles, has created the impression that the Order of B'ne B'rith is an insurance organization and nothing else—an impression which, if permitted to spread, will defeat the end for which the founders of our Order contended."

"We are not unmindful of the difficulties we have to overcome nor of the obstacles that obstruct our progress; yet the fact that several Lodges in our District, principally the two lodges at Vicksburg, Miss., and the one at Galveston, Texas, have, by the adoption and execution of the suggestions and plans laid down in the report adopted by the convention of 1886, achieved most gratifying results, goes to prove that intellectual culture among the brethren of our District is not only desirable, but also possible."

"We deem it feasible for every lodge, and recommend that they hold public meetings at stated periods, for the purpose of hearing original productions of members or non-members, of reading such

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literature, which, while it amuses, also instructs; of debating on questions touching important affairs of the day of interest to Judaism in general, and especially to the Order. We also recommend publications in the MENORAH, the official organ of the Order, of original essays on matters pertinent to the status of Judaism."

The plan adopted by Bro. Leo N. Levi in Galveston and followed in other cities of the District, is of sufficient interest to the Order at large as to transcribe here a few passages from a letter I have recently received from him:

"At the Convention of District Grand Lodge No. 7, over which I presided at New Orleans in May, 1884, a strong report was introduced on the subject of intellectual culture. At each succeeding Convention the matter was made the subject of special report, and in 1886, Brother G. A. Levi, then President of our District, made a strong appeal to the lodges to begin work. Zachariah Frankel Lodge of Galveston, appointed a special committee on this subject, called a Committee on Intellectual Culture. Rev. Joseph Silverman, myself and three others were placed upon this committee and we were given the privilege of conducting our work at our discretion, provided we made no requisition upon the treasury of the lodge for expenses."

"At a regular meeting of the lodge held subsequent thereto, Dr. Silverman and I delivered addresses which were designed to stir up enthusiasm for the work and secure contributions to defray expenses. We were successful and proceeded at once to organize a campaign. We divided our labor into two branches. The first was designed to secure able lecturers without respect to their creed or nationality, who should from time to time deliver lectures free to the general public upon subjects pertaining to Jewish history, literature, science and art. We proposed to pay the expenses of the lecturers to and from Galveston. The initial lecture was delivered by Dr Berkowitz. It has appeared in the August and September MENORAH, and has doubtless attracted your attention. Dr. Heller of New Orleans

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delivered the second lecture. The hot weather caused us to postpone any further lectures until this Fall, when we will resume them."

"The second branch of our labor embraced general subjects and was confined to our own people, and especially to the young. A literary circle was formed with young gentlemen and young ladies as its constituent members. I was made the autocrat of this organization. We have no constitution, by-laws or rules of proceeding. I am looked up to as sort of a preceptor and thus far the despotism has proven a success. We have had a great many difficulties to encounter in the literary circle."

"The young ladies have been active enough, but until recently I have had quite a time to inspire the young gentlemen with any interest. They are, however, beginning to understand that in order to preserve their position in polite society, they must identify themselves with this movement. We hold two meetings every month and have thirty-five active participating members. The class or circle is always engaged in reading some work that I select. In addition to this we have for each meeting a particular author or subject and the evening is mainly spent in discussion thereof. Thus for example, if one of the poets is selected, the evening is spent in the reading of original, biographical and critical essays, and in the reading and reciting of selections from the author. I am well advised that quite a number of persons who have not joined the circle are reading the books that I selected for the class."

"To give you an idea of the interest thus far manifested, I will say that I directed the class during the summer vacation to read for recreation and amusement, Paul and Virginia, Vicar of Wakefield and Rasselas. One of the members informs me that he has loaned these books to at least a dozen outsiders among our people during the summer. Each member of the class contributes 25 cents per month toward defraying expenses. These are, however, quite nominal, as

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we have no rent to pay nor have we to pay officers. This winter I shall subscribe for all the leading magazines for the class and shall add several new features which I hope will prove of value. No social features are allowed to creep in. So much for the movement at Galveston."

"At Vicksburg, Brother Joseph Hirsh has in successful operation a somewhat similar society. Brother Max Dinklespiel at New Orleans, after considerable correspondence with me has organized a like feature among the four lodges at New Orleans. From what I learn the prospect is good at Montgomery, Mobile, Dallas and other points. I have promised Brother Peixotto an article outlining a plan that may can be used throughout the United States. I hope to have it ready for the November MENORAH. I hope this brief sketch will give you the information you desired."

DISTRICT NO. 8.

Perhaps no one of the reports of my honorable colleagues will attract more attention, and be read with deeper interest than that of Bro. D. Wolff, the member of the Eighth District.

Germany has only within a few years become a field for the work of the Order, but it has already proved a fruitful one in its high membership and good works. Our brethren exhibit that glowing spirit, that generous enthusiasm, that high conception of the exalted aims of the Order B'nē B'rīth, which marked the earlier years of its life in this country. The very best material compose the membership of lodges, and the general work of benevolence, culture, instruction and entertainment is participated in by both sexes and all ages. The young and old vie in making the public meetings brilliant and entertaining, and the good work marches on.

On January 30, 31 and Feb. 1, 1887, the Grand Lodge held its second annual general meeting in Berlin, at the

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lodge rooms, No. 3 Brüderstrasse. The following representatives were present:

From *Reichs Lodge* No. 332, Berlin.—Bros. M. Jablonsky, A. Cohn, Dr. L. Ewer, E. Singer, Dr. L. Maretzki, M. Merzbach.

From *Germania Lodge* No. 335, Halle.—A. Sernau, J. Hirsch.

From *Berthold Auerbach Lodge* No. 338, Berlin.—Julius Fenchel, S. Haagen, Dr. S. Staub, S. Haber, B. Timendorfer.

From *Concordia Lodge* No. 340, Kattowitz.—G. Brahn, A. Löbinger, S. Friedländer.

From *Mamreh Lodge* No. 344, Beuthen.—Dr. Arno Rahmer, J. Steinitz, Dr. F. Rosenthal.

From *Allemania Lodge* No. 348, Stettin.—Dr. J. Mann, W. Blaschke.

From *Montefiore Lodge* No. 352, Berlin.—S. Bergel, Dr. H. Hildesheimer.

From *Humanitas Lodge* No. 351, Gleiwitz.—A. Stein, J. Brieger, Ex-President J. Kleczewski.

From *Lessing Lodge* No. 349, Breslau.—Dr. C. Sternberg, M. Gordon, H. Benjamin.

From *Caritas Lodge* No. 355, Kreuzberg.—S. Wertheim, H. Grünberger.

From *Mendelsohn Lodge* No. 357, Magdeburg.—Dr. M. Rahmer, J. Lindenthal.

From *Amicitia Lodge* No. 358, Posen.—M. Victor.

From *Eger Lodge* No. 359, Ostrowo.—F. Fränkel, S. Tuchband.

From *Westphalia Lodge* No. 362, Bielefeld.—J. Hirschfeld, D. Wolff.

From *Friedens Lodge* No. 361, Ratibor.—S. Hirsch, H. Sachs.

The Convention was called to order by Bro. Julius Fenchel, President, the other officers being at their posts. Bro. Fenchel, who has exhibited great zeal and ability during his term of nearly four years as president, for which he is entitled to my best thanks, declined a re-election, and the following new officers and General Committee of the Grand Lodge were elected: President, Dr. L. Maretzki; 1st Vice-President, S. Haagen; 2d Vice-President, Dr. L. Ewer; Secretary, D. Wolff; Treasurer, Siegmund Bergel;

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General Committee: Julius Fenchel, Dr. H. Hildesheimer, M. Jablonski, A. Sernau, W. Blaschke, and the President, 2d Vice-President and Treasurer.

The following were chosen judges for the District Court: Bros. Haagen, Staub, Fenchel, Wolff, Sachs, Hirsch, and Timendorfer.

From the reports of the several officers the following interesting facts were presented. During the year new lodges have been installed in the cities of Hanover, Hamburg, Ostrowo, Bielefeld, Ratibor and Halberstadt, and a petition is pending from Frankfort, a.-M.

The total funds of the District were 112,181.99 R. Marks. The reserve fund, 20,270.30 R. Marks. The increase in funds over 1885 was 33,772.26 R. Marks.

The total receipts for 1886 were .	104,563.89	R. M.
Same period for 1885 were . .	81,294.35	"
Increase, . . .	23,269.54	"
The total disbursements for 1886 were .	70,791.63	"
Same period for 1885, . . .	51,846.23	"
Increase, . . .	18,945.40	"

The Orphan Asylum Fund was 3,555.82 R. Marks; the Fenchel Endowment, 1,076.10 R. Marks.

A committee, consisting of Dr. Hildesheimer, Merzbach, Jablonski, Cohn and Staub were appointed to consult with the President and representatives of the lodges, and prepare and submit to the next general meeting an endowment law.

The charitable work of the lodges continues, being manifested in contributions to various objects of benevolence, sending children to the country during the heat of the summer, clothing for orphans, assisting distressed families (non-members), and caring for the sick and unfortunate.

Considerable sums have also been expended for literary and scientific purposes, the holding of lectures and entertainments and the general advancement of Jewish interests. Nor

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have the oppressed of other lands been forgotten, and the protection of innocent children from the wiles of unscrupulous missionaries is a subject (particularly with reference to those in the Orient) which is seriously claiming attention. The past year has been particularly remarkable for the number of literary and social entertainments held by the various lodges for the instruction and edification not only of members and their families but of the Jewish public in general. A number of eminent scholars have taken part in this work of culture and refinement, and valuable results have followed. As a whole our German sister lodges have evinced the most enlightened conception of the aims and objects of the Order, and the future is bright with promise of still higher works.

The message of Bro. President Fenchel was published in the German supplement of THE MENORAH for February, and through this official organ the brethren in this country have been kept informed monthly as to the progress of the Order in the Eighth District.

Visiting brethren from the United States are warmly received, and from Bros. Joseph Sulzberger and Hamburger, of District No. 1, and Adolph Loeb, of District No. 6, who are eminently qualified, by their long connection and experience and the prominent positions they have held, to judge, the highest testimony is borne of the character of our German associates.

THE ORDER IN THE ORIENT.

With the institution of Maimonides Lodge at Cairo, Egypt, (January 16th, 1887), the installation of which is graphically described by our delegate, Brother S. Simmel, the Order has taken a step which is likely to produce the most beneficial results for the development and elevation of the Jewish race in a region where enlightenment and fraternal feeling is most needed.

The antagonism between the Spanish and Portuguese Jews and the immigrants from Poland, Russia, Germany,

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and other countries is even more pronounced there, than what the founders of the Order had to combat in this country.

Schools and asylums for orphans and the helpless as fostered and maintained in the Orient by the Alliance Universelle at Paris and individual noble philanthropists are looked upon with suspicion and disdained by one class or the other, whose peculiar doctrines are not made a paramount feature. Thus the best efforts to raise our brethren from their degrading position of ignorance, fanaticism and abject dependence upon charity for their precarious existence are frustrated and become of little avail.

A beginning must be made to bring together the better elements among these Jews upon a neutral ground where they can move and act together in a state of equality for the betterment of their social, political and moral condition. The platform which our Order presents, eradicating all differences of national and sectarian prejudices and bringing to the foreground the divine mission of Israel, offers the only possibility of uniting the Jews, dwelling in the East, "for the promotion of their highest interests and those of humanity."

At the outset, in planting the standard of the Order on Oriental soil, beneficial results have followed. Prominent representatives of the Sephardim have interested themselves in Maimonides Lodge and have been brought in social contact with coreligionists who before existed for them in name only, and I have good reason to believe that they will soon apply for a charter to establish another lodge in Egypt.

A close and intimate alliance of these new brethren with affiliates in Germany and the United States must form a bond of unity, the consciousness of which is sufficient to act as an entering wedge into the strong wall of national prejudice, which kept them until now secluded in a ghetto of their own, even against their own brethren in faith in other parts of the world.

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The worst condition, however, prevails in the city of Jerusalem. Destitution, deep-seated bigotry, abject misery has made the Jewish population of that city indifferent to the ordinary sufferings of their own kin. Children abandoned in the streets, weak and helpless creatures, worn out by disease and dying from hunger, are ordinary occurrences, except where the paid agents of Christian missionary societies take pity on these victims of a misplaced religious enthusiasm and relieve their bodily sufferings, taking good care, however, to entrap them into the fold of the church as the price of their charity.

Education, culture, true manhood are the only redeemers that can bring a lasting salvation. Charity alone can not do it. The money that flows there from the benevolent people of Europe only increases pauperism and spreads the moral disease. Nothing else will do but to bring the young, those that are not hopelessly lost, the children whose mind has not been poisoned yet beyond remedy under the influence of civilization. This can be best accomplished by establishing B'nē B'rīth lodges in Jerusalem and other cities of the East.

In the meanwhile we are called upon to contribute towards the support of two institutions which are doing good work in the direction I have indicated ; the German Jewish asylum for orphans and the school for teaching boys a trade. The proposition made with great enthusiasm by our German brethren and supported unanimously and heartily by the brotherhood in District No. 8, has been carefully and thoroughly considered by the Executive Committee at its recent meeting. The personal examination of our delegate, Bro. S. Simmel, the letters of Dr. Herzberg of Jerusalem and of Dr. Horowitz, Rabbi at Frankfurt, a.-M., as well as the reports of the society for the education of Jewish orphans, which have been submitted to us, give a guarantee that the money contributed by us will be applied in a practical, beneficent and efficient manner. Let us make a beginning right here. We will give an evidence thereby of our appreciation of

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all efforts calculated to spread civilization amongst our brethren and of a sympathetic heart for the unspeakable woes of thousands of our brethren that await a Messiah and know not what efforts to make to hasten his coming. The following appeal is therefore issued with the confident reliance upon your loyalty to the Jewish faith, your devotion to the cause for which we labor, your liberality and generosity, which has never failed to respond promptly.

INDEPENDENT ORDER B'NE B'RITH,
Office of the Executive Committee
NEW YORK, Sepember 23d, 1887.

To the Lodges and Members of the Order!

GREETING!—The institution of a lodge of our Order in the Orient has taken us a step further toward the fulfilment of our mission.

It has brought us to the country where the cradle of our race, nay, of humanity stood.

But it is also in those regions where the modern redeemer (education) is most needed to wipe out slavery of mind and body. The condition of the Jews in the Orient, and especially in the city around which cluster the sacred memories of our most glorious achievements and crowning triumphs as a nation, of independent political existence, as well as the mementoes of heroic devotion, of national disaster and hopeless humiliation is most appalling, nay, degrading and disgraceful to the Jews at large. You have read the report of our delegate to the Orient, Brother S. Simmel of Berlin, who during his visit to *Jerusalem*—brief as it was—tells the story of woe and demoralization tersely and pointedly in these few words: "In the whole of Europe there are not as many Jews led to the baptismal font as in Jerusalem." It appears to be the great hunting ground for Christian missions. The abject poverty, the helpless condition of women and children, the demoralization of the men who have long ceased to depend upon their own efforts for gaining their livelihood and with despairing hearts wait until the crumbs of Jewish charity arrive from Europe, with which they eke out a pitiable existence, drive these people into the arms of the soul-hunters, who welcome every miserable victim of despair and proclaim his conversion as the most glorious evidence of the truth of Christianity.

The charity of our coreligionists towards the unfortunate victims of misplaced religious enthusiasm, helps only to increase the deplorable condition of affairs, because under the present system of distributing alms the number of paupers that flock thither *increase* in proportion to the amount of charity that is received.

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Efforts have been made heretofore to infuse some manhood into the breasts of the Jewish population by the establishment of educational institutions. The Alliance Universelle of Paris has founded a school for training boys in mechanical pursuits; they have established an agricultural school; the Rothschilds have founded and support Hospitals and agricultural colonies and public-spirited Israelites of Germany have established an Orphan Asylum for boys. These institutions are, however, not properly utilized, because they do not find as yet that support on the part of the population, which alone will make them efficient instruments of civilization.

As long as the population is steeped in apathy and ignorance, as long as the impulse is wanting which nerves the man to rise by his own efforts, by the use of the faculties and energies latent within him, lasting relief cannot be expected.

Here an opportunity presents itself for our Order, as an instrument of civilization, to demonstrate to our brotherhood and to our coreligionists throughout the world, that selfishness is not the moving factor of our fraternity, and that we are determined to lead in the union of Israelites for the advancement of the highest interest of humanity.

The Executive Committee of the Order has given the subject the most careful consideration and have come to the conclusion to make this appeal to your sympathy and co-operation. They have also weighed carefully the proposition of our delegate, Brother Simmel, and after mature deliberation have deemed it expedient to take the initiatory step by giving proper support to the two institutions already in existence in Jerusalem. We believe by doing so to obtain speedy and permanent results. One of these institutions is the Orphan Asylum in Jerusalem. It is presided over and superintended by the well-known scholar Dr. Herzberg, author of the *Family Papers*, which were translated a few years ago by one of our American ministers.

The society for the education of Jewish orphans in Jerusalem has been founded by a few notable German philanthropists, among whom we find our generous brother, Jacob H. Schiff, of New York, with a donation of 2,500 Marks. The Board of Directors consist of Rev. Dr. Horowitz, of Frankfurt, a. M., as President; Adolph Baer-Goldschmidt, Vice-President; Henry Seligman, of Seligman & Stettheimer, Treasurer, and of such well-known men as members as Dr. Ungerleider of Berlin, Prof Dr. Graetz, Dr. Salvendi of Dürkheim.

There are at present 14 orphans in the institution and the need of enlarging it is best told in the language of Superintendent Dr. Herzberg, who writes to the Executive Committee of the I. O. B. B., under date of August 14. 1887: "Last year in July I set out for Europe to beg for our orphans. It was a sad and often discouraging pilgrimage—however I succeeded in getting the means of receiving *ten* additional orphans—a result which made me most happy. Yet when I looked at the great number that

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were still either perishing in the streets, or surrendering by force of hunger and destitution to our foes, my heart ached within me." The children that are fortunate enough to gain admission receive an excellent education, and those that qualify themselves are taught a trade. This brings us to the *second institution* which we propose to aid. It is the society founded by the Alliance Universelle *to teach boys a trade.*

It is not only that the support of these institutions will give practical aid to worthy charities, but, made more efficient, they will form the nucleus of a coming generation that will be able to become "self-reliant and self-supporting." And with a little further progress we will find the proper material for good working B'nē B'rīth lodges in Jerusalem and other oriental cities. Through these we hope to effect a revolution, the most beneficial seen amongst our brethren there since the Diaspora. We will transform beggars into men, imbeciles into workers, helpless specimens of humanity into beings that further industry and self-respect. We hope to lay the foundation of a social structure that will be instrumental in emancipating the benighted population of Jerusalem, steeped in fanaticism and pauperism from the terrible nightmare of the past, and place them in a position of usefulness that they too, may become "*a blessing to the nations.*"

To aid in the accomplishment of this requires but a trifling annual sacrifice on your part. The payment of 20 cents (80 Pfennige) a year from every member of the Order will give us the repectable sum of $5000—(20 000 Marks) which will help to to put these institutions in a state of efficiency and permanency which they have never yet attained.

But this is not all. The fact that we are making an effort in behalf of these unhappy ones exposed to the wiles and alluring temptations of those who take advantage of innocent youth, helpless age and despairing manhood, to make converts to a false religion; that our *means* as well as our sympathies are given for their rescue and amelioration; that we do not halt by the way-side but are ever vigilant and active, will bring to the mind of Israelites everywhere the true chafacter of our work which, begun nearly half a century ago, has steadily progressed and developed, and now more than ever is worty of co-operation and support

Thousands will flock to our standard who have hitherto held aloof, questioning and doubtiug the expediency and practicability of our measures, and we shall move on in our noble mission, recruited in ranks and more powerful than ever to realize our loftiest aspirations. Our German brethren are enthusiastic in this cause and we feel confident that you will not hesitate in rallying to the deliverance of those who now linger in poverty and ignorance where once the sweet minstrelsy of David and the matchless wisdom of Solomon first sounded those notes and uttered those counsels which to this hour have kept the world in adoration of the One, Living God. The spot

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around which cluster the holiest memories, and which is enshrined in the hearts of millions.

We appeal to you, brethren, and we feel convinced we shall not appeal in vain. JULIUS BIEN, *President.*

M. THALMESSINGER, *Secretary.*

THE ORGAN OF THE ORDER.

The Executive Committee in compliance with the repeatedly expressed wish of successive General Conventions that such an organ should be established, is more than satisfied with its action in authorizing the MENORAH MONTHLY Magazine as the official organ of the Order. It has more than fulfilled the pledges of its editor, and as a representative journal of the best and most cultured thought among Israelites, deserves the warmest support.

I regret to say it has not as yet received that encouragement which it so justly merits and which was confidently looked for from the lodges and members.

Bro. Peixotto has made and is being called upon to make sacrifices of time and money which should not be imposed upon any one, and especially upon one whose whole life has been given to the cause of Judaism. Every member of the Order should be a subscriber to the MENORAH and either for himself or family enjoy and derive the benefit its valuable pages bestow.

Besides the interesting information which is found in its pages concerning all occurrences within the Order, it brings articles from the pens of recognized scholars and able publicists and touches questions interesting to every cultured reader. The press has frequently acknowledged the literary merits of the magazine and every member of the Order should take pride in its success. Its faithful and accurate record of the intellectual current pervading our Order, the information which it gives of the official proceedings within the lodges, Grand Lodges, the Constitution Grand Lodge and the decisions of the Court of Appeals, make it invaluable and indispensable to every intelligent member.

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In pursuance of a resolution adopted by the Executive Commitiee and in full sympathy and appreciation of the value of such a work as the MENORAH, I would most earnestly recommend that such prompt action be taken on the part of the lodges as will permanently secure the existence of the MENORAH as the organ of the Order.

Among other expressions of appreciation of the value and importance of the MENORAH and the necessity of it being sustained the following extract from the Annual Message of Bro. G. A. Levi, President of District Grand Lodge No. 7, is particularly commended.

Bro. Levi justly says :—

THE MENORAH, the official organ of the Order, has done all its projector and founder promised; and even more. Its object is the elevation of our Brotherhood and the proper recognition of Israel by the world. This most valuable publication engenders frequent interchange of thought, and is the means of more closely uniting the districts and lodges, of cementing the ties of fellowship and harmony, so indispensable to the usefulness and prosperity of the Order.

As an exponent of the Order, it deserves the liberal patronage of our lodges and members. EVERY LODGE SHOULD SUBSCRIBE LIBERALLY TOWARDS ITS MAINTENANCE, so that the members may keep posted; and no member who would promote the purer and loftier objects of the Order should deprive himself and family of this journal. It is intended to speak, and does speak, to every Jewish heart and intellect, encouraging the young and giving renewed strength to the mature.

Upon those particularly whose intelligence and prominent position as leaders give them influence with their respective lodges, devolves the duty, as it should be their pride, to see that the MENORAH is sustained.

CONCLUSION.

This review of the progress of the Order B'nē B'rīth for the past year will enable the Brotherhood and all who are interested in the spiritual and material progress of our race, to judge of the character and situation of the Order at the present time. There can be no question of its great useful-

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ness and of its ability as a powerful organization to achieve yet greater good for Israel.

The crisis growing out of one of the material measures deemed necessary for the care of the unprotected and helpless, —I mean the Widows' and Orphans' Endowment—has happily passed. Further legislation may be necessary in some of the Districts, but the general principle is now admitted and details will be worked out by wise and sagacious heads where such are indispensable.

The Endowment law can no longer and should no more, be considered a mere insurance or selfish and purely material institution.

It has a higher, holier and nobler aim than a mere temporary measure of relief, and the more its character is studied the deeper will grow the conviction of its expediency and importance.

Recalling the words of Isaiah "Learn to do well, seek for justice, relieve the oppressed, care for the fatherless, protect the widow," we recall also the solemn injunction of our Ritual and we can only be constant and true to our duties in faithfully fulfilling these commands, obligatory upon every Ben B'rith.

And now other objects too long neglected may justly claim our attention. The Order is about to experience a great revival. The Executive Committee will take an active part in this laudable undertaking. At its June meeting it was definitely resolved to visit either in the person of some one or more of its own members, or of those chosen from the Order at large, eminent and qualified, the different sections of the country and address not only the brethren but the public in general upon the aims, objects and works of the Order. This programme will be carried out at an early day, and I bespeak such a fraternal reception as I am sure willbe heartily given by our fraternity.

The purposes and aims of such an Order as ours are to be kept permanently in view, but their realization can be

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accomplised but slowly and gradually. The higher our aspirations, the greater must be the caution in the pursuance of our ideals. Nor must we be unprepared for temporary reactions and spasmodic interruptions. Large bodies move slowly and the current of idealistic aspirations is difficult to maintain constantly at its height. Therefore, temporary apathy, apparent indifference must never discourage us. The seed planted nearly fifty years ago has produced a magnificent tree of gigantic dimensions, a proof of the sublime potentiality embodied within that seed, and of the fertility of the soil wherein it was imbedded. And still the Order is comparatively in its infancy. It has accomplished a great work on two continents, but I feel confident that it is destined to overshadow every country wherein Israelites dwell. Its principles akin with the Divine principles of the Jewish religion will unite within its fold the dispersed of Israel, and lead nearer and nearer, higher and higher towards that great goal of human brotherhood, where every child of man shall be recognized as endowed with the birthright of manhood and freedom, and where God will be worshiped as the Father of all His children.

Working and laboring among and for our brethren, we endeavor to perform, *as best we can*, the task imposed upon the son of man, to *watch* and *work* in his own way for the welfare of Israel and humanity.

JULIUS BIEN, *President.*

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Dr. SECRETARY'S ACCOUNT WITH THE TREASURER. Cr.

1886.			
May	24,	Balance,	$2423 56
June	3,	Received from District No. 1,	53 07
July	17,	" " " " 6,	39 03
"		" " " " 3,	223 60
Aug.	13,	" " " " 4,	320 40
Oct.	16,	" " " " 3,	72 85
Dec.	28,	" " " " 5,	281 25
1887.			
Jan.	28,	" " " " 1,	1209 75
Feb.	11,	" " " " 2,	448 80
"	23,	" " " " 2,	45
"	"	" " " " 8,	219 00
"	28,	" " " " 6,	216 60
Mar.	23,	" " " " 7,	345 45
April	11,	" " " " 6,	62 80
May	6,	" " " " 7,	77 00
"	26,	" " " " 3,	426 30

1886.			
May	26,	Wm. Lovenstein, attending Meeting Executive Committee, May 23,	$35 00
"		Isidor Bush, same,	60 00
"		E. Rubovits, same,	60 00
"		Jos. Bien, same,	100 00
June	4,	Clerk's Salary,	75 00
"	30,	Thalmessinger & Mendham—2407 Rituals, Cases and Packing,	489 85
July	2,	Clerk's Salary, German Department,	75 00
Aug.	2,	Stamps, Cables, Telegrams,	17 60
"	30,	Thalmessinger & Mendham—Extracts and Circulars Court of Appeals,	19 00
Sept.	10,	"Menorah," Printing and Publishing Official matter,	107 16
"	18,	Thalmessinger & Mendham—40 Appeals, Freight, Case, etc.,	26 50
"	28,	Clerk's Salary,	75 00
"	28,	Stamps, Telegrams and Expenses,	10 45
Oct.	27,	"Menorah.', on account Printing Reports,	150 00
Nov.	2,	Cables, Telegrams, etc.,	10 85
"	5,	5000 Marks and Cable Transfer sent to S. Simmel, Berlin, for Traveling Expenses to Cairo, Egypt,	1194 65
"	12,	Clerk's Salary, German Department,	75 00
"	22,	Extra Services for Clerk, German Department,	300 00
"	29,	Translating President's Report into German,	10 00
Dec.	11,	Advertising Death and Fun. Not. of R. M. Rodacher,	9 35
"	14,	154 Declaration Blanks and Cards,	

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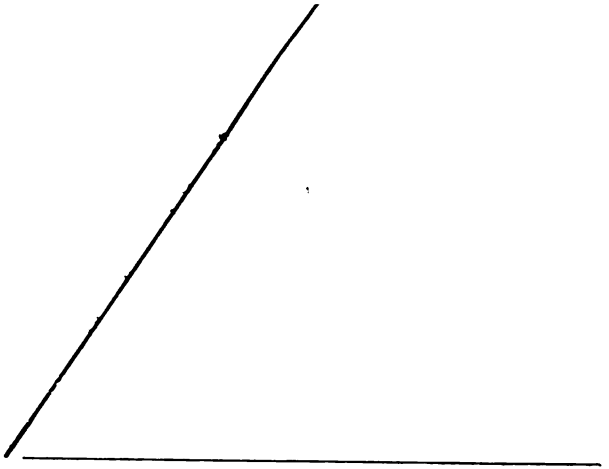

		$6419 91
1887.		
June 3,	Balance,	$2020 21

" 16,	Postage, Envelopes and Clerk Hire [illegible] Circulars to Members of District No. 4,	31 50
" 20,	Clerk's Salary,	75 00
" 28,	Thalmessinger & Mendham, 150 General Report Sheets,	10 00
" 29,	Cables, Telegrams, etc.,	19 25
1887.		
Jan. 11,	"Menorah," printing Reports and Official Matter,	839 79
" 25,	Thalmessinger & Mendham, Freight to Berlin, Case and Packing,	4 25
" 27,	Two Telegrams,	4 73
March 26,	Clerk's Salary,	75 00
" 26,	Stamps, Expressage,	6 35
" 31,	Cables, Stamps, Expressage, etc.,	25 42
April 23,	Clerk's Salary, German Department,	150 00
June 2,	" " " "	75 00
	Balance,	$2020 21
		$6,419 91

M. THALMESSINGER, Sec'y.

COMPARATIVE STATEMENT OF THE CONDITION OF THE ORDER JANUARY 1st, 1887.

DATE.	Number of Districts.	Number of Lodges.	Number of Members.	Deaths during the preceding year.	Amount of Benefits paid during the preceding year.	Total Amount of Funds.
January 1st, 1886,	8	335	25129	178	$453,583.24	$815,082.54
January 1st, 1887,	8	341	24496	304	549,335.41	747,666.27
Increase,	—	6	—	126	$95,752.17	—
Decrease,	—	—	623	—	—	$67,416.27

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Decisions of the Court of Appeals.

BENEVOLENCE, BROTHERLY LOVE AND HARMONY.

To the Officers and Members of the I. O. B. B.:

BRETHREN:—You are hereby notified that a meeting of the Court, at which were present Bros. J. Abraham, J. Schroeder, M. K. Cohen, S. Wolf, A. Kraus, L. N. Levi and M. Goodhart, JJ., the following decisions were announced:

APPEAL LXXX.

AMITY LODGE, No. 267 *vs.* DISTRICT GRAND LODGE No. 7.

In the year 1878 a brother of the appealing lodge died. In accordance with the laws of the District then in force, an assessment was made upon and collected from the members of the several lodges of the District, and therefrom the sum of fifteen hundred dollars, being the endowment payable at the death of a brother to his designated beneficiaries or heirs, was remitted to the lodge. However, no beneficiary has been found to whom the money is payable, the deceased brother having left no designation. The fund thus remitted to the appellant remains in its possession. The Grand Lodge, at its session, held in May, 1886, directed, by resolution, the appealing lodge to pay over the said sum to its treasury; against which resolution comes this appeal. The Court holds

1st. That Amity Lodge is not entitled to the Fund. Shroeder, Levi, Wolf, Kraus and Goodhart. JJ., concur. Abraham and Cohen JJ., *contra.*

2d. That the appeal be dismissed. Levi, Wolf, Kraus and Goodhart, JJ. *Contra*, Abraham, Shroeder and Cohen.

3d. That the District Grand Lodge No. 7 be and hereby is directed to place the said fifteen hundred dollars to the Reserve Fund of the District. Shroeder, Levi, Wolf, Kraus and Goodhart, JJ., concur. Abraham and Cohen, JJ., *contra.*

Shroeder, J., concurs because the Court decides the second syllabus to be law; the conclusion declared in the third syllabus is correct.

Abraham, J., dissents on the ground that no part of the money having come from the Grand Lodge treasury, and never having

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been in its possession, it has no claim or right to its possession or control, and being lawfully held by appellant it can only be taken therefrom by one having a superior right.

Cohen, J., holds that the appealing lodge has the right to hold the fund, subject to be paid to the heirs of the deceased brother.

The appeal is dismissed.

APPEAL LXXXI.

OAKLAND LODGE NO. 252 *vs.* LEON HIRSCHBERG.

A brother of the appealing lodge fell sick. He removed from, Oakland, where the lodge is located, and went to San Francisco where he remained sick for a considerable time. He claimed certain pecuniary benefits which, under certain conditions, he would be entitled to during his sickness. By the law of the lodge he was required to produce a certificate of his sickness if absent from its seat, which certificate must be duly attested, and must contain "a true statement of his case, the cause and origin of his illness," etc. He presented two certificates, both properly attested, but neither one contained a statement of his case nor the cause and origin thereof. The General Laws of District No. 4 give to the San Francisco Board of Relief power to grant relief to brethren of the Order from other places who may be sojourning in that city, who are sick or in distressed circumstances. The lodge refused to pay any benefits to the sick brother, on the grounds that his certificate was not in due form, and because he did not apply to the Board of Relief in San Francisco, where he was staying. An appeal was taken to District Court No. 4, which held that, under evidence before it, which is not presented to this Court, the brother was entitled to receive benefits for the period of six weeks. From the decision of the District Court an appeal is taken by Oakland Lodge to this Court, which holds *per curiam:*

1st. Where the By-Laws of a lodge entitle a member taken sick at a point remote from his lodge to certain benefits, and also reqire the production of a certificate of the existence of specified facts, the member so taken sick will not be entitled to benefits unless there be produced to the lodge a certificate setting forth each and every material fact.

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2d.. Under Section 1, Article XII., Part II. of the General Laws of District No. 4, it is not mandatory upon a member to seek relief from the San Francisco Board of Relief. His failure to do so afforded no ground of defence to any claim which he would otherwise have a right to assert against the lodge.

The Court in its opinion, say: In disaffirming the decision below, we decide only the case presented to us and preclude any inference that may be drawn therefrom as applicable to this case, if a proper and full certificate should be presented to the lodge.

All the members present concur.

The appeal is sustained and the action of District Court No. 4 is reversed.

Attest:

[SEAL] JOSEPH ABRAHAM,
President of the Court.

Cincinnati, September 12, 1887.

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Charleston Earthquake Fund

M. W. DISTRICT GRAND LODGE, No. 5.

TARBORO, N. C., Dec. 27th, 1886.

JULIUS BIEN, ESQ.,

President Executive Committee, I. O. B. B., New York.

MY DEAR SIR AND BRO.:

I herewith enclose final report of receipts from contributions received from the lodges of our Order and from other sources, in aid of the brethren who suffered from the late earthquake at Charleston, S. C.

I desire, sir, to express to you, and through you, to the entire Order, my most heartfelt thanks for the liberal response of the lodges in answer to your appeal.

This kind manifestation of benevolence and brotherly love will never be forgotten by the District I represent. I also enclose resolutions from Dan Lodge No. 93, of Charleston, S. C., adding regards and best wishes.

Fraternally and truly yours,

HENRY MORRIS,
President D. G. L. No. 5.

CHARLESTON, S. C., Dec. 15th, 1886.

To BRO. HENRY MORRIS,

President M. W. District Grand Lodge No. 5, I. O. B. B.

DEAR SIR AND BROTHER:

The undersigned Committee on Relief beg leave to report that they have received in all the sum of forty-four hundred and thirty-five dollars ($4,435), as will appear from the exhibit hereto annexed, of which amount forty hundred and fifteen dollars ($4,015) was contributed by lodges of the Order; two hundred and eight dollars ($208) by the Jews of Dallas, Texas, and one hundred dollars ($100) by the Hebrew Benevolent Society of Charleston, and one hundred and eight dollars ($108) by District Grand Lodge No. 4.

Of this sum, thirty-five dollars ($35) has been used for the necessary incidental expenses of the committee, and twenty-four

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hundred dollars ($2,400) disbursed for the relief of such of our brethren and the widows of deceased brothers who applied to us for aid, or whom we sought out and assisted, leaving still in our hands the sum of two thousand dollars ($2,000). We decided that it was best for us to hold this balance to meet a similar future emergency and to further relieve the sufferers by the late earthquake in the future, if necessary. While the losses of our members by the late calamity aggregate about sixty thousand dollars ($60,000), only ten thousand and two hundred dollars ($10,200) claims were presented to us, of which we allowed twenty-four hundred dollars ($2,400), or say about twenty-four (24) per cent., some claims being paid in full, and others scaled as low as five (5) per cent., due either to misstatement of damage, or that applicant had received sufficient aid from the City General Relief Fund, or that his own resources were otherwise sufficient; but some appropriation was made on every application.

Your Committee deem it improper to report to you the names of the beneficiaries of our brethren's bounty, but are, of course, prepared so to do whenever called upon. Every applicant received what we thought it right for us to give him or her, having due regard to such applicant's resources: in two instances we gave where no application was made.

We annex hereto a copy of the circular letter and blank application, which we sent to every member of the Order who resided in this city. Wherever immediate relief was needed we promptly gave it.

Profoundly grateful to our ever open-handed brethren and co-religionists throughout this country for their sympathy and generosity,

We remain, yours fraternally,

NATHANIEL LEVIN,
MAX FINEHGOTT,
T. MOULTRIE MORDECAI,
} *Committee.*

Attested by

T. MOULTRIE MORDECAI,

Secretary and Treasurer

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CHARLESTON, S. C., Dec. 15th, 1886.

To BRO. HENRY MORRIS,
President M. W. District Grand Lodge No. 5, I. O. B. B.

DEAR SIR AND BRO.:

The undersigned Committee on Finance beg leave to report, that they have examined the accounts of Bro. T. M. Mordecai, Treasurer, together with the various vouchers for receipts and disbursements, and find them in due form, and the same are hereby approved.

NATHANIEL LEVIN,
MAX FINHEGOTT.

DAN LODGE No. 93, I. O. B. B.

CHARLESTON, S. C., Dec. 12th, 1886.

The manifestation of sympathy by the Lodges and Brethren of the I. O. B. B., as well as our co-religionists generally throughout the United States, and their generous donations in aid of our brethren in this city, whose distress and suffering, caused by the earthquake in August last, have been thereby relieved, have awakened the sacred emotion of gratitude in the heart of every member of Dan Lodge.

Recognizing in their most enlarged sense the benign principles of our Order that prompted this benevolent action, and desirous of placing on record our heartfelt appreciation of this manifestation of brotherly love and charity; be it therefore

Resolved, That the members of Dan Lodge tender to the lodges and members of our Order and the other contributors their sincere and grateful thanks for the generous aid rendered to our brethren of Charleston, which has relieved their distress and also assisted the widow and the orphan.

Resolved, That the grateful thanks of this Lodge be and are hereby tendered to Bro. Julius Bien, President of the Exec. Committee of the Grand Lodge and his colleagues of the Exec. Committee, and also to Bro. Henry Morris, President of District Grand Lodge No. 5, whose zealous efforts were instrumental in causing the stream of benevolence to fertilize our arid soil, and thus bring forth the blossoms of joy and happiness to the poor and the sick.

Resolved, That copies of the foregoing be engrossed and the seal of our lodge attached thereto, and forwarded by our Secretary to the above-named brethren.

Extract from the minutes.

J. N. LOEB,
Secretary.

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SUBSCRIPTIONS.

1.	New York, New York City,	$10 00
2.	Zion, New York, N. Y. C.,	50 00
3.	Saron. New York, do.,	10 00
4.	Bethel, Cincinnati, Ohio,	25 00
5.	Hebron, New York, N. Y.,	10 00
6.	Jerusalem, Cincinnati, Ohio,	10 00
8.	Har Sinai, Philadelphia, Pa.,	10 00
9.	Lebanon, New York, N. Y.,	25 00
10.	Har Moriah, Philadelphia, Pa.,	5 00
11.	B'er Scheba, New York, N.Y.,	15 00
12.	Har Nevoh, Philadelphia, Pa.	10 00
13.	Ararat, Hartford, Conn.,	50 00
14.	Har Moriah. Louisville, Ky.,	10 00
15.	Jordan, New York, N. Y.,	25 00
16.	Solomon, Cleveland, Ohio,	25 00
17.	Schiloh, Albany, N. Y.,	15 00
19.	Washington, New York, N. Y.,	50 00
20.	Mount Carmel Cincinnati, O.,	25 00
21.	Ophir, San Francisco, Cal,	25 00
22.	Missouri, St. Louis, Mo.,	10 00
23.	Joshua, Philadelphia, Pa,	10 00
24.	Thisbe, Evansville. Ind.,	10 00
25.	Horeb, New Haven, Conn.,	25 00
26.	Salem, Harrisburg, Pa..	5 00
27.	J. Sahadutha, Boston, Mass.,	25 00
28.	Hillel, Brooklyn, N, Y,,	10 00
30.	Judaea, Easton, Pa.,	61 00
31.	Tabor, Newark, N. J.,	10 00
32.	Herman, Danville, Pa.,	5 00
33.	Ramah, Chicago, Ill.,	25 00
34.	Pisgah, Detroit, Mich.,	50 00
	Jews of Dallas. Texas.	208 00
37.	Etham, Sacramento, Cal,	50 00
38	Rehoboth, New York, N. Y.,	10 00
39.	Arnon, New York. do.,	10 00
41.	Gilead, Milwaukee, Wis..	10 00
42.	Modin, San Francisco, Cal.,	10 00
43.	Garizim, Grass Valley, Cal.,	10 00
44.	Jericho, Pittsburg, Pa.,	10 00
46.	Maimonides, Nashville, Tenn.,	25 00
47.	Ibn Ezra, St. Louis, Mo,,	10 00
49.	Isaiah, New York. N Y.,	25 00
50.	Elijah, Washington, D. C.,	50 00
51.	Montefiore, San Francisco, Cal.,	25 00
52.	Nevada, Virginia, Nevada,	20 00
53.	Zerubabel, Rochester. N. Y.,	25 00
54	Montefiore, Cleveland, Ohio,	25 00
55.	Eschol, Dayton. Ohio,	10 00
58.	Abraham, Indianapolis, Ind.,	10 00
59.	Jeshurun, Philadelphia, Pa.	20 00
60.	King David, Baltimore, Md.,	150 00
62.	Zion, Columbus, Ohio,	25 00
63.	Samuel, Brooklyn. N. Y.,	10 00
65.	Oregon, Portland, Oregon,	10 00
66.	Moses, New York, N. Y.,	5 00
67.	Emes. Springfield. Ill.,	25 00
68.	Rimmon, Richmond, Va.,	25 00
69.	Benjamin, Richmond, Va,,	10 00
70.	Montefiore, Buffalo, N. Y.,	10 00
71.	Maccabee, New York, N. Y.,	5 00
73.	Joseph, St. Louis, Mo.,	25 00
76.	Joseph, Savannah. Ga.,	20 00
77.	Columbus, Columbus. Ga.,	37 50
79.	Henry Jones, New York, N.Y.,	5 00
80.	Zoor Sharnon. Franklin, Pa.,	5 00
81.	Simeon, Titusville. Pa.,	5 00
83.	Cremieux, Philadelphia, Pa.,	5 00
84.	Betb Zur, Mobile, Ala.,	25 00
85.	Jeremiah Troy, N, Y.,	25 00
86.	Osterman, Cincinnati, Ohio,	25 00
87.	Isaac. Milwaukee, Wis.,	25 00
89	Abraham, Bridgeport, Conn.,	10 00
90.	Ezekiel, Newark, N. J.,	25 00
91.	Jacob, Syracuse, N. Y.,	10 00
95.	Judah Touro. New York, N. Y.,	3 00
96.	Independence, New York, N.Y.,	10 00
97.	Ed. Everett, New York. N. Y.,	10 00
98.	Vicksburg, Vicksburg. Miss.,	25 00
99.	Zuleka, Quincy Ill.,	10 00
102.	Philadelphia, Philadelphia. Pa.,	10 00
103.	Emanuel, Montgomery, Ala.,	15 00
105	Maurice Mayer, Chicago, Ill.,	25 00
107.	Louisiana. Shreveport. La.,	25 00
108.	Spinoza, Cincinnati, Ohio.	10 00
109.	Isaac Leeser. Philadelphia, Pa.,	5 00
110.	Gan Eden, Terre Haute, Ind..	10 00
112.	Aaron, Poughkeepsie, N. Y.,	5 00
114.	Ibn Gabirol, Pittsburgh, Pa.,	5 00
115.	Eliezer, Newburgh, N. Y.,	10 00
117.	Grace Aguilar. Wash., D. C.,	20 00
120.	Zephania. Williamsport, Pa.,	10 00
121.	Amos, Boston. Mass.,	10 00
125.	Covenant, Baltimore, Md.,	10 00
126.	Hope, Stockton. Cal,	42 00
127.	Columbia, San Francisco, Cal.,	15 00
130.	Jonathan. Chicago, Ill,	25 00
131.	Zephaniah, Rondout, N. Y.,	10 00
132.	Haggai, Providence, R. I.,	5 00
135.	Hagar, Madison, Ind.,	5 00
136	Amos, Scranton, Pa.,	10 00
137.	Atlantic, New York, N. Y.,	5 00
138.	Cremieux La Crosse, Wis.,	10 00
139.	Rodef Scholem, Wilkesbarre, Pa,	10 00
140.	Gideon, Albany. N. Y.,	25 00
141.	Milwaukee. Milwaukee, Wis.,	15 00
142.	Jephthah Eufaula, Ala.,	10 00

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143. Jephthah, Paterson, N. J., 5 00
146. Malachi, Macon, Ga., 25 00
148. Sovereignty, Chicago, Ill., 15 00
149. Harmony, Paducah, Ky., 5 00
150. Naphtali, Meadville, Pa., 5 00
152. Concordia, Uniontown, Ala., 34 50
154. Saar Sholem, Allegheny, Pa., 25 00
155. Zadok, Selma, Ala., 25 00
156. Manhattan, New York, N. Y., 25 00
157. Minnesota, St. Paul, Maine, 250 00
158. Little Rock, Little Rock, Ark, 90 00
159. Esther, Helena, Ark 10 00
160. Ahaveth Sholem, Corry, Pa., 10 00
162. Bayou Sara, Louisiana, 10 00
163. California, San Francisco, Cal., 50 00
164. Asariah, New York, N. Y., 5 00
167. Sulamith, New York, N. Y., 5 00
170. Excelsior, Milwaukee, Wis., 25 00
171. Denver, Denver, Wis., 25 00
172. Moan, Norfolk, Va., 50 00
175. Achim, St. Louis, Mo., 10 00
176. Israel, New York, N. Y., 8 00
177. Be'er Chajim Cumberland, Md. 10 00
178. Bay City, Bay City, Mich., 10 00
179. Keokuk, Keokuk, Iowa, 20 00
180. Humboldt, Ottawa, Ill., 46 00
181. Joachim, Columbus, Miss., 10 00
182. Crescent City N, Orleans, La., 10 00
183. Ephraim, Toledo, Ohio, 15 00
184 Kansas City, Kansa City, Mo., 100 00
185. Noah, Hoboken, N. J., 10 00
191 Boaz, New Brunswick, N. J., 5 00
192 Simon, Tuska, Memphis, Tenn. 10 00
195 Gibeon, Zanesville, Ohio., 10 00
199. Empire State, Elmira, N. Y., 5 00
200. Melchi Zedek, Waterbury, Conn. 10 00
205 Etz Chaim, Vincennes, Ind., 10 00
206 Zebulon, New York, N. Y., 10 00
209 Fox River, Appleton, Wis., 20 00
213 Metropolitan, New York, N.Y., 10 00
214 Monticello, Charlottesville, Va., 25 00
215 Standard, Cincinnati, Ohio, 25 00
222 North State, Wilmington, N.C. 25 00
223 Paradise, Richmond, Va., 10 00
224. Orange, Los Angeles, Cal., 10 00
225 Virginia, Petersburg, Va., 5 00
226. Long Island, Brooklyn, N. Y., 3 00
227. Asher, Owensboro, Ky., 10 00
228. Lancaster, Lancaster, Pa., 10 00
232. Abra'm Geiger, B. Rouge, La., 10 00
233. Eurogel, Vicksburg Miss., 25 00
235. Zanoah, Tarboro, N. C., 20 00
237. Paradise, San Bernardina, Cal., 5 00
238. Grand Rapids, G. Rapids, Mich.. 25 00
240. Rebecca, Alexandria, La.. 25 00
241. Hill City, Austin, Texas, 25 00
244. Leo Merzbacher, New York, N.Y. 5 00
246. Canada, Toronto, Ont., 5 00
247. Mishan, Kalamazoo, Mich., 10 00
248. Ariel, San Jose, Cal., 10 00
250. Fortuna, New York, N. Y., 5 00
252. Oakland, Oakland, Cal., 5 00
256. Jackson City, Jackson, Mich., 15 00
261. Zedoko Lodge, Lock Haven, Pa. 5 00
263. Chicago, Chicago, Ill., 10 00
264. Illinois, Chicago, Ill., 10 00
265. Northwestern, Chicago, Ill., 15 00
268. Egypt, Cairo, Ill., 5 00
270. Mt. Sinai, New York, N. Y., 100 00
271. Minneapolis, Minnea. Min., 61 50
272. Penisular, Detroit, Mich., 5 00
273. Unity, San Francisco, Cal., 50 00
275. Corsicana, Corsica na, Texas 5 00
276. Hannah, Bashop, La., 10 00
284. Atta Kapus, New Iberia, La., 10 00
286. Asaph, Meridian, Miss., 10 00
288. Mosenthal, Boston, Mass., 10 00
289. Lexington, Lexington, Ky., 25 00
291. Mohawk Valley, Amster., N.Y., 5 00
293. Trinidad, Trinidal, Col., 20 00
294. Liberty, Lincoln, Ill, 10 00
299. Alabama, Montgomery, Ala., 25 00
304. Randolph, Danville, Va., 25 00
312. Wash. Irving, New York, N.Y., 10 00
314. North Pacific, Portland Oregon, 10 00
315. Albany, Albany, Oregon, 20 00
316. W. Tennessee, Brownsville, T'nn 10 00
319. Trenton, Trenton, N. J., 5 00
321. Herder, Chicago; Ill., 50 00
324. Iron City, Pittsburgh, Pa., 10 00
325. Cremieux; San Francisco, Cal., 5 00
326. Adullam, Pittsfield, Mass., 10 00
327. Montreal, Montreal, Can., 15 00
329. Mamra, South Bend, Ind., 10 00
336. Albuquerque, Albuquerq. N.M., 10 00
341. Semi Tropic, Los Angeles Cal., 10 00
343. Abraham Aub, Chicago, Ill., 20 00
345. Occidental, San Francisco, Cal. 20 00
347. Edward Lasker, Tyler, Texas, 37 50
350. Loyal Baltimore, Md., 20 00
353. Fidelity, Baltimore, Md., 10 00
354. Nebraska. Omaha, Neb., 25 00
364. L. Zunz, Goldsboro, N. C., 20 00
Hebrew Benevolent So., Charleston, S. C., 100 00
District No. 4, 108 00

Total, $4,440 00

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VOL III 1887 DECEMBER No. 6.

THE MENORAH MONTHLY

ED. BY.
BENJAMIN F. PEIXOTTO, P.G.S.

39 BROADWAY, NEW YORK.

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